

# The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

February, 1947

Vol. 20, No. 2

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## NOTES AND NOTICES

### *Information and Sundry Items*

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¶ JEALOUSY is one of the most subtle and delusive passions that can poison the human soul. It is a corrosive that eats into the very vitals of Christian character. It is a cancer that

**GREAT HEARTS  
MAKE GREAT MEN**

brings ultimate death to spirituality. And it is as deadly to the minister as to the layman; in fact, the danger and susceptibility to the worker is even greater. That greatness of heart possessed by John the Baptist, which found expression in "He must increase, but I must decrease," is a model and an imperative for every shining light in the advent movement. Ours is a John the Baptist message, and ours must be a John the Baptist spirit. The greatness of a man may be tested and evaluated by this touchstone. He who depreciates another's work that his own star may be more luminous in contrast, reveals his own littleness of soul. He who is unwilling to admit the excellence, equality, or perchance the superiority of another and differing approach or method, has lost his perspective and his superiority. Jealousy of the popularity, the success, or the results of another is ruinous to one's own soul, be he evangelist, pastor, teacher, editor, author, intern, departmental secretary, or administrator. Jealousy is alien to the gospel and alien to this message. We should search our individual hearts lest this evil thing prove to be our own undoing. We should pray for, and rejoice in, the success of our fellow workers. Our experienced and mature men especially should find joy and satisfaction in the development and success of younger men, even if it means their own overshadowing in time. What difference does it make, as long as the work of God advances and the cause of truth moves forward? Years ago we had a greathearted editor—Asa Oscar Tait, who formerly edited the *Signs of the Times*. His joy was giving budding editors a good training, sound experience, and an opportunity. He wanted them to grow and advance while he slipped into the background. He covered their mistakes born of immaturity. He shielded them from blame. While giving them credit for success he helped them to achieve. His was a great heart. The present editors of the *Review and Herald* and *THE MINISTRY* are two of his "boys." Would that we had a hundred men like him—generous, unselfish, without jealousy—builders of other men! He who upbuilds his associates and trains his successors has made the greatest success and contribution of which his own life is possible.

¶ WHEN a minister is speaking in the desk, he should seek to have the undivided attention of his hearers. No needless distractions springing from his clothing should be allowed to divert the mind from his message. Ideal clothing will be so inconspicuous that the mind is not distracted by the figures of a colored necktie, for instance, or the inconsistencies of a striped suit, or the clash of brown shoes and socks. That is one reason why black clothing of conservative cut, a white shirt and collar, black shoes and socks, and a black tie are preferable for the pulpit. They are always in good taste under all circumstances. Such clothing automatically removes any distracting factors and aids in effective concentration on the message. That is why a simple, uniform gown, rather than the clashing colors and rival patterns of dresses in a choir, is preferable.

¶ A STRONG man, in a position of influence and power in the church, imposing his will upon a majority with a differing conviction and thus neutralizing the collective view of the church in constituted assembly, is not a pleasing spectacle. The majority view should ever prevail in the democracy of the remnant church. The touch of authority should never be felt upon God's organized believers, whether in local church, local union, General Conference, or institutional circles. The dominant will of an ecclesiastical autocrat should never be imposed on the church. Our leaders are to be our servants, not our masters. We should be ever on guard against the occasional outcropping of such alien tendencies.

¶ REPORTS on the completion of the 1946 Ministerial Reading Course continue to come in, with request for the Credit Card that awaits all who notify the Association Office of completion of the required reading. Enthusiasm over the various books is constantly expressed. If you have completed the 1946 set, a credit card awaits you. In North America report to the General Conference Ministerial Association office; in overseas divisions, directly to the division office Association secretary. Thanks!

¶ A FINE piece of health-education publicity for a meatless dietary appeared under the title "Meatless Cutlets," in the gravure section of *The Sunday Star*, November 10, 1946. A series of six photos made at the Washington Sanitarium, with full description captions, pictured the process of making the gluten cutlets from start to finished product. Beginning with the measured ingredients, the reader is carried on through the stages of submersion in water, washing the starch away, slicing the resultant roll, boiling in vegetable broth, frying in egg and potato meal—and closing with the serving of a satisfying sample. That is good and well-timed publicity worth emulating in many places.



# The Ministry



FOR GREATER POWER  AND MORE EFFICIENCY

Official Organ of the Ministerial Association of  
Seventh-day Adventists

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## Coming North American Ministerial Institutes

AS OUR readers are generally aware, a four-day Ministerial Council for the world field had been authorized and planned to immediately precede the last General Conference session, which originally was scheduled for St. Louis. But insurmountable hotel and transportation difficulties necessitated a curtailed session, restricted to delegates only. This was ultimately held in Takoma Park, D.C. Consequently, the pre-Conference Ministerial Council had to be canceled, or, more accurately, it was postponed.

Instead of the hoped-for general Ministerial Council, a series of four-day institutes are soon to be held in connection with the ten union conference sessions scheduled for this winter and spring throughout North America. Other overseas institutes will be held a little later in certain divisional fields. These local North American union institute gatherings will doubtless enable a larger number to participate in the presentations, discussions, and round tables than would be possible in a general gathering. The time schedule is as follows:

|                       |                     |
|-----------------------|---------------------|
| January 4-8           | Northern Union      |
| January 7-11          | Central Union       |
| January 24-28         | North Pacific Union |
| January 30-February 4 | Pacific Union       |
| February 8-12         | Southwestern        |
| February 14-18        | Southern Union      |
| March 2-6             | Columbia Union      |
| March 14-18           | Atlantic Union      |
| March 21-25           | Lake Union          |
| March 28-April 1      | Canadian            |

Pursuant to its constant policy of helpful service to all workers, THE MINISTRY is arranging for many of the most outstanding of the presentations and discussions of the various institutes to be reproduced through these columns. N. C. Wilson, vice-president of the General Conference for North America, and those associated with him have prepared a suggestive program and agenda that will be adapted, of course, to the special needs of the institutes in the various sections.

Arrangements are being perfected for the outstanding features from each institute to be made available through the columns of THE

MINISTRY, running through the spring and summer months of 1947. The section will be headed, "North American Union Institutes." In this way items of unusual helpfulness will be shared by the world fraternity of Seventh-day Adventist workers, virtually all of whom receive this journal regularly. In addition, upwards of a thousand theological students in our colleges, who personally subscribe to THE MINISTRY, will have their vision enlarged and their souls quickened by these presentations. Altogether these meetings should have a marked influence upon the forward moves in evangelism due and planned for this time. Such is the prospect of good things planned for our readers.

The "working program" takes up the first half of the folder, and the second half is comprised of blank pages for notes. The tentative program is as follows:

(Cover Page)

### SUGGESTIVE WORKING PROGRAM NORTH AMERICAN MINISTERIAL INSTITUTES 1947

"Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest."

(Page 1)

### DAILY PROGRAM

#### Morning

|             |                         |
|-------------|-------------------------|
| 8:30- 9:15  | Devotional              |
| 9:15-10:30  | Study and Discussion    |
| 10:30-10:45 | Recess                  |
| 10:45-12:15 | Special Group Councils* |
| 12:15- 2:00 | Dinner                  |

#### Afternoon

|            |                      |
|------------|----------------------|
| 2:00- 3:00 | Bible study          |
| 3:00- 4:15 | Study and discussion |
| 4:15- 4:30 | Recess               |
| 4:30- 5:30 | Round Table          |
| 5:30- 7:30 | Supper               |

\* These group councils, under the leadership of separate chairmen, are to permit special study of certain problems by those primarily concerned, such as singing evangelists, pastors, Bible instructors, metropolitan and city evangelists, small city and rural evangelists.

## Evening

7:30-9:10 Study and Discussion  
(Two suggestive topics have been listed for each evening, the choice depending on the speaker.)

## FIRST DAY

8:30-9:15 Devotional: The Holy Spirit in the Life of the Worker  
9:15-10:30 Study and Discussion: Hope and Certainty the Keynotes of Advent Evangelism  
10:30-10:45 Recess  
10:45-12:15 Group Councils; Pastors, Singing Evangelists, City Evangelists, Rural Evangelists, Bible Instructors (Lunch)  
2:00-3:00 Bible Study: Principles of True Worship  
3:00-4:15 Study and Discussion: Preparing the Field for Evangelism  
4:15-4:30 Recess  
4:30-5:30 Round Table: Building the Interest (Supper)  
7:30-9:00 Study and Discussion: Methods of Meeting False Interpretations (Dispensationalism and Futurism; or Methods of Presenting the Great Prophecies)

## SECOND DAY

8:30-9:15 Devotional: Prayer in the Life of the Worker  
9:15-10:30 Study and Discussion: Building the Evangelistic Team; Worker Relationships  
10:30-10:45 Recess  
10:45-12:15 Group Councils (Lunch)  
2:00-3:00 Bible Study: Principles of True Worship  
3:00-4:15 Principles of Publicity  
4:15-4:30 Recess  
4:30-5:30 Round Table: Visual Evangelism (Supper)  
7:30-9:00 Study: Methods of Meeting False Interpretations (Dispensationalism; or Adapting Our Subject Sequence to Present-Day Developments)

## THIRD DAY

8:30-9:15 Devotional: Bible Study in the Life of the Worker  
9:15-10:30 Study and Discussion: Preaching for Decisions, Appeals, and Altar Calls  
10:30-10:45 Recess  
10:45-12:15 Group Councils (Lunch)  
2:00-3:00 Bible Study: Pastoral Problems, Shepherding, and Counseling  
3:00-4:15 Study and Discussion: Pastoral Problems: Church Administration, Educational Promotion, Conference Relationships  
4:15-4:30 Recess  
4:30-5:30 Round Table: Music in Evangelism (Supper)  
7:30-9:00 Study: Methods of Meeting False Interpretations (Approaching the Palestinian Problem in the Light of Current History; or Creating Revival Atmosphere for Proclamation of Message)

## FOURTH DAY

8:30-9:15 Devotional: The Worker's Home—A Model in the Community  
9:15-10:30 Study and Discussion: Conserving Our Evangelistic Gains  
10:30-10:45 Recess  
10:45-12:15 Group Councils (Lunch)

2:00-3:00 Study: Making the Lord's Supper Worshipful  
3:00-4:15 Study and Discussion: Preparing Candidates for Church Membership  
4:15-4:30 Recess  
4:30-5:30 Round Table (Supper)  
7:30-9:00 Study: Methods of Meeting False Interpretations (Papal Restoration and Protestant Failure to Identify Antichrist; or Dealing With the Great Issues of Catholicism)

## SABBATH

7:45-9:00 Workers' Fellowship; Celebration of Lord's Supper  
9:30-10:45 Sabbath School  
11:00-12:30 Worship Service (Lunch)  
2:30-3:45 Study and Discussion: Recruiting, Training, and Guiding Lay-Evangelism, Open-Air Evangelism  
3:45-4:00 Recess  
4:00-5:15 Vesper Service (Supper)  
7:30-9:30 Music Panel Discussion: Gospel Song Demonstration

(Suggestive agenda items for the five Group Councils, which meet simultaneously, follow.)

## GROUP COUNCILS

### Small City and Rural Evangelism

1. Problems of Selecting Meeting Places
2. Every Night Evangelism—Techniques for Building up the Week-Night Meetings
3. Advantages of a Continuous Evangelistic Program.
4. Organizing Community Bible Schools
5. Conducting Evangelism in Adventist Churches

### Large City Evangelism

1. Enlisting the Various City Pastors for a United Program
2. Responsibility for Developing Associate Workers
3. Ministerial Interns' Field Training in Evangelistic Techniques
4. Regional Efforts in Large City Evangelism
5. Special Publicity Features
6. Evangelistic Bible Class; Pictured Truth Material and Methods
7. Preparing the City Churches for the Evangelistic Campaign

### Bible Instructors

1. The Distinctive Services of Bible Instructor, Gospel Visitor, Campaign Secretary, and Musician
2. Bible Instructor as Leader of Public Bible Class, Pictured Truth Meetings, Community Bible Schools, and Health Teaching
3. Responsibility of the Supervising Bible Instructor for Junior Associates
4. Bible Instructor's Responsibility in Pastoral Duties—as Relating to Deaconesses, Sabbath School, Missionary Volunteer Society, Dorcas Society, etc.

### Pastoral

1. The Pastor as Promoter of Conference Interests
2. Importance of the Church Budget
3. The Pastor as Leader in Christian Education
4. Counseling Youth in Matrimonial Problems
5. Ministerial Interns' Field Training in Pastoral Responsibilities
6. Guiding Principles for Building Stronger Church Boards
7. The Pastor as Leader in the Community

(The Singing Evangelist Group Council and Round Table topics are listed on page 44.)

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# AUTUMN COUNCIL HIGH LIGHTS

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*Matters of Moment to All Workers*

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## God as Leader of His People

### I. God's Plan of Committee Counseling

By A. WILLIAM CORMACK, Associate  
Secretary of the General Conference

TEXT: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, *that ye all speak the same thing*, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." 1 Cor. 10:1.

**T**HIS is surely a most solemn admonition, for Paul presents it in the name of our Lord Jesus Christ. And the ideal here set before us is high indeed—unity of opinion and judgment as well as of heart and purpose.

After the wonderful way in which the Lord has spoken to our hearts from the very first hour of this Autumn Council, I can well imagine that, when we go out, we shall have no difficulty whatsoever in speaking "the same thing" concerning the wonderful truths of the third angel's message. As with one voice, we can testify that "we have not followed cunningly devised fables"; that the message is true and its triumph certain and sure; that Jesus is coming again, and that He is coming soon.

It is indeed something for which to praise God that we are so united in heart and purpose, in spirit and in doctrine. But, my brethren and sisters, our text reminds us that here is a quality of unity to which we are yet to aspire, and to which the Lord desires His people to attain as He prepares His remnant church for translation and for the closing scenes that are just before us.

Illustrations of what I mean are to be seen in the proceedings of our Autumn Councils, as well as in our committee work generally. To me it is a wonderful thing that men of varied temperaments, divers opinions, and even different nationalities can come together as we do, and after time spent in discussion and exchange of thought, find themselves in perfect agreement concerning matters of vital importance to the church on earth. It is this, and a better understanding of all that the spirit of counsel in the church means in the direction and welfare of the movement, that I wish to study with you this morning. It is of fundamental importance that as with one voice we learn to say with more and more assurance, "The Lord of hosts is with us"; "the Majesty of heaven has . . . the concerns of His church, in His own charge."

*Testimonies for the Church*, vol. 5, p. 753.

The days of the theocracy are gone when in an intimate, personal way God directed the affairs of ancient Israel. From the Scriptures of truth it is evident, too, that the form of church government which God has provided for His remnant church is that of neither a monarchy nor a democracy.

It is well to note this in passing. It is clear that there is to be no kingly control or lordly domination anywhere in the church. Only in a spiritual sense is the church a kingdom—the kingdom of grace that belongs to the Lord. Said the psalmist, "God is my King of old, working salvation in the midst of the earth." Ps. 74:12. Democratic ideals and methods are today rightly held in high esteem in many lands, and we may surely thank God fervently for the spirit of democracy that has meant so much to the success and progress of this great country from the days of its infancy. Yet, with all that is desirable in a democratic form of government for nations and worldly concerns, and as important and valuable as are the true principles of democracy in the affairs of the church itself, it is to be noted that the church of Jesus Christ on earth is not a mere democracy. It is more than that.

Perhaps the best and most acceptable definition of a true democracy is that familiar one that is so concise, "A government *of* the people, *by* the people, *for* the people." This sets forth the high ideals of true democracy, and surely there is very much that is attractive in such a concept of a form of government. You will notice, however, that democracy defined even in this most acceptable and attractive manner *leaves out God*; it is *of the people*, *by the people*, *for the people*. For the things that are Caesar's that formula is all very well, but for something that belongs to God, as His church, He has devised something that is far better.

What, then, is the church? If it is not now a theocracy, and it is not a monarchy nor yet a democracy, what is it? The answer is given very emphatically in 1 Corinthians 12:27: "Now ye are the body of Christ, and members in particular." Think of it. The Lord has

called His church—His *ecclesia*, His called-out people—"the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty." 2 Cor. 6:16-18. So the Lord has provided that He shall, Himself, live in the church and direct its affairs.

No longer is it through the agency of the Urim and Thummim, worn on the breastplate of the high priest in the sanctuary service in ancient times, that God hands down His decisions in answer to the inquiries of His people. He leads and directs His remnant people through "the counsel of the brethren." In councils, board meetings, sessions, and committee meetings of the movement, as in its organization it reaches out into all parts of the world field, God condescends to make known His will for the protection and guidance of His church. It is our privilege to believe that God can and does do this. Not simply, as some would reason, that He would like to do it. He does it! "The Majesty of heaven has . . . the concerns of His church, in His own charge."—*Testimonies*, vol. 5, p. 753.

With the church declared to be the body of Christ and Jesus Himself to be the Head of the church, we may well inquire why it is that members of the church encounter any difficulty in attaining to unity of mind and judgment, as well as of heart and purpose. It is because of the frailties of the flesh. Unity of mind and judgment in determining matters pertaining to the cause of God can come only as men called to participate in the sacred concerns of the church are given grace to yield their own opinions and surrender their own judgment in deference to the judgment and opinions of their brethren. But this is a hard thing to do. May I read from the Spirit of prophecy a number of impressive statements that in the light of scriptures, to which I also draw attention, are to my mind of great value and significance.

"Christ is leading out a people, and bringing them into the unity of the faith, that they may be one, as He is one with the Father. Differences of opinion must be yielded, that all may come into union with the body, that they may have one mind and one judgment. 1 Cor. 1:10: 'Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.'—*Ibid.*, vol. 1, p. 324.

We are admonished to learn lessons from the experiences of ancient Israel, and to avoid the pitfalls into which they fell. Through Isaiah God remonstrated with them for their confidence in Egypt and exhorted them to trust in His own leading.

"For thus saith the Lord God, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not. But ye said, No; for we will flee upon horses; therefore shall ye flee: and, We will ride upon the swift; there shall they that pursue you be swift." Isa. 30:15, 16.

"The Hebrews were not willing to submit to the directions and restrictions of the Lord. They simply wanted their own way, to follow the leadings of their own mind, and be controlled by their own judgment. Could they have been left free to do this, no complaints would have been made of Moses; but they were restless under restraint."—*Testimonies*, vol. 3, p. 360.

Continuing, we are then admonished by the messenger of the Lord:

"God would have His people disciplined and brought into harmony of action, that they may see eye to eye, and be of the same mind and of the same judgment. In order to bring about this state of things, there is much to be done. The carnal heart must be subdued and transformed. God designs that there shall ever be a living testimony in the church. It will be necessary to reprove and exhort, and some will need to be rebuked sharply, as the case demands. We hear the plea, 'Oh, I am so sensitive, I cannot bear the least reflection!' If these persons would state the case correctly, they would say, 'I am so self-willed, so self-sufficient, so proud-spirited, that I will not be dictated to; I will not be reprov'd. I claim the right of individual judgment; I have a right to believe and talk as I please.' The Lord would not have us yield up our individuality. But what man is a proper judge of how far this matter of individual independence should be carried?"

Notice, friends, how in many of these references the word *judgment*, as signifying opinion, recurs, and how it is made evident that unity of opinion and judgment among the members of the church in collective matters is sometimes dependent upon the ability of members to surrender their personal judgment and to yield their individual opinions.

Yet this does not mean that men and women honored with the privilege of leadership and responsibility in the church are not to be workers of character and decision in acting well their part. They are to be men and women of conviction; and convictions are of little value unless they are sound and strong. A very arresting description of the kind of men and women needed in the cause today is found in *Gospel Workers*:

"At this time God's cause is in need of men and women who possess rare qualifications and good administrative powers; men and women who will make patient, thorough investigation of the needs of the work in various fields; those who have a large capacity for work; those who possess warm, kind hearts, cool heads, sound sense, and unbiased judgment; those who are sanctified by the Spirit of God, and can fearlessly say No, or Yea and amen, to propositions; those who have strong convictions, clear understanding, and pure, sympathetic hearts; those who practice the words, 'All ye are brethren,' those who strive to uplift and restore fallen humanity."—Pages 424, 425.

It is worthy of note, in passing, that among other desirable qualifications mentioned here is the ability to fearlessly say No, or Yes, or Amen, to propositions. The *No* is mentioned

first, and although I would not reason that this means it is more important that counselors and committee members be able to say No, than to say Yes, it at least indicates perhaps that we are not expected to be yes men, and that is good.

This leads me to say I firmly believe that this whole matter of committee work and committee methods is of vital importance to workers themselves, as well as to the organization. Since it is through this means that God makes known His will in the affairs of the church, it is logical and understandable that the enemy of the church should assail the workers in this particular realm of their service, in order that where they should be "of the same mind and of the same judgment," there might be, instead, divisions and disagreement; and that in turn where, as a result of unity of judgment there might be confidence and peace in the church, there might instead be uncertainty and confusion. And so it is important that, as workers in the cause of God, we learn to move in counsel.

Looking down over the centuries, God saw that no man or small group of men would have wisdom sufficient to solve all the problems that the remnant church would encounter. So He gave us this plan of committee work whereby individual member minds might make their contribution in the formulation of the collective decision of the church for the well-being of the body as a whole.

"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in His presence." 1 Cor. 1:26-29.

"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. But He that is spiritual judgeth all things, yet He Himself is judged of no man. For who hath known the mind of the Lord, that he may instruct Him? But we have the mind of Christ." 1 Cor. 2:14-16.

Concerning the value of prayerful counsel, I read again from the Spirit of prophecy:

"Many regard their own wisdom as sufficient, and they arrange things according to their judgment, thinking to bring about wonderful results. But if they would depend on God and not on themselves, they would receive heavenly wisdom. Those who are so engrossed with their work that they cannot find time to press their way to the throne of grace and obtain counsel from God, will turn the work into wrong channels. Our strength lies in our union with God through His only-begotten Son and in our union with one another."—*Testimonies*, vol. 6, p. 252.

"I was shown that the follies of Israel in the days of Samuel will be repeated among the people of God today, unless there is greater humility, less confidence in self, and more trust in the Lord God of Israel, the Ruler of the people. It is only as divine power is combined with human effort that the work will abide the test. When men lean no longer on

—Please turn to page 44

## Council Call to Evangelism—No. 2

IN THE January issue of *THE MINISTRY* we presented a portion of the discussion on the evangelism resolution passed at the recent Fall Council. We now conclude this discussion.

F. D. Nichol, editor of the *Review and Herald*, brought some thought-provoking challenges to us all when he emphasized the primary purpose for which a minister is ordained, and with wholesome candor cried out against the peril of one's becoming a "swivel-chair expert" while declining to join the toilers in the deep. Do not fail to read his stimulating remarks.

With equal candor W. H. Branson emphasized, as he has done on so many occasions, that there is no substitute for the public preaching of the gospel. His appeal for a larger program of public evangelism, and his urge that every executive and departmental secretary throughout the world field plan to spend some time each year in actively proclaiming the message, referred to carrying out the provisions of Section 4 in the resolution. To accomplish this there will need to be a revision of our present methods.

Section 3 called for the setting up of a committee to give earnest study to the whole question of our denominational pattern. Under our present procedure our leaders are usually so tied up with committees and councils that there is no opportunity to preach the unsearchable riches of Christ to the Gentiles. It was when the apostles organized their program and freed themselves from much of the business detail that the early church moved forward to accomplish her world task. This experience holds many lessons for us today.

Back in 1905 this clear counsel came to us from the Lord's messenger: "He who holds forth the Word of life is not to allow too many burdens to be placed upon him. . . . Let the management of financial matters rest on others than those set apart for the work of preaching the gospel."—*Evangelism*, p. 92.

Somebody must serve tables, but the minister must save souls. "Woe is unto me, if I preach not," are the words of the great apostle. The "care of all the churches" did not prevent Paul from preaching the good news to lost men and women. When we adjust our work in harmony with the instruction of the Lord, and when the spirit and vision of this great leader take hold of the advent ministry, a new power will be seen in our work—the power of the loud cry. God grant that it be not long delayed.

F. D. NICHOL: Brother Chairman, during the past year or so we have all been reading amazing statements from various men—statesmen, scientists, educators, and others—concerning the significance of atomic energy in the world. In fact, it has almost become common-



place. But there fell under my eye recently an article that I think far outstrips anything that I have ever had occasion to read on this whole subject of impending doom for the world. This was written by a modernist, a spokesman for a group of men who until very recently were the last diehards on the doctrine that the world is going along all right and improving, and most vehement in their denunciation of all of us who declare that the judgments of God lie ahead.

This article appeared recently in *The Christian Century* (Sept. 25, 1946)—probably the most widely read nondenominational religious weekly in America. I had to read it twice to make sure my eyes did not deceive me. The writer, Wesner Fallaw, is a professor in the Andover-Newton Theological Seminary. A hundred years ago there were included among the prominent writers against the advent movement a professor from Andover Theological Seminary and a professor from Newton Theological Seminary. They had much to say about how foolish Adventists were to be preaching that doom lies ahead. They believed the world was steadily growing better.

But this writer now declares that it is high time for the Christian church to begin to make ready for the world's end. He concludes by saying that it is high time we get together as ministers and Christian workers, to study ways and means of preparing men for the end of the world. When I read this, I said to myself, If that does not stir us as Adventists, and make us work as never before, then I do not think we would be stirred though one were raised from the dead.

When I heard the series of resolutions on evangelism read this morning, I felt troubled in my heart. I believe it would be very fitting for all of us to renew our ordination vows. We were ordained to preach the gospel, and anything else than that is apart from our ordination vow.

We receive a good many reports in our *Review* office, and thus we have some opportunity to know the pulse of the world field. There are many reports on financial gains, but not nearly so many on membership gains.

My conscience troubles me. I have been ordained to preach the gospel the same as the rest of you. But what have I been doing?

The section which talks about goals being set for souls is a highly practicable and feasible one. I was a pastor of a church for eleven consecutive years. I count it one of the best experiences of my life in helping to protect me from the awful fate of becoming a swivel-chair expert—the most horrible fate that can ever come upon any man in the advent movement. I cannot speak for anyone else, and I am not attempting to speak for anyone else, but I say it because of the terror I have in my own soul of being a theoretical expert.

During those eleven years of pastoral work I received many communications dealing with goals and giving comparative figures. They were very stimulating and challenging, and occasionally, if we had not been working real hard, they would have been embarrassing. They told how much we raised in Ingathering for one, two, three, four years in a row, also Big Week, Annual Offering, Week of Sacrifice, and all. And then came the challenge to us to better our past record. Well and good. I believe in it. I think we ought to secure every dollar we can from our people and from others for the kingdom of God. I am a believer in it fully.

But the point I want to make is this: In those eleven years, unless my memory has played a trick on me, I never received one goal chart telling me how many souls we had won year by year, or setting a goal in regard to growth in membership. Now, lest anyone think this is an indictment of any particular conference, let me add immediately that that is the general situation all over the country. It is a state into which we have all fallen and are all guilty together.

We all know how fundamentally true it is that we put emphasis on those things which are constantly brought to our attention. It cannot be otherwise. We are conscious of financial goals and strive to reach them. I think there is a point to having goals for souls, and showing where we stand each year. I believe wonderful results are accomplished when men come before us with a challenge of the needs and responsibility to do what God calls upon us to do; namely, to bring converts into the church in preparation for the end.

I think the best part of all this, if we carry it out, is the effect upon our own spirit. My best Christian experience was when I was able to have a definite part—just a small part—in soul winning, and had the privilege of refreshing my own mind and reviving my own faith and confidence in the doctrines which distinguish this advent movement. As I have visited in the homes of people, praying with them, and bringing them into the truth, I have been thrilled to see the eyes of men light up as conviction came to their hearts. I would not exchange this for anything.

We talk about revival. Well, one of the finest ways we can get it in our own hearts is to stand before judgment-bound men and women and preach this advent message to them and bring them into the truth. They would get a blessing, but we would get a larger one.

W. H. BRANSON: I was made happy this morning to have this series of resolutions placed in my hands, because I believe that in bringing this to us our leaders have done this denomination a great service, for they have brought again to our attention that which is most essential in our ministry and work as a



people. Surely this series of recommendations should go out as a challenge and a call to our workers in every division of the world field, for I believe it is needed in every division just as much as it is needed in North America. This call must be sounded out from this council and from every succeeding council to all our divisions, calling us back to the fundamental things in our denominational endeavor.

I believe with all my heart, and have stated many times, that there is no substitute for public evangelism in the work of soul winning. There are many other ways, and auxiliary methods of winning souls, but there is no proper substitute for this method.

I was glad Elder Nichol spoke as he did. Surely the great goal before this denomination, especially now with the evidence that we see all around us, should be a soul-winning goal, a goal for an increased membership, an individual goal set by each individual preacher, including division presidents, and union and local presidents, for actual soul winning, and bringing men and women personally to a knowledge of this truth. We have been somewhat hesitant to do it, but where we can persuade our preachers to set goals, the number of souls won is always multiplied. It is not merely doubled but multiplied, and they come to the end of the year with great courage and joy because of the fact that they have succeeded in winning more than ever before. In the next few years our preachers must become the greatest and most powerful heralds of the gospel that this world has ever known. I do not see how anything short of that can meet the needs of the hour.

We think of Paul and of men like John the Baptist, and the great worthies of the Middle Ages, and those who led out in the Reformation. We think of them as great men, and they were. They were God's men, and if ever God had need of great men to preach His message, He has today. And if He has called us to do His work, to finish His message, to give the last call to men, then that is the goal we should hold up before our ministers in every conference, and in every division.

My heart has readily responded to the appeals made here that we should pray for the outpouring of the Holy Spirit. We are told that the Holy Spirit is going to be given for a definite purpose, and that purpose is the winning of souls from darkness to the kingdom of God. There are two things that must go hand in hand. One is our earnest supplication to God for the outpouring of the Holy Spirit, and the other is the complete and full dedication of our lives to going out and completing the task that God has given us to do. He will never give us the Holy Spirit until we are ready to strip ourselves for the final race and say, "By the grace of God we will do this which God has called upon this people to do; we shall go out and warn the unwarned millions."

We should hold before our evangelists the idea that preaching one sermon a week for those not of our faith will never meet the demand of this hour. It is too late for that. The nations are piling up great stocks of atomic bombs. Other nations that do not have them are frantically trying to learn how to make them so that they can pile them up, too. We are all told in the Bible and in the Spirit of prophecy of the great destruction that is coming upon the world, and if we believe these things, as we profess to the world that we do, we cannot conscientiously allow ourselves and our evangelists to feel that all we owe to an unwarned world is to preach to them on Sunday nights.

I believe we shall have to step up the tempo of our work. We shall have to learn how to gather the masses on other nights of the week. They go somewhere. They do not stay at home. They are in the theater, the dance, the card party. Why shouldn't they be gathered to listen to the message in order that we may have the opportunity of quickly preparing them for church membership? And then we can go on to different fields where others are waiting.

I hope that we will think of this as we come into the union session meetings in this country and other countries, and that we will sound a note throughout our ranks that our evangelists and those who are qualified to preach the truth with power ought to plan to preach several nights a week to the people, and try to reach as many as possible in the shortest possible time, because time is the essence. I like Brother Maxwell's title to his new book *So Little Time*, and that sort of burned into my spirit as I read it and thought about it. May God help us to realize that there is very little time left.

Now as we go to these great divisions, may God help us to know how to rally our evangelistic forces to do what is called for in these recommendations.

J. L. McELHANY: Brother Branson has made a motion that we make this series apply not only to North America but to all the divisions. All in favor of these amendments, say Aye.

G. E. PETERS: There is a burden on my heart about the first resolution on evangelism. Could it not read, "especially on our ministry, including secretaries of departments, to a greater consecration and to actively engage in public evangelism"? Unless we emphasize a greater consecration, we are going to touch this question of evangelism in a very tame way. Our own hearts must burn within us, in seeking to save our fellow men, and our own souls be saved. There is a basic evangelism that must begin in our own hearts somehow.

J. L. McELHANY: Would you like the secretary to write that in as an added stimulus to the beginning of this resolution?

G. E. PETERS: I so move, Brother Chairman.

C. W. BOZARTH: We have set ourselves the goal of every worker having some part in evangelistic work during the year, and if this call is going to be a world call, which I believe it should be, I wish it could include every class of worker. I believe our educational workers, the heads of our schools, our teachers, and all the workers throughout the division should have some part in evangelistic work each year.

J. L. McELHANY: Do you have a suggestion, Brother Bozarth, that would incorporate that idea?

C. W. BOZARTH: I would like to see it say, "especially on our ministry, including secretaries of departments, and all institutional workers." I move that.

J. L. McELHANY: All in favor of incorporating all classes, please say Aye. Now, brethren, you have heard these resolutions read through. You have heard these stirring remarks on them. Will you adopt the whole series of recommendations now? Are you ready for that? Let us have a rising vote. All in favor of adopting this series, stand to your feet.

The whole congregation stood as N. C. Wilson led the council in an earnest prayer, pleading for the empowering Spirit of God to descend upon His people, enabling them to carry out the great commission and finish the task God has committed to us.

THUS concluded one of the high points of the 1946 Fall Council. The earnestness with which men spoke on this resolution revealed their innermost convictions. Evangelism is truly the call of the hour. Let us all pray that in every land of earth our workers will catch the spirit of this call, and move forward, leading our churches in an ever-widening evangelism "till earth's remotest nation has learned Messiah's name."

R. A. A.

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## THE BOOK SHELF

### *Books, Reviews, and Discussions*

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**Stewardship in the New Testament Church,\***  
Holmes Royston, John Knox Press, Richmond,  
Virginia, 1946, 156 pages, \$2.

This is a studied examination of the Biblical sources of stewardship. It notes more the purposes than the plans of stewardship. It encompasses not only the field of finance but all our talents. "Need" is advocated as a favorite basis of promotion. Love in the heart, the Holy Spirit in the program, and emphasizing God's ownership are the most successful tools. "Personalizing the objective" of the offering to be asked, and giving as a fellowship in the further-

ance of the gospel are advised. The book is fairly exhaustive on the points just mentioned. Tithing is viewed as a method rather than the method—particularly applicable to the Israelites, not necessarily to the New Testament.

I noticed violation of an orthodoxy only twice. Page 144 says, "Every man has an immortal soul," and page 110 refers to Sunday as the Sabbath. On the whole, the book is provocative of thought and expressive of sincerity.

ROY L. BENTON. [Departmental  
Secretary, Upper Columbia Conference.]

**The Corinthian Letters of Paul,\*** G. Campbell Morgan, Revell, New York, 1946, 275 pages, \$3.

If Dr. Morgan ever wrote anything that was without value it has never fallen under my observation, and I now have forty-four of his fine books. I will not part with any of them. This past year this fine Greek scholar, spiritual Bible expositor, skillful teacher, and exceptional preacher, went to his rest. He has for years stood virtually without a peer. His style is clear. His command of his subject is complete. He is expert in bringing illumination to the mind, faith to the soul. In this latest volume of his he is at his best. He makes the First and Second Epistles to the Corinthians as fascinating for the layman to read as for the preacher. He brings out the force of Christianity's greatest apostle. And he does it with keen insight and sturdy faith.

The book is a mine for preachers. It is also a ready handbook for the teacher and lay reader. It contains a most helpful series of charts. Workers in this cause will be particularly interested in the following comment on the reference to the "first day of the week" in 1 Corinthians 16:

"First of all, their giving was to be regular and systematic on the first day of the week, that is, the first day after the Sabbath, that is, on our first day of the week. They were to give on that day, and they were to give according to their prosperity. Every man and woman, every member of the church was to go alone on the first day of the week. That is the second thing. The gifts were to be personal. They were to be alone. 'Let each one of you lay by him in store,' a lonely act; in store, that is, treasured up and stored regularly.

"Then Paul was careful to show that their giving was to be subservient to the spiritual. It was to be a solemn dedication, according to prosperity that had come to them. On the first day of the week part of their wealth was to be at the disposal of the church, and it was to be done in order not to interfere with the apostle's coming visit to them. Let us get hold of that. Every one of you lay by him in store on the first day of the week regularly, and in loneliness, with definiteness. Test all your giving by your own prosperity, dedicated, consecrated, and do that regularly, in order that when I come there may be no collections. That is very remarkable. What was Paul coming to them for? To minister to them in spiritual things, and he wanted all the material things out of the way. He did not want them going around trying to whip up a collection. 'That no collections be made when I come.'"

CARLYLE B. HAYNES. [Secretary,  
Council on Industrial Relations.]

\* Elective, 1947 Ministerial Reading Course.

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# BIBLE INSTRUCTOR COUNCIL

*Plans and Methods, Experiences and Problems*

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## Other Denominations and Isms

OUR former series of studies on various denominations was so well received by the field that we herewith begin another series. Responses from field workers showed great interest in these particular surveys. These are not intended as exhaustive research in the ground covered, but rather to provide for our busy ministers and Bible instructors enough background facts to meet problems and objections of these churches and cults in an intelligent manner.

As we draw nearer to the end of time, Satan's deceptions must be met in a straightforward manner. For a worker to ignore the beliefs of other churches, or to discharge all responsibility to deal therewith, is not evangelism. We must definitely meet error with sound scriptural proof and method. While it is difficult at times to obtain exact statistics, especially for those divisions of the Protestant Church undergoing mergers, we may come reasonably close to accuracy by means of competent church census

information. It is well to bear in mind that in dealing with any religious group, we should keep the main objectives of such research before us.

The first series (March to November, 1945, MINISTRY) covered the Presbyterian, Anglo-Israelite, Christadelphian, Pentecostal, Lutheran, Protestant Episcopal, Congregational, Disciples, Latter Day Saints, Baptist, Jehovah's Witnesses, Roman Catholic, and Christian Science beliefs.

The current series, beginning with Unity or Fillmoreism in this issue of THE MINISTRY, and scheduled to run throughout the year, will also cover the following, although not necessarily in this order: Unitarianism, Mormons, Christian Science, Doukhobors (Spiritual Wrestlers), Buchmanism (Oxford Group Movement), Unitarian Church, Pentecostal Assemblies, Eastern Orthodox Church, British-Israelism, Baptists, and Jehovah's Witnesses.

L. C. K.

### Unity or Fillmoreism

By DESMOND E. TINKLER, *Bible Instructor, British Columbia, Canada*

NAME: The Unity School of Christianity.

FOUNDING: Charles and Myrtle Fillmore are the original founders. While living in Kansas City, menaced by poverty and sickness, Myrtle Fillmore claimed to have discovered her own deity. This discovery, she claimed, enabled her to heal herself, her family, and her friends.

HEADQUARTERS AND ORGANIZATION: The School of Silent Unity, founded in 1889, is located in Kansas City, Missouri, and is considered the New Jerusalem of the Unity movement. Through a series of telephone switchboards, telegraph receiving sets, hundreds of typewriters, a phonograph recording disk, a correspondence course, a broadcasting station, and the occasional making of a movie, this very modern organization keeps in touch with its two million adherents and receives on an average of two million calls a year. Thus we have in Unity an enormous mail-order concern, dispensing health and happiness on the large scale of a modern business enterprise.

They claim over five hundred allied schools or Unity centers, maintain eleven periodicals, and publish books and tracts without number.

They also claim that more than a thousand yearly subscriptions to Unity periodicals are entered daily. Many pay their subscriptions one hundred years in advance, since they eventually expect to conquer disease and death, and live forever. The wealth of the movement totals millions.

#### UNITY TEACHINGS:

1. The entire system of Unity is thoroughly pantheistic, closely allied with Christian Science and New Thought. The body is God; you cannot become sick. God is a principle, not a person.

2. Jesus is said to be a man of unusual spiritual insight. Unity denies the deity of Christ and teaches that we may all become christs.

3. Unity denies the gospel of the grace of God and leaves no place for the saving work of Jesus Christ.

4. Unity claims to have solved "this simple problem of the cause and cure of death of the body."

5. It has some points in common with Christian Science; yet, unlike this sect, it admits the reality of the body and its ills, but teaches deliverance from sickness, infirmity, and disease of every kind.

6. Teaching on the resurrection: "When we follow Him, . . . our bodies will not know death.

We shall become so spiritual we shall live in the spiritual ether with Jesus. This is the great and final resurrection.

7. Eternal life means not a future state after death but a physical immortality here. In due time this belief expects to overcome death and demonstrate bodily immortality.

8. Unity claims to be broad and liberal in asserting it is "not a sect or a church, but a school for investigating and demonstrating the scientific principles taught by Jesus."

Adherents do not leave their original churches but sow the seeds of this teaching into the churches of which they are members.

In a summary of the errors of Unity, Dr. H. A. Ironside, pastor of the Moody Church in Chicago, says: "A careful examination of the Unity cult shows it to be a conglomeration of ancient errors presented to modern seekers after truth as a new and attractive discovery. In addition to its gnostic ideas as to Christ, it is theosophical in that it teaches the Hindu doctrine of reincarnation."

#### REFERENCES

Herbert M. Wyrick, *Seven Religious Isms*, Zondervan, 1940.

Charles W. Ferguson, *The Confusion of Tongues*, Doubleday, 1928.

### Outlines for Bible Studies

## Is the Rapture Theory True?

(The 70th Week of Daniel 9:24-27)

By ALMA DU BOIS, Bible Instructor,  
Grand Rapids, Michigan

#### I. CLAIMS OF THE RAPTURE THEORY

1. Second coming of Christ secret and invisible.
2. Angels take one of elect here and one there to meet Him in the air.
3. Secret coming introduces special period of seven years.
4. At end of seven years Christ comes again.
5. At beginning of seven years antichrist appears as a world prince—"beast-king." (Supposed to symbolize composite beast of Revelation 13:1-10.)
6. Claim: At beginning of seven-year period world ruler enters into league with Jews to protect them.
7. Jews, persecuted in many countries, will flock to Palestine, believing it to be safe. (Ezekiel 40-47 will be fulfilled.)
8. Temple to be built on ancient temple site. (Now occupied by Mohammedan mosque. Ancient Mosaic sanctuary to be resumed.)
9. After three and one-half years antichrist will repudiate his treaty with Jews.
10. This will "cause the sacrifice and oblation to cease" in midst of seven years.

11. Instead of adoration of God by Jews in temple, rapturists say, worship of antichrist, beast-king, will become established religion of world.
  12. This event in middle of seven years will mark beginning of great tribulation of Christ's prophecy in Matthew 24:21, 22.
  13. Tribulation will be caused by "violation of the covenant," between antichrist and Jewish people.
  14. Substitution of man worship for worship of Jehovah in Jewish temple at Jerusalem.
- #### II. THE THEORY EXPLODED
1. Fundamental principle of Scriptural interpretation violated.
  2. Source of the seven-year period of rapture theory is the seventieth week of the seven-year period of the prophecy of Daniel 9:24-27. "Seventy weeks are determined upon thy people."
  3. 70 weeks—7 weeks, 62 weeks, and 1 week, or 490 prophetic days or years. Each period follows the other in unbroken succession.
  4. A day, or literal year (Moffatt and Goodspeed—70 weeks of years). Eze. 4:6.
  5. Tells when 490-year period began—"going forth of the commandment." Dan. 9:25.
  6. When vision was given to Daniel, 70-year desolation of Jerusalem about ended, and now there was to be a restoration. Jer. 25:11; 2 Chron. 36:21.
  7. Three decrees by Persian kings—Cyrus (Ezra 1:1-11); Darius (Ezra 6:1); Artaxerxes (Ezra 6:14; Ezra 7).
  8. Complete decree by Artaxerxes in seventh year of his reign, of 457 B.C. Four hundred and eighty-three years (69 prophetic weeks) of 490 years were to reach to Messiah. Dan. 9:24-27. Christ the Messiah. John 1:41.
  9. Decrees fully effected in fall of 457 B.C. Ezra 7:9. Four hundred and eighty-three years would reach over into fall of A.D. 27.
  10. Jesus anointed by Holy Ghost. Matt. 3:16; Acts 10:38. Baptized by John in A.D. 27. Luke 3:21.
  11. Messiah "cut off." (Christ's vicarious atoning death on cross.) Dan. 9:26. "In the midst of the week He shall cause the sacrifice and the oblation to cease." Dan. 9:27. Seventieth week reaches from fall of A.D. 27 to A.D. 34. Halfway between these points Jesus died—spring, A.D. 31.
  12. His death caused sacrifice of Mosaic law to cease, because He as "Lamb of God" was antitype of all sacrificial offerings of earthly sanctuary. John 1:29, 36; Heb. 9:8-12; 10:1-9.
  13. "Reconciliation for iniquity." Dan. 9:24. Reconciled to God by death of Jesus.

Rom. 5:10. Veil of temple rent. Matt. 27:51. Every event of seventieth week of Daniel 9:24 was between A.D. 27 and A.D. 34.

14. Rapturists acknowledge that 69 weeks of Daniel 9:25 are 483 days, or prophetic years, reaching from Persion king to first advent of Christ. They detach seventieth week from 70-week period, which is a unit. They carry it over into future and mark it beginning of Rapture. But this is "private interpretation." 2 Peter 1:20. Seventieth week, with all its events, is over 1900 years in past. Antichristian power arose in early century of Christian Era. We need not wait for it in future.
15. Rapturists concur that "little horn" of Daniel 7:8, 25 is "man of sin" of 2 Thessalonians 2:3-8; composite beast of Revelation 13:1-10, 18 is antichristian power that would oppose true church of God.
16. Daniel saw in vision four beasts arise from sea—a lion, bear, leopard, and a terrible monster with ten horns. Saw another horn among ten, displacing three. This eleventh horn symbol of Antichrist. Angel Gabriel told Daniel that the four horns were four beasts, or four kingdoms. Ten horns were ten kingdoms. Dan. 7:17, 23, 24. Little horn that arose was antichrist. Among ten kingdoms which succeeded world kingdom represented by fourth beast.
17. Ten kingdoms were progenitors of modern nations of Western Europe. Collapse of Roman Empire in A.D. 476. Antichrist power foretold in prophecy arose among them. Since it arose after ten horns came up, must arise after A.D. 476.
18. It "shall wear out the saints of the Most High." Dan. 7:25. A persecuting power. This power was Papacy, or Roman power. Arose in past, not future.
19. A resurgence of this power after healing of deadly wound of composite beast in Revelation 13.

(See *Watchman Magazine*, August, 1945, article by J. C. Stevens, "Is the Rapture Theory True?")

## Time of Jacob's Trouble

By ALMEDA GUSTAVSEN, Bible Instructor  
British Columbia, Canada

- I. SCRIPTURAL BACKGROUND.  
Gen. 32:24-30; Luke 18:7, 8; Jer. 30:5-7; Rev. 3:10; Isa. 27:5; Hosea 12:4.
- II. SPIRIT OF PROPHECY.
  1. Comes after plagues begin, as result of decree to slay God's people. *Life Sketches*, p. 117.

2. A baptism of anguish. *Testimonies*, vol. 1, p. 183. Darkness all around them. People of God cry day and night for deliverance. Angels offer to deliver, but are stayed by another angel, for they must be "baptized with the baptism."
3. Anticipating "Jacob's Trouble." *Early Writings*, pp. 56-58. Counsel regarding preparation for the time of trouble.
4. Represented by Jacob's night of wrestling. *The Great Controversy*, p. 616. All sins must be forgiven before that time.
5. An internal struggle. *Ibid.*, p. 630. To human understanding seems as if God has forsaken His people. Companies of angels surrounding them.
6. God's test. *Patriarchs and Prophets*, pp. 202, 203. Satan endeavors to terrify God's people. As they look at their sins, their hopes sink. They lay hold on Jesus as did Jacob. They prevail because their sins are previously forgiven. Not the smallest sin will be overlooked. Jacob's experience is a promise to God's people that they will be delivered.

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## MUSIC OF THE MESSAGE

*Ideals, Objectives, and Technique*

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### Music in Soul Winning

By MARJORIE LEWIS LLOYD, Organist,  
"Quiet Hour," Oakland, California

MY WORK at the office was interrupted by a call on the telephone. As I picked it up I heard the one word, "Listen——" There followed a moment of silence, then the sound of my friend's radio. A voice was singing—

"Have you taken your heartaches to Jesus,  
Does He know of the cross that you bear?  
Look again through the clouds to the Master;  
He will hear, He will answer your prayer."

There was nothing about the music or the message of the song to lend itself to a "swing" rendition. But there it was, being sung in the lilting rhythm of the cheapest of current popular songs. I was heartsick. To sing any religious song in that way was a disgrace to Christianity itself. But there was nothing I could do. The copyright was not mine.

And I think of the time I tuned in the Sunday evening service of a large city church, and heard "Stand Up for Jesus" played as an organ and piano duet. I failed to find a great deal of resemblance to the song, but I do know that the rendition would have made some dance orchestras sound very subdued.

A style of playing that belongs only to the world is creeping into religious music through-

out the country. We should keep it out of the church. I am glad that the musical standards of the Seventh-day Adventist Church are high. Let us keep them that way. However, along with this justifiable concern for our standards, there is likely to creep into our music departments a spirit strangely like that of the Pharisees—a spirit of being thankful that we are “not as they are,” a spirit that hedges itself about with rules and restrictions and traditions until even the Spirit of God cannot penetrate.

The Pharisees of old kept the standards high, so high that they excluded the Man of Galilee, who walked humbly among them. They frowned upon Him continually because of His disregard of tradition. He was always “breaking the rules.”

So today there is great danger that musicians shall become so concerned with raising music to a higher level, with preserving its dignity, that they forget the very purpose of music in religious service. For music, rightly used, is a mighty asset in the winning of souls. When we forget that fact, when music in our churches becomes nothing more than entertainment for ourselves, we have lost our way.

In the effort to uphold musical tradition, the winning of souls is likely to be forgotten. And all too often our choir numbers are rendered in the spirit of the Pharisees—“to be seen of men.” All this is unintentional, I am sure, and yet if choir leaders everywhere could catch a vision of what music can accomplish in the great, all-important work of winning and keeping souls for the Master, our choirs would surely be singing more and more of the simple hymns that reach and touch the hearts of men and women.

I remember a talk on music that I heard a few years ago. The speaker, jealous to hold the standard high, told us that before a hymn could be considered truly good music, it must be three hundred years old.

ANALYZE that thought for a moment. That would mean that the grand old hymn, “A Mighty Fortress Is Our God,” could not be really good music until the day it turned three hundred! It would also mean that a song like “Is Your All on the Altar?” which already has accomplished so much, must remain on trial until long after the work of soulsaving is done. Does not such reasoning miss the mark?

I believe that much of the difficulty results from a lack of understanding between two classes of musicians. To one group God has given a natural musical talent; to the other group He has given a technical musical education acquired by long years of persevering study. The talents of both groups belong to God. But too often there is a tendency for one class to set standards for the other, and to frown when the rules are broken. It should be re-

membered that the accompanying of gospel songs is an art all its own, just as separate and distinct from the study of classical music as dentistry is from the practice of medicine.

Those who play classical music are accustomed to following copy strictly. It is easy to forget that most of our hymns and gospel songs are written in four-part harmony, with no accompaniment. The printed notes are usually written for voices, not instruments. Most certainly those notes may serve as an acceptable accompaniment. A simple accompaniment played well is better than an elaborate one played poorly. But surely it is most fitting that the accompaniment for gospel songs should be made as beautiful as the ability of the pianist permits, care exercised that it be not overdone, and that a worldly spirit does not creep in.

In classical music, education is all-important, but the first requisite in the playing of hymns is a thorough consecration to the Master. A musician whose life is controlled by the Spirit of God will need no other safeguard against worldliness in his music.

Some, not understanding these things, have gone so far as to conclude that it is actually a sin to play any note that is not written in the book. Logically, it is no more a sin to weave a beautiful accompaniment about the few written notes than for a preacher to make a sermon out of a text.

TWO young people were scheduled to play an instrumental duet at the close of Sabbath school. A number of good accompanists were available, but since they had but one copy of the song, it was necessary to find someone who could play it by memory. Looking about, they spotted a young woman in the back row and explained their predicament. Rather reluctantly she agreed to help them out. But before she went to the piano, someone stepped up to her and said, “It has been requested that you leave out the extra notes.” Somehow I believe the young woman must have had a tight hold on Christianity, or she would not have returned to that church.

It is so easy to criticize others—and it is just as easy to be wrong in our criticism. Often those who are written down as worldly are much farther from the world than those who criticize.

I think of a young man who was a new Christian, little more than a year away from a dance orchestra. He had an excellent voice, a voice fully consecrated to the Master. Whenever he sang in public, it was with the hope that someone's heart might be touched and won for Christ. Radio had taught him the delicate and difficult art of singing softly into the microphone, rather than booming out as used to be necessary before the days of radio and public address systems.

Perhaps some, looking at his background,

whispered "crooner." I don't know. But I do remember visiting in the home of this young man and his wife one afternoon. I had been his accompanist for a number of months; yet in our rehearsing he had never heard me play anything but sacred music. I was playing for his wife, who was not yet a Christian. Upon her insistence, I was struggling through some classical numbers, but was necessarily a bit rusty. I have nothing against classical music, but my interest in hymns and gospel songs is so great that it leaves little time for the other. I shall never forget the look of surprise and, I believe, disappointment, when her husband came into the room. At his conversion he had given his talent completely to the Master, so completely that he found no place for other than gospel music. And he thought I had done the same! Sometimes those we expect to be worldly would put us to shame if we could know their devotion to the Master.

The Bible says, "The children of this world are in their generation wiser than the children of light." Sometimes we could even learn, if we would, from the churches of the world. Let me explain.

For some three years I lived next door to a large city church not of our faith. In that church there was the finest pipe organ I have ever heard, and it was my privilege to practice on it occasionally. As time went on I observed more or less of the music life of the church. The entire organization seemed to be fitted around the music. Never have I seen a church where everyone, from the pastor on down, had so captured a vision of the power of music in a soul-winning program.

Their talent was the finest. A man of excellent qualifications was employed full time in the music department. Yet the choir numbers were simple, designed to reach hearts. Their organist had classical numbers by the dozen at his finger tips. Yet he seldom played them. He used instead the simple gospel hymns, and played them as beautifully as hymns have ever been played. If a church whose doctrines and teachings are so far from truth could so catch a vision of the power of music, why should we, to whom God has committed the giving of this last great message, fail to use music to the fullest possible extent?

Education in music is important. There should be more of it. But is there not a danger that we shall place more emphasis upon the extent of education than upon the consecration of the musician? If we must choose, is it not more important to sing with the Spirit than to place every tone correctly? The proper selection of an organ is important. But is not the consecration of the organist, the type of music he plays, a more vital question than whether the manufacturer of the organ had in mind a theater or a church when he built it?

Some have been concerned that we shall have

dignity, not emotion, in our churches. But shall we be so afraid of emotion that we cannot use the simple hymns that have demonstrated their ability to reach the hearts of sinners? Shall we be so afraid of emotion that we crowd out the Spirit of God from our services? David wrote, "A broken and a contrite heart, O God, Thou wilt not despise."

Not long ago I listened to one of our missionaries who was but recently out of Japanese internment. At the close of the service his wife stood up to sing. I had never heard her before, and I wondered what sort of voice she might have. It really did not matter—just out of a prison camp any voice would have been acceptable. She faltered just a bit at the beginning—and her book was shaking. At the moment a church packed with people must have seemed as forbidding as the Japanese. But she had something, Someone, to sing about. And in a clear, lovely voice came the words, "A Wonderful Saviour Is Jesus, My Lord."

She could have sung something more difficult, and her friends could have told her she still sang as beautifully as when they last heard her. But no—she had a message. And the power of the song seemed to sweep over the audience. There were eyes that could not remain dry. Here was faith—faith that had trusted through long months of imprisonment, *and still could sing!* Could a sermon have been more powerful?

When we musicians come up to the end of the way, God will not ask us, "How many years did you study music?" The question then will be, "How many souls did you win with your talent?" What if He should say to us, as to the Pharisees of old, "Ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law?"

Are there not organists, soloists, choir leaders, everywhere who will join in laying their ability at the feet of the Master, with the promise that from this day their talent shall be His?

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## THE QUERY COLUMN

*Bible Questions and Worker Problems*

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### Identity of "E. W. Society of America" \*

*Who are the sponsors of the yellow sheets from the "E. W. Society of America," sent out by mail to our churches from McGregor, Texas, offering a booklet of "Latest Food Recipes and the Latest Guide to Health"? What is the meaning of "E. W.," and has this any connection with the Shepherd's Rod movement at Waco, Texas?*



**M**ANY have asked the same questions, for this advertising has been sent to our people far and wide, including those living overseas, even nationals in mission lands. In many cases sheafs of coupons have evidently been sent for distribution. Some who have endeavored to learn the identity of this "Society" by direct inquiry have been unsuccessful.

The booklet offered, which is rather strange and fantastic and certainly not scientific in some of its statements, is published by the "Entering Wedge Publishing Company," of which Victor Houteff is manager. Mr. Houteff is the leader of the Shepherd's Rod organization, a small off-shoot of the Seventh-day Adventist Church, which originated in Southern California about fifteen years ago.

"The E. W. Society of America" has no office in McGregor, Texas, but Mr. Houteff himself makes the trip from "Mt. Carmel" to McGregor three times a week to get the "Society" mail. The purpose in having the McGregor address is obvious.

While the Shepherd's Rod may have a burden to instruct our people regarding health, it is quite clear that this promotion is primarily a part of the "name ingathering campaign" which is carried on by this organization, with the objective of getting its "message" before our people through the mails. With these facts before them, our loyal people will surely not wish to use or distribute these coupons.

M. E. KERN. [General Conference Field Secretary.]

\* Whatever comes within the scope of ministerial responsibility in the field is of obvious concern to this journal, which is the workers' own intimate paper. To fail to point out danger or deception, when it is abroad, would be to prove recreant to our duty. We therefore sought a competent statement that would give the facts regarding the "E.W." campaign. Fuller information concerning this deceptive ruse and the Shepherd's Rod methods is being sent to ministers and conference officials. If you have not received a copy of this statement or if you wish more copies, apply to your conference office. We are charged with the responsibility of protecting the flock.—EDITOR.



## What Our Readers Say

**RICH IN INSTRUCTION.**—"I would like to get as many back numbers of THE MINISTRY as possible of those I missed during the war. Even with only a partial set, I will be well content, for this periodical is so rich in excellent and practical instruction that it constitutes truly substantial food for my own spiritual life and ministry."—PIERRE LANARES, Minister, North France Conference.

**INTERESTED READER.**—"For some years I have been an interested reader of THE MINISTRY magazine, especially the section on Health Evangelism. I have found it to be most helpful, and am happy to tell you of my sincere appreciation for this excellent journal."—L. H. LONERGAN, M.D., Faculty, C.M.E., Loma Linda, California.

**ALWAYS WELCOME.**—"I have long been a reader of THE MINISTRY, and find that it is one of our finest

papers for gospel workers. Its helpful suggestions and topics of interest are always welcomed and very useful."—CHARLES L. WHITE, Intern, Nebraska Conference.

**BUILDS UP.**—"I think it is wonderful how THE MINISTRY is provided for us. God is good to give us so many things to feed us and build us up."—E. D. WILLMOTT, Missionary, South Tamil Mission, India.

**EXCELLENT JOURNAL.**—"Please renew our club. . . . An excellent journal."—H. A. MUNSON, Cashier, Pacific Union Conference.

**NO BETTER INVESTMENT.**—"I assure you that your workers throughout the field find THE MINISTRY very helpful, and in my opinion we could not make a better investment for them than these subscriptions."—R. S. BLACKBURN, Treasurer, Georgia-Cumberland Conference.

**GREATLY APPRECIATED.**—"Allow me to take this opportunity to express our sincere appreciation for the very fine and helpful articles which appear in THE MINISTRY magazine. Since nearly all our workers read English, they are able to reap the benefits which naturally come to those who come in contact with this fine paper. We have all learned to greatly appreciate the good articles, suggestions, and counsels which come from time to time."—S. L. FOLKENBERG, Superintendent, Puerto Rico Mission.

**MISSIONARY DOCTOR'S APPRECIATION.**—"We wish to express our appreciation for THE MINISTRY magazine. It is helpful in so many ways."—DR. AND MRS. R. W. ROYER, Kanye Medical Mission, South Africa.

**HELPFUL SUGGESTIONS.**—"Allow us to express appreciation for the valuable instruction and helpful suggestions which we have found in the pages of THE MINISTRY during the years of its visits to our home. Most helpful are the music, medical, and Bible instructor sections."—MR. AND MRS. L. C. CHRISTOFFERSON, R.N., Council Bluffs, Iowa.

**ENJOYS GREATLY.**—"I do enjoy THE MINISTRY magazine very much. I used to read it every chance I had before I entered the work."—MRS. GERTRUDE BATTLE, Bible Instructor, Sheffield, Alabama.

**THANKS FOR BLESSING.**—"May I send a word of appreciation for the service which this magazine is giving to the cause, and of thanks for the blessing it is to me personally? May God bless its ministry."—A. J. MUSTARD, Superintendent, Irish Mission.

**GREAT AROUSEMENT.**—"Last night I took the February (1946) MINISTRY to bed to read, and I want to tell you that I got a great arousalment out of two of the articles. Both these articles can apply to many people and activities other than preachers and evangelism. Good stuff!"—LLOYD E. BIGGS, Comptroller, College of Medical Evangelists.

**INESTIMABLE VALUE.**—"In the past I have occasionally been able to borrow someone's copy of THE MINISTRY and have found the advice, cautions, and news items contained therein of inestimable value in teaching and in handling contacts made with people outside the truth. Often there are items I would like to cut out and place in my scrapbook for future reference, but because the paper did not belong to me, a copy had to be made. Now with a copy of my own I can give more time and thought to reading its contents."—FRED W. CARLSON, Office Manager, Oakland Branch, Loma Linda Food Company.

**HELP AND COUNSEL.**—"I greatly enjoy THE MINISTRY, and receive much help and counsel from every page."—L. R. MANSELL, Pastor, Lynchburg, Virginia.

**COMFORT IN CAMP.**—"Our good papers are always a comfort and help to us. I will never forget the four or five copies of THE MINISTRY which I had

—Please turn to page 18

The Ministry, February, 1947



## Candid Counsel to a Young Worker

MY DEAR YOUNG MINISTERIAL FRIEND:

This is just a little heart-to-heart chat with you today, in response to your questions expressing puzzlement as to why things do not seem to go too well with you in your working relations with others. I shall respond with frankness, because I am interested in you, and sincerely wish you to succeed. I shall tell you candidly of some things that others feel are proving a handicap to you. But of these, I gather, you are not aware.

First of all, you are distressingly free to criticize everybody and everything. Perhaps everything is awry, but you can scarcely hope to correct things when you arouse antagonism by the know-it-all attitude in your observations. You mean well, but you lack tact. Perhaps your way is better. But instead of saying, "That is all wrong; don't do it that way!" why not try something like this: "You are surely working hard to make a success of that, Sister Blank. It takes a lot out of you. Did you ever try to do it this way? Perhaps it would be easier, and just as effective?"

You see the point, don't you? Your motive and your objective are good, but your method of achievement leaves much to be desired. What you really want is to see matters bettered, not to get folks to confess that they were wrong, and you were right. That is beside the point, and better not brought in.

Then there is another factor to your problems. You are a fond admirer of Elder Blank—and he is worthy of your emulation. But you are scarcely in a position to emulate him successfully. You have copied his mannerisms and imitated some of his ways. But you have not developed that compensatingly wide experience and knowledge, that innate friendliness and kindness of heart, that ability to yield gracefully and go on sweetly with the majority view of the brethren, that he possesses to a commendable degree.

Really, it is his possession of these qualities (lacking in you) that makes his associates smile and overlook some of his caustic criticisms and strong expressions of opinion, which you so much admire. Nevertheless, the former overshadow the latter. You are simply emulating some of his recognized weaknesses without having his redeeming strength. As a result you are wanting in certain indispensables, and this gets you into constant trouble.

You say you admire Elder Blank's strong and independent opinions, and his ability fearlessly to express them. But his opinions are based on wide experience and extended study. His contributions deal with some side of a question under study that needs to be weighed. That is what committees are for—to discuss all sides of a problem, and then in the light of all-around consideration to come to a common conviction, thus to present a united front in their report.

After you have expressed your honest and dissenting opinion, if the brethren do not see it or believe it sound, then you should go along with them and seek to make a success of the plan adopted. If it fails, it will be time enough to bring up your suggestion again. But do it tactfully, not gloatingly. That will win friends and not leave scars, as has been the case heretofore.

Unfortunately, you need more of the ability to yield gracefully. If your way does not carry, you become obviously peeved and sulky. You are not a good loser. And if others' plans do not work out as well as anticipated, you are forward and cutting in bringing it all out in a way that is favorable to you and your good judgment. But that attitude does not win friends or make for smooth and effective working relations, as you have found. This is a principle worth studying most earnestly.

You repeat that you are fond of Elder Blank's strong opinions and his frank vigorous expression of them. You attempt to emulate this characteristic. The difference lies in the fact that he has something substantial back of his opinions, while yours are still chiefly opinions. Your friends feel that you are very sure of your own ideas, and hope that time and hard knocks will modify and mellow that cockiness that seems to characterize you just now. Why not surprise your friends by taking yourself in hand now, and saving time and heartache by avoiding some of those hard knocks? Do your own disciplining and mellowing, and watch yourself grow in favor with God and man. It would be worth while.

You have many fine qualities. You should make a leader someday—if you will only restrain your often immature opinions and not force them on others. This is the time for you to be hard at work, growing and building, rather than around talking your opinions. Have something to say before you say it. And hav-

ing said it, then let it rest. The right will ultimately prevail. We can afford to wait for that happy day. Infinitely better is a poor plan worked unitedly than a better plan that has been pressed upon the brethren, and over which there is divided opinion and action.

You say that folks always seem to be against you, and are always picking at you. Could you but realize it, you are the chief one that is against yourself. You create your own difficulties. Whenever the whole world seems out of step, better examine your own step. When you spring back into step again, all will be well. That is what we need—to get into step. There is strength, inspiration, exhilaration, and power in keeping in step in the forward march. (No, this is not the lock step of the regimented ball-and-chain gang, but the buoyant tread of free men marching together.)

You think others have strange notions, and wonder why they cannot see your better ways. The simple fact is that you are very set in your opinions. The clearest reasoning that actually overthrows your arguments makes no impression upon you. "Yes, but—" is your standard comeback. You apparently have not even heard or considered the counterargument. All you have been waiting for is the chance to repeat your own argument, because you *know* it to be right. You have not considered or answered the telling points made against it, and you have not yielded a fraction of an inch to an invulnerable argument. You may feel your attitude to be that of "unwavering steadfastness" and "maintenance of principle." But others look upon it as pure stubbornness—your determination to win the argument whether or no, right or wrong—and to prove that you are right.

There is no mystery over the reason for your constant clashes. Why not adopt an entirely new tactic and attitude? Try for once to see the other side of the question. Admit that you *might* be mistaken. Recognize your own limitations. Try to adopt an open-minded attitude that will consider the reasons for others' viewpoints. It is not half as important to sustain your own viewpoint, as to find the right position. Pride of opinion is just as odious as any other kind of pride. And it sometimes afflicts young preachers as well as other people. Here is a challenging chance for growth and development. It will surprise you how much easier it will be to work along with others, if you will only try it.

This may not be as pleasant a letter as would be one filled with flattery. But it will be better for you, if you will only receive it in the same sincere way in which it is written. It may hurt a bit—like the surgeon's knife on an inflamed boil. But faithful are the wounds of counsel from a genuine friend.

Your sincere well-wisher,  
LEROY EDWIN FROOM.

## What Our Readers Say

(Continued from page 16)

with me in concentration camp, and the pleasure they gave me as I read and reread them."—W. I. HILLIARD, Former Treasurer, China Division.

OFTEN USEFUL.—"THE MINISTRY gives me help in many ways—in preparing my canvass or a talk, and as a means of spiritual help to me."—BEN. PROCK, Colporteur, Rapid City, South Dakota.

WONDERFUL MAGAZINE.—"I wish to thank all those who unite in putting out this wonderful magazine. I eagerly look forward to receiving it each month, and am greatly benefited."—N. G. MOOKERJEE, Secretary-treasurer, West Bengal Mission, India.

READS EVERY ARTICLE.—"We appreciate THE MINISTRY and seek to read every article, despite all interruptions. We would say in the words of Paul (adapted); Let THE MINISTRY be counted worthy of double honor, especially for its labor in word and doctrine."—W. F. MILLER, Minister, Arizona Conference.

PROVED INVALUABLE.—"I have always kept my copies of THE MINISTRY, and they have proved invaluable to me, especially when asked to take part in giving talks at our church, in taking the church service, and conducting prayer meetings."—GEORGE F. GOUGH, Vancouver, British Columbia, Canada.

APPRECIATE MEDICAL SECTION.—"My husband is a first-year medical student. We enjoy THE MINISTRY very much, and appreciate the well-planned, interesting section devoted to medical work, for it is very close to our hearts."—FERN JOHNSON RAMSEY, R.N., Loma Linda.

EAGERLY AWAITED.—"I surely do enjoy THE MINISTRY, and eagerly await my copy every month. It is of great value to have the different workers in the various departments all contributing their different suggestions."—E. E. DUNCAN, Evangelist, Chico, California.



## Special Offer to Broadcasters

FOR some time the Radio Commission has been negotiating the plan of a special book for local broadcasters which may be used for interested listeners. The first book is now ready for bona fide broadcasters and is entitled *When God Splits the Atom*, by Carlyle B. Haynes. If you are now on the air or have been broadcasting during 1946, or anticipate starting a radio program in the very near future, the Radio Commission will be glad to send you a complimentary copy of this book. If you wish more than one copy, you may order after January 1 through your Book and Bible House at the current publisher's price. This book will be available for the exclusive use of our radio men until March 1, 1947.

For your free copy and further details write to Broadcasters' Exchange, Radio Commission, General Conference, Takoma Park 12, D.C.

It is through the courtesy of the Southern Publishing Association that charter members only of the special book plan for radio evangelists are favored with a free supply of the first book issued.

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# A MORE EFFECTUAL MINISTRY

*Effective Evangelistic Methods and Pastoral Technique*

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## Conducting the Baptismal Service

By JOHN M. NERNESS, *Superintendent*  
*Malayan Union Mission, Singapore*

WHEN we realize that the high purpose of the church and ministry should be to bring men and women to take the step of baptism, surely the service of celebration should be planned as nothing less than a triumphant event. Heaven counsels us in these words: "Everything connected with this holy ordinance should reveal as perfect a preparation as possible."—*Testimonies*, vol. 6, p. 98.

On this high day of the church it is desirable to plan the service to hold the interest of the entire congregation till the moment of dismissal. What can be more disconcerting to one who is born as a babe in Christ, than to find himself on the doorstep of an empty church, except for a few weary saints? Further counsel reveals:

"The one who administers the ordinance of baptism should seek to make it an occasion of solemn, sacred influence upon all spectators. . . . Our churches need to be educated to greater respect and reverence for the sacred service of God. As ministers conduct the services connected with God's worship, so they are educating and training the people. Little acts that educate and train and discipline the soul for eternity are of vast consequence in the uplifting and sanctifying of the church."—*Ibid.*, p. 97.

**PLACE OF SERVICE.**—The ideal place for the service is indicated by the Spirit of prophecy: "Whenever possible, let baptism be administered in a clear lake or running stream. And give to the occasion all the importance and solemnity that can be brought into it. At such a service angels of God are always present."—*Ibid.* There is no substitute for sufficient water to add ease to the service. However, if the circumstances require that it be held inside, it is well to have it at the eleven o'clock hour in the church.

**ADVANCE INSTRUCTION.**—Considerable attention must be given to the many details that make up a baptismal service, lest it be marred by hastiness. Deacons and deaconesses should be informed in advance of the service, so that the robes and towels may be laid out in the dressing rooms Friday, the baptistry made ready, etc. At the last meeting of the baptismal class the candidates may be informed of what is required on their part. Give assurance that there is nothing to fear, that they do not need to help baptize themselves by flexing the knees, but that filling the lungs with air before being im-

mersed will go far toward avoiding embarrassing moments in the baptistry. On one occasion I failed to give some of these instructions to an elderly lady, and in the icy river it was necessary to deliberate at length to persuade her that she was to let me baptize her backward while reclining on my arm, and not face forward as she had observed in a picture of Christ.

Of the several grips commonly used in administering baptism, my preference has been that of holding the candidate's right wrist with my left hand as he grips my left wrist with his left hand. He may hold a large handkerchief in his right hand, which is brought up to cover his face during immersion. In this way both parties feel a security that contributes considerable to making the ordinance one of beauty instead of awkwardness and embarrassment.

For some years I held my hand straight up in administering the charge, but our Dyak Pastor Pohan caused me to modify this. He held his hand over the candidate's head as he baptized in a Borneo jungle stream. The charge should be addressed as personally as possible to the one involved. One of our good hymns says, "I plunge, and O, it cleanseth me!" but if the minister plunges the believer in, it is out of place and contrasts decidedly with laying a loved one to rest. The body should be immersed completely, with a steadiness that gives assurance and ease.

When robes and towels are furnished, I suggest that the candidate bring only a large handkerchief and a bathing cap (if desired by the ladies). At the last meeting before baptism I get the name as preferred on the certificate, the address (so that the union conference paper may be provided), and the age. Any questions are answered, and then the candidates are informed that they are to return to the auditorium in a group, following the baptism, for the closing exercises.

### Examination of the Candidates

Obviously, on this occasion the minister must limit his sermon or general remarks so that the over-all time will not exceed the usual closing time. Well-chosen words will help visitors understand how Seventh-day Adventists believe that those taking this step should first be diligently taught to observe the Lord's commands.

Such an approach prepares the way for examining the candidates.

Here is a vital spot. "Let this inquiry be made, not in a cold and distant way, but kindly, tenderly, pointing the new converts to the Lamb of God that taketh away the sin of the world."—*Ibid.*, p. 95. It is hardly enough to turn a page in the *Manual for Ministers* and read the questions formally, merely to hear a series of affirmatives. It is much more satisfying to suit the questions to the individual, so that his own heart experience will be expressed in the answer.

**PUBLIC TESTIMONY BY CANDIDATES.**—There are at least three reasons why it is well to let those testify publicly who are about to become members of the church: (1) We are presenting instructed candidates to the church body for their acceptance. This builds confidence. (2) Public acknowledgment strengthens the candidate's faith. (3) Such procedure proves a great blessing to the undecided who may be present.

If one has gained a notable victory in stepping out for the truth, the question touching that phase will mean more to him, and his answer more to the hearers. When but one or two are to be baptized, I have, after assuring the congregation of the candidates' thorough understanding, used the charge given in the *Manual for Ministers*:

"By going forward in baptism you indicate your purpose—

"To keep the commandments of God and the faith of Jesus, forsaking the world with its frivolities and amusements, taking Jesus as your divine Lord and Master, the Bible as your guide, the Holy Spirit as your teacher and sanctifier.

"To live the life of a Christian through God's enabling grace," etc., through the fundamentals of Christian living.

**VOTE OF CHURCH FELLOWSHIP.**—With this assurance the time has come for the church to vote them in, subject to baptism. The Bible accords this privilege and responsibility to the church. Of course the time to make provision for one's entry into the church is before he is "baptized into the body." Having made certain that the clerk is present, the pastor reads the names distinctly, pausing to hear the question called. Now we ask, "Who will be happy to move the acceptance of these, subject to baptism?" The response is always hearty.

**CANDIDATES SEPARATE FOR BAPTISM.**—Following their acceptance into church membership, pending baptism, the candidates proceed to their dressing rooms as the congregation joins them in singing:

"Lord Jesus, I long to be perfectly whole;  
I want Thee forever to live in my soul;  
Break down every idol, cast out every foe;  
Now wash me, and I shall be whiter than snow."

Attention should be given to keeping the interest level up for the audience during the short gap of time caused by the dressing of the minister and candidates. We customarily receive

the offering at this time, and have special music provided for these few minutes of otherwise tiresome waiting. The church elder and chorister continue to lead out in the prearranged program, to fill the time gap, while the minister changes into a convenient robe, waders, or whatever he uses.

Some prefer instrumental music to cover up the silent spots and the dripping of water. Others use congregational singing. These procedures give opportunity to arrange the candidates with ease. The new brother or sister thus has a few moments to gain his poise before the baptismal prayer.

**PREARRANGED LINE OF ORDER.**—Thought has previously been given to the order in which the participants are to enter. "Ladies first" is a good plan to follow, for they seem to require longer to dress, thus the re-entry into the auditorium can be kept in balance. When twins, or husband and wife, or other intimate ones of a family circle are taking the step, I usually plan for them to be in the baptistry together—the one standing by as the other is baptized. A little Christian consideration is fitting when planning the order of entry to avoid wounding anyone by leaving a sensitive one, or one of another race, until the last.

After the last one has been baptized, while the atmosphere is charged with the spirit of consecration, it is well to extend an invitation to any in the audience who wish to give their hearts to Christ and join the baptismal class with the view of taking the step also.

"Upon coming up out of the water, Jesus bowed in prayer on the riverbank. A new and important era was opening before Him."—*The Desire of Ages*, p. 111. From the dressing rooms the two groups assemble in the front seats of the auditorium, and we then kneel in prayer. The elders extend the right hand of fellowship. All are encouraged to greet the new members following the close of the meeting, and the members delight in doing so.

"Blest be the tie that binds" is our closing hymn. Thus a delightful memory is born of that happy day when some rose to "walk in newness of life" and went on their "way rejoicing."

## Co-ordinated District Evangelism

By H. W. VOLLMER, M.D., Medical  
Secretary, Pacific Union Conference

THE needs of God's cause demand that every member of the church be trained for His service. But before we can teach the truth to others, we must know it for ourselves. One of the greatest responsibilities of the leaders in God's church today is that of training the members for service. This is clearly set before us in the Spirit of prophecy:

"There should be no delay in this well-planned effort to educate the church members."—*Testimonies*, vol. 9, p. 119.

"There should be a well-organized plan for the employment of workers to go into all our churches, large and small, to instruct the members how to labor for the upbuilding of the church, and also for unbelievers. It is training, education, that is needed. Those who labor in visiting the churches should give the brethren and sisters instruction in practical methods of doing missionary work."—*Ibid.*, p. 117.

In order that the objective so clearly set before us in this admonition may be met, unity of effort and a clear vision must obtain. In endeavoring to meet this objective the officers and departmental secretaries of the Northern California Conference have united in a practical and comprehensive plan of co-ordinated efforts in the training of the church members for evangelism. This plan involves a concrete program of co-operation on the part of both the conference workers and the local churches. The churches are being divided into federated districts. Each district elects its officers or leaders. As already inferred, the objectives of this organization are to co-ordinate all efforts of the departments of our work in the training of the church in all lines of service.

District meetings are held from time to time, in which the departmental secretaries of the conference unite in promoting the different phases of our work. No one department is to say to the other, "I have no need of thee." The spirit of unity is fostered in harmony with these words: "If ever the Lord has spoken by me, He speaks when I say that the workers engaged in educational lines, in ministerial lines, and in medical missionary lines, must stand as a unit, all laboring under the supervision of God, one helping the other, each blessing each."—*Counsels on Health*, pp. 394, 395.

To provide still further for a practical working out of this plan, housing facilities and the necessary equipment are being provided through mutual co-operation on the part of the conference and the churches. Where new church buildings are being erected, provision is being made for rooms and equipment for the various lines of instruction in health education, such as classes in nutrition and cookery, home nursing, Bible classes, the Dorcas Society, Missionary Volunteer, educational, and Sabbath school work.

This program is being launched under the title of "Co-ordinated Evangelism Federation," and although yet in its infancy, fruitage is already appearing. By such a plan of organization, reaching down into the local church, the training of the membership for various missionary activities can be fostered more successfully.

We often quote the following words, but are we doing all we can by way of training for their fulfillment? "The work of God in this earth can never be finished until the men and women comprising our church membership rally

to the work and unite their efforts with those of ministers and church officers." Praise the Lord "for that the leaders took the lead in Israel" when the people willingly offered themselves. Judges 5:2, A.R.V. and R.V. "So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work." Neh. 4:6.

## The Worker's Clipping File

By ANDREW C. FEARING, *Evangelist*  
*Paterson, New Jersey*

NO GENERATION of gospel workers has been more blessed with a variety, volume, and quality of material aids for spiritual guidance than the Adventist ministry of today. Of the printed material—periodicals, books, tracts, etc.—which comes to the minister's desk, there is much which is desirable to save for reference. In order to have this material readily accessible, I have followed the plan of placing it in folders in filing cabinets under subject headings.

I have been asked by the editor of THE MINISTRY to submit the index to my subject files. It may seem that this is a long and exhaustive list. However, as one continues to catalog material according to subjects, he may find that he needs even more subject titles than are listed here. Throughout my years of using this system, many subjects have been added as the need has arisen.

It is best to use regular Manila filing folders. As the file grows it may require two or three folders to accommodate a single subject, but it is well to remove outdated materials from time to time, so the files may be fresh and not mere storage vaults.

Reading, marking of subject, clipping, and filing of materials takes much time, but this work may be done by someone other than the minister, who has an eye for the type of material needed, such as his wife or secretary. Sometimes it is well to take two subscriptions to certain periodicals so you will have a copy of both sides of the articles, and they may be clipped without difficulty.

Now a word of explanation to clarify certain points regarding the list itself: You will note certain items in parentheses following a subject. This aids one to know what branches of the subject are classified under that head. When you notice a subject listed with "(See ———)" in parentheses, *there is no folder in the file for such a subject*, but it is listed merely as an aid to the worker in deciding under what subject he wishes to file, and also prevents duplication of subjects similar in thought.

It should be understood that this is not a file of sermons, but merely a means for cataloging material by subject for easy reference.

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- Amusement, recreation (dance, socials, games, sports)
- Angels (good, evil)
- Anger (temper, revenge)
- Apostasy (backsliding, Canright, hypocrisy)
- Archaeology
- Armageddon (see Eastern question)
- Association (chaperonage)
- Astrology
- Astronomy (other worlds)
- Atheism (godless organizations, other "isms")
- Atonement
  
- Baptism (preparation for, baptismal questions)
- Belief, unbelief
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- Books and book reviews
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- Christianity
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- Courtesy, culture (etiquette)
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- Honesty (see Truthfulness)
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## The Preacher and the Press—No. 5

By J. R. FERREN, *Secretary,*  
*Bureau of Press Relations*

IN THIS series we have touched here and there on the reporting of sermons. I want now to analyze, discuss, and illustrate points that have to do with getting sermon material across the editor's desk, and in a form that is clear and meaningful to the reader. Your audience now is not before you in a church or a hall. You cannot depend on oratory, gestures,

or illustrations to attract and hold interest. You may have spent forty-five minutes building up to the climax of your sermon, but now you are held to possibly two hundred words, or four or five column inches of space to give to your newspaper audience the kernel of truth you wish to impress. Let not this deter you. Rather let it be a challenge, for you may reach 25,000 families with your story in the paper.

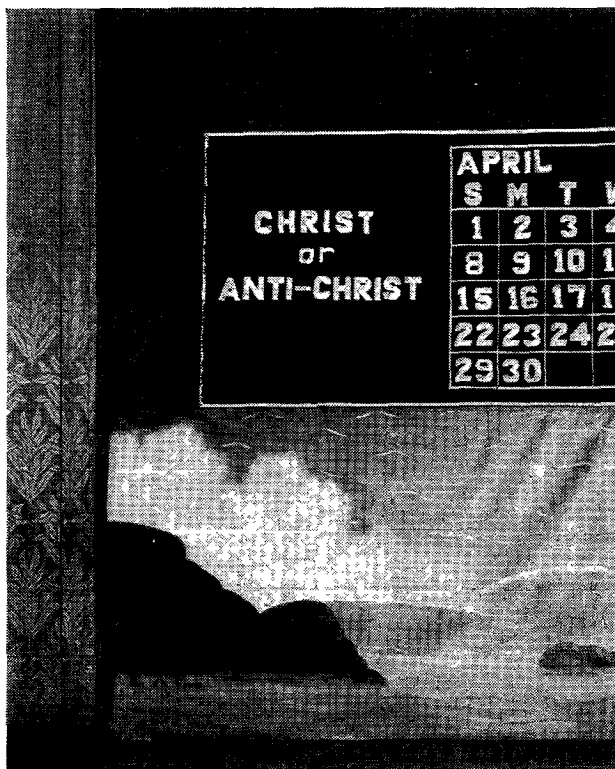
You are now your own reporter. The people to whom you are to report want to know: What did the preacher say? What was timely about what he said? How does what he said affect me or my group? What solution did he offer for the problems he presented? In the light of these you must pick your material to pieces, studying as you do so to rightly decide what point or points are of most important interest and appeal. Then, as you continue to keep your audience of all classes of people before you, you plan your approach (or lead) so as to get right into their current of thought.

In general, bear in mind that you are not bound in your news report to use exactly the same expressions you may have used in your sermon. You are at liberty to put in your own language for the sake of force or clarity "what the preacher said." Do this where you can better put your thought across. At the same time feel free to make direct quotations from the speaker when this will be the most effective.

Another point I think we must recognize is that we cannot hope to be too inclusive in making newspaper reports of sermons. In other words, we may need to be satisfied if much is left unsaid, concentrating our endeavor in covering points that may stir the reader with a spark of interest to investigate beyond what the report has given.

There was a time when the writer was instructed to make his sermon lead as "startling" as possible. There isn't much these days that

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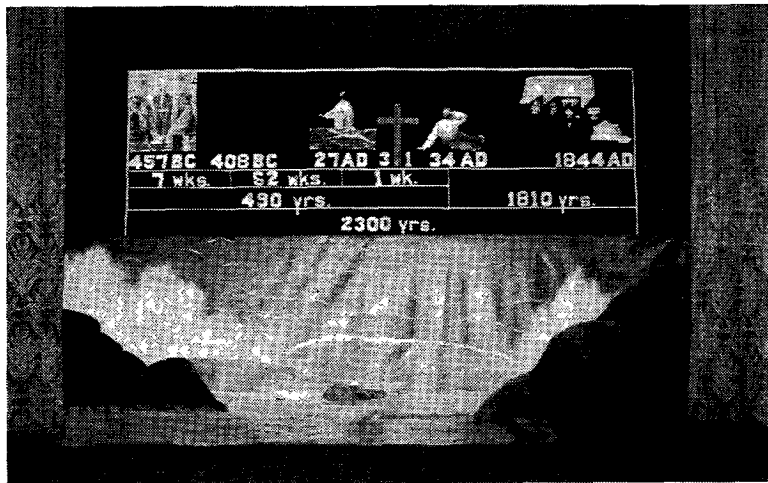
## Flannelgraph in F

By W. O. REYNOLDS, Kentucky

WHILE I was engaged in home missionary work in Carolina several years ago, my wife and I discovered that visual education through flannelgraph work for the children's division of the Sabbath school brought wonderful results. In fact, the senior

divisions became almost as interested in it as the children, especially when it was used for mission appeals.

Later on I was called to take over the conference evangelistic program. I had always placed great value on the use of charts in evangelistic efforts, but realized that their use was expensive. Since the flannel work created so much interest on the part of adults, I could see no reason why I could not develop my own charts for my evangelistic sermons by



| 1945 |    |    |    |   |
|------|----|----|----|---|
| S    | T  | F  | S  | S |
| 4    | 5  | 6  | 7  |   |
| 1    | 12 | 13 | 14 |   |
| 8    | 19 | 20 | 21 |   |
| 5    | 26 | 27 | 28 |   |

**SABBATH**  
or  
**SUNDAY**

## Public Evangelism

*y-Tennessee Conference Evangelist*

this same means. In studying the plan, I discovered I could make letters and develop any chart I needed at very little expense. The accompanying pictures show what can be developed along this line.

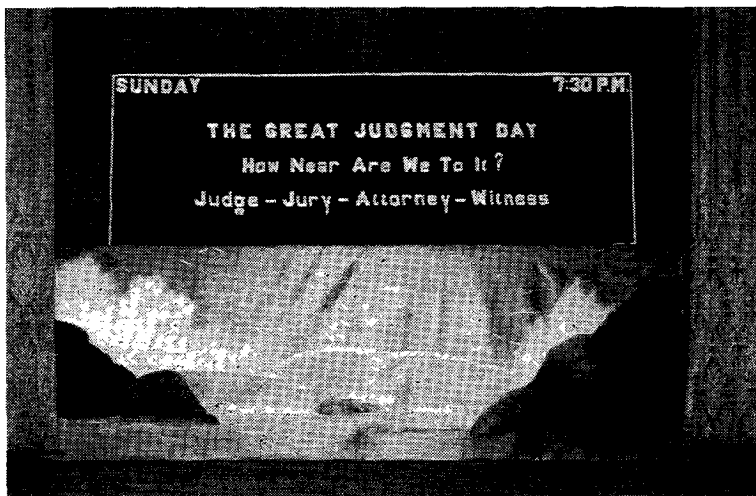
The first thing to do is to purchase a *good grade* of black wool dress flannel about 12 feet long, and thumb-tack it on a 4-by-12-foot piece of pressed wood, similar to a bulletin board. The backboard can be two pieces, size 4 by 6 feet, hinged together so that they can be easily folded into half size and taken down at any time. The backboard is supported by three easels. The black wool flannel that makes up the background must have a good nap and plenty of stickability. The nap should be ruffled up at

times by a clothesbrush. It usually sells for \$4 or more a yard. A white border around the flannelboard is made of tape about a half inch wide, and can be purchased at any dime store. This is thumbtacked at each corner and remains on the board for the duration of the effort.

The excellence of this flannel board idea is that charts can be developed as the evangelist proceeds with his sermon. The letters can be made up in as many as five or six different colors, which gives a very artistic touch to it. I have had people come to me and ask who painted my charts, because they looked so neat. Pictures from our Sabbath school Picture Rolls and story-o-graphs can be used in many ways for appeals.

Before work is begun on the letters, a complete alphabet of two- and four-inch letters should be made up and cut out for patterns, so that all letters can be neatly traced. Any printer can supply as many as five or six different colors of cardboard in a postcard weight (not too heavy and yet not too thin) 14 by 28 inch sheets. After this lightweight cardboard has been purchased and the letters have been traced on the sheet, a liquid white paste can be brushed over a sheet at a time with a small paintbrush. The same size plain outing flannel (white or in colors) is then pasted on the sheets, one at a time.

Books should be placed on top of the sheets until they are dry. After this the letters are ready to be cut out, and will stick of themselves when pressed on the board. Usually about nine sets of each color will be enough to start out. Of course one will want to increase his supply of letters as he goes on. I have several thousand now, and keep them in small shirt boxes. These boxes have partitions the size of the letters, and each letter is stacked separately. The church members are always glad to take some sheets home with them and cut the letters out.



Through this plan—the most inexpensive one I have ever yet discovered—any man can have all the charts he desires.

Story-o-Graphs, Box 145, Pasadena, California, has large sheets of figures. These can be purchased colored at \$1.15 a sheet, or not colored for 45 cents a sheet. The figures are big enough to be seen in a large auditorium. An example is Jesus on the cross, which measures twenty-two inches high. On that sheet will be the figures for the complete story of Jesus' crucifixion. All the figures are from twelve to eighteen inches tall on each sheet. We paste the flannel on the sheets before the figures are cut out.

I have the minister in charge of the platform build the chart as I preach. He is given an outline before the meeting, and everything is ready to go smoothly when the meeting begins. It is a good idea to have the subject for the next meeting on the flannelboard during the song service. The letters can be removed quickly if the flannelboard is needed for that night.

## The Preacher and the Press—No. 5

(Continued from page 24)

startles people. We do have the atom bomb, and there are opportunities to feature our atomic age, but there are many sermons that can best be introduced by a simple statement of fact that fits somehow into people's thinking. Following is an example of an easy lead that touches a sympathetic chord because of world conditions.

"This is the church's day of opportunity," Elder W. B. Ochs, Washington, D.C., vice-president of the General Conference of Seventh-day Adventists, told 50 delegates to the annual executive committee meeting of the Inter-American Division today.

[Paragraph about the meeting.]

"Elder Ochs declared that Christian ministry needs a living connection with the power of God more than anything else today. 'When final rewards are given,' he said, 'they will not be given on a basis of position, but in answer to the question, "How did you live?"'"

Note that this is not in any way doctrinal but of sound character, and would be read with interest by ministers of other churches and by many Christian people. As indicated, this same story covered other features of the council, including the treasurer's report, and an announcement of the evening's report by the educational secretary. A picture of Elder Ochs, morning devotional hour speaker, was also run with the story.

Here is an illustration that shows how to interpret sermons strictly prepared for Adventists. Elder Michael, in a morning study, pictured from the Bible and Spirit of prophecy the future of the advent movement, and exhorted the workers to go forward in faith believing that it is to close in mighty triumph. To get

something out of such a talk in making up part of a report of the forenoon session of the council for the afternoon paper was rather difficult. But the editor was expecting current copy, and the *News*, with a circulation of 80,000 would reach large numbers of people. Under a double headline, **ADVENTIST SEES RELIGIOUS REVIVAL**, the story came out as follows:

"Birth of a great religious movement in the world was seen here today by Elder T. J. Michael, Washington, D.C., associate secretary of the General Conference of Seventh-day Adventists.

"He called upon delegates attending the Inter-American Division council in session in Miami to 'enlarge their vision and prepare for tasks ahead.'

"For many years a missionary to India, Elder Michael said world conditions are now fulfilling Bible prophecy, and added that people are turning to the Bible for light on the future in greater numbers than ever before."

[Next paragraph refers to the business of the council.]

The news story that appeared in the *Grand Rapids Press* and other Michigan newspapers, featuring the Sabbath sermon by J. L. McElhany, illustrates some good points in the reporting of sermons of a more doctrinal nature.

Miss Helen Smith, of our Press Bureau staff, learned from him on Friday that he would emphasize the need of being prepared for the second coming of Christ, using Matthew 24:44 as his text. He would stress signs that the coming of Christ is near, and show by reference to use of atomic energy that the world recognizes the possibility of destruction. Other signs on which he could be quoted were also given to her. Because of the pressure of our work on that Friday afternoon, this outline was passed over to Don H. Thomas, who was voluntarily helping us. Brother Thomas, resident of Detroit, is a young man of newspaper training and experience. He wrote the story of that Sabbath service, which was published without change in the *Grand Rapids Press* (circulation 101,900), also in part by the *Detroit News*, and sent over the country by the news services.

This story is so strong in its lead, so well balanced in the use of direct quotations and indirect explanation, and so complete and clear in impressing the points of a great sermon, that we are asking you to give it careful study. A picture of the speaker accompanied the story in the *Press*, and it was given a double two-column headline—**ADVENTISTS WARNED A-BOMB PORTENDS DESTRUCTION OF WORLD**. Note how the reader is included: the lead sentence. Here are the paragraphs referring to the sermon:

"In the light of present-day scientific knowledge none of us can doubt the grim possibility of impending destruction of the world, Elder J. L. McElhany, president of the General Conference of Seventh-day Adventists, Washington, D.C., warned an audience of more than 2,000 persons at Adventist Sabbath day services Saturday in the Civic auditorium.

"Using as his sermon text, Matthew 24:44, 'Therefore be ye also ready: for in such an hour as ye

—Please turn to page 43

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# HEALTH EVANGELISM

*Our Health Message a Part of Our World Mission*

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## Things Never Just Happen

By LAURETTA E. KRESS, M.D.  
Orlando, Florida

WE SO often hear the statement, "It just happened." For many years, however, I have believed with all my heart that "God never leads His children otherwise than they would choose to be led, if they could see the end from the beginning," and He has the "blueprint" for our lives in His hand. In studying God's Word we find so many instances of His leadings. The story of Joseph is a good example. When he made himself known to his brethren at the time they came to buy food in Egypt, he said in effect, "It was not *you* who sent me down here, but *God*." He could see that it did not "just happen," but that God had His hand on the "lever of circumstances."

Some years ago my husband and I started from Michigan to go to Australia. Our tickets were purchased for us and our two children to travel by train to Victoria, British Columbia, in Canada, where we were to go by boat to Sydney, New South Wales, Australia.

Dr. Kress was not at all well, and we had arranged with the steamship company to remain one month in Honolulu. We expected to retain our deck cabin only to Honolulu, and have another reserved on the next boat a month later en route to Sydney.

After a few hours' rest in Honolulu I said to my husband, "How do you feel about remaining in this lovely spot for a month?" We talked the matter over and prayed over it, and we both felt impressed that we had better go on the boat if it could be done. I visited the boat's purser at the harbor, and he told me that our cabin was not engaged for the rest of the trip, and we could continue on it to Australia. So we boarded the *Aurangi* again at eventide, and sailed out into the Pacific, arriving in Sydney, November 13, one month earlier than expected.

Our first inquiry of those who met us was, "When will the medical board meet?" The reply was not encouraging. "They meet tomorrow, but it will do you no good at all to see them, for you must get your applications in two weeks before their meeting."

With faith and hope we took our certificates and diplomas to this meeting of the medical board. They received us courteously, looked over our credits, and told us they knew of our college, and it had a good standing. We were also told to go ahead and set up practice until

the next meeting in December, and come back to see them again. They were puzzled over a certificate we had in Illinois which gave us reciprocity with twenty-two States in the U.S.A. They said they would like to write to Illinois and find out what that meant. They could not understand the idea of reciprocity, for in Australia there are only five states, and each has its own separate board. Each state granted its own jurisdiction to practice medicine in its own state.

On December 14 we were back again to visit the board, and we learned that on December 7 a new law had passed the Parliament, forbidding any American to register on an American diploma. Americans were required to get their degree from England or Scotland before coming to Australia. Since we had been before the board the previous month, and they had looked over our credits and found them all that they required at that time, they decided to let us go on as doctors of medicine in Australia. *We were the last Americans to register in Australia on an American diploma.*

### God's Hand Was on the Lever

Now, why were we both impressed that we ought not to stay one month in Honolulu? Because God has His hand on the lever of circumstances. Had we remained in Honolulu, we would not have had the privilege of remaining in Australia and working there nearly eight years.

During our many years of practice of medicine we can think of so many people who have come to us for relief. We did not urge them to come; they came. As you often hear people say, "*they just happened*" to come. No, indeed! God sent them! God knows our needs, and He sends us to someone who can tell us what we need most, and when we need it most.

At this moment I think of a woman who was so restless and nervous she could not sleep. The nurse said to me, "Doctor, you will have to give her a sedative tonight, for she hasn't slept for two nights." I went to her room and asked her whether she believed in prayer. She said she did, so I knelt beside her bed and prayed for her. The next morning when I made my rounds I stopped at her room and learned that she had slept six hours. A matter had been troubling her for five years, and my prayer helped her decide to give her heart to God. She was happy after that, and her sleep was sweet. Had I given her a sleeping potion I doubt that we would have had as good results, either spiritually or physically.

I. M. Burke, of California, relates a story which also proves that God's hand is on the lever. One day a voice at the other end of the telephone line said, "Elder Burke, will you kindly go to Room 107 in the hospital? An emergency case there needs help." The agitation in the nurse's voice seemed to say, "It is imperative that you go now." So he immediately started for the hospital. When he opened the door of the patient's room, he could see tragedy written on the face of the young woman lying there so ill. As he stepped to her bedside, she opened her eyes and said, "I don't want to live. I don't want to live."

This young woman had been brought in a few hours before in an attempted suicide. She had cut her throat and both her wrists and was found in a dying condition. When asked where she wished to be taken, for some unknown reason, with her last conscious words she said, "Paradise Valley Sanitarium." She does not understand to this day how she happened to mention the sanitarium, for she had heard the name only once before.

Elder Burke talked to her and prayed for her and tried to explain to her the way of life, pointing her to "the Lamb of God, which taketh away the sin of the world." One of the nurses had had a word of prayer with her just before he entered the room. The patient remarked afterward that that humble, simple prayer sent the first good impulses rolling through her heart that she had had for years. The Bible instructor as well as the doctors and nurses also visited and prayed with her.

She was disheartened and disillusioned. It was difficult to get back a desire to live. However, as the gospel seed was sown day by day in this poor, troubled heart, it began to take root slowly but deeply and surely. Soon the strained, haunted look began to leave her face, her frayed nerves began to rest under the administration of the Spirit. In a few weeks a miracle in body and mind had been performed, and a great appetite for spiritual things was aroused. Like a drowning person, she grasped at every ray of light and bit of truth. She devoured many books and began to read God's Word.

She was soon up and around, her face beaming with joy, telling about her new-found hope to anyone who would listen. She said later on, "Elder Burke, how grateful I am to God for sending me to this wonderful place to be among these dear, kind people. I must give my entire life for His service."

#### Similarity Between Prayer and Radar

From W. H. Bergherm we quote this story of radar. Three transports and one escort ship were quietly making their way to lonely Attu Island in the far, north Pacific. It was a cold, black night. To the left about thirty miles lay Kiska, strongly fortified by the enemy. Before

them was Attu. In the radar room of the escort ship the operator was keeping a close vigil. Submarines had been reported in the area, and much depended on watchfulness.

Suddenly on the instrument panel board of the radar a small white speck appeared. It was only for an instant, but long enough for the operator to know that a submarine was ahead. Immediately the warning signal was given. There was a call to general quarters on every ship, with the Navy guard on the double. The ships zigzagged through the night, and when morning came, dropped anchor in Massacre Bay of Attu, realizing that at least one danger was passed, thanks to that seeing eye called "radar," which put them on guard in time.

Though radar is a new discovery, used only during the last six or eight years, there is no better-established fact in radio science today than that radio light beams not only can be sent forth, but can be picked up again by the sender when reflected by an object they have contacted. That object may be as far away as the moon. It may be obscured by cloud banks, fog, smoke, or dense darkness. Nevertheless, if you have the proper instrument to receive the radio light beams, they will come darting back whence they were sent but a fraction of a second before, flying at the speed of light, 186,000 miles a second.

Is there not in all this a deep *spiritual significance*? We believe there is. You and I are in the habit of sending forth our messages to God by means of a simple exercise of faith we have called "prayer." We have, in a fashion at least, believed in prayer. We have convinced ourselves that under certain circumstances, at least to some persons, prayers have been answered. Although in the science of radar we know that radio beams come back when they meet an object, too few of us are equally sure that what we send out in prayer comes back. We are not quite prepared to say that prayer is as scientifically capable of mathematical proof as is radar. But why not?

The rich and the poor come to our health institutions. Why? Because they have been recommended by someone who has been there and has been helped.

At one time a plumbing contractor came to our sanitarium. He was a rough and ready sort, and was assigned to my husband. When the doctor began inquiring into his history, he found the hard exterior melting away, and the man began to confess the wrongs he wanted righted. They had prayer together, and a mutual friendship sprang up between them. His stay at the sanitarium was beneficial, for it started a new life for him. Since then letters have gone back and forth for years, and this man has become a new man in Christ Jesus. Old things have passed away, and new things have appeared. He *knows* God led him to the sanitarium.

We can think of many such experiences. Our institutions are full of those who are receiving such help today, and there are many others who have returned to their homes and to their business who can say with deep feeling, "It was that visit to the sanitarium a few years ago that gave me a new impetus in my life. I learned how to live, and I have followed that rule ever since."

During his years of practice almost every Christian physician can think of hopeless cases that lived, when even the doctor himself was surprised at the results. Did it just *happen*? No. God has His hand on the lever of circumstances.

## A Study in White

By PAUL P. ADAMS, D.D.S., *Faculty  
Council Member, C.M.E., Loma Linda*

*"I will praise Thee; for I am fearfully and wonderfully made: marvelous are Thy works; and that my soul knoweth right well." Ps. 139:14.*

THE infinite wisdom of God in the creation of the human body is demonstrated in all its many members and their individual functions. Among these members the oral cavity occupies an important place. And here, even as in the construction and function of other parts of the body, the result of a beautiful and perfect plan is displayed.

Little study is given, and therefore little knowledge is acquired, regarding the oral cavity, save by those few specialists who are trained in the care and treatment of oral structures. Too little is known by the average layman either of the normal development of the teeth or of proper oral hygiene. Most people have had teeth as far back as they can remember. Somewhere between six and twelve years of age they have gone through the somewhat disfiguring and unlovely process of losing their deciduous teeth and acquiring their permanent set. Aside from that, they have given them little thought or care until they have been painfully reminded by a toothache. A little education on this important part of the human body would, without doubt, stimulate an interest in its proper care.

**DECIDUOUS DENTITION.**—At birth there is seldom any evidence of the presence of twenty little teeth, although they are there, in various stages of development, each type of tooth being found in its own peculiar form to best perform its appointed work.

As the child develops and becomes capable of changing from a milk diet to food which requires cutting, four pairs of incisors will make their appearance, and become firmly fastened in position in the baby jaws. Growth and development being normal, the upper teeth will

overlap the lower, thus preventing involuntary biting of the lips. This plan places the upper teeth in a curve of greater dimension than the lower. In order to compensate for this difference the upper teeth are wider. As development progresses and the need for crushing and grinding arises, usually about six months after the eruption of the incisors, two pairs of molars appear.

The jaws are continually acquiring larger dimensions, but the dimensions of the teeth, once determined, remain unchanged. Were not some provision made to compensate for the larger jaws in which teeth of fixed size are attached, there would be wide spacing of the teeth. Acting as a filler to prevent this unattractive spacing, two pairs of wedge-shaped teeth, called cuspids, find their places at the "corners" of the arches. These have been called canine teeth by some, since they are pointed and resemble somewhat the front teeth found in the canine family.

The jaws now possess teeth adapted to cutting or incising, to tearing, crushing, and grinding. The jaws continue to grow, and this increase in growth makes room for two more pairs of molars to increase the grinding surface. The full complement of deciduous teeth now being in place, let us observe the normal operation of the jaws.

The upper incisors are not the only teeth which overlap the lower. The upper cuspids and molars, as they glide up and down against the inner surface of the cheek, prevent that structure from being pinched between the teeth, by pushing it just beyond the reach of the lower teeth.

Nearly all the teeth contact two teeth in the opposing arch, the exceptions being the lower central incisors and the upper second molars. These contact only one opposing tooth each, since in each case they are smaller than the teeth opposite. This plan spreads the force of biting more evenly, and in the event an opposing tooth is lost, contact is still made between opposing teeth, preventing the antagonist from becoming too long.

When the teeth glide from side to side, the pointed parts, called cusps, in one arch glide either between two teeth, or in and out of grooves in the teeth of the opposing arch. Thus, the food is pulverized or ground, much as corn is ground with a mortar and pestle.

To the casual observer it might seem that chewing is the sole function of the masticatory system. This, however, is far from the truth. As the system is used for mastication, the face and jaws are assisted in their development, these gradually taking on more mature proportions. In this development of the jaws, room is gradually being made for the larger teeth which will replace the deciduous teeth, and which are necessary to give form and interest to the adult face.



Soon, and with little warning, two pairs of larger, more durable teeth make their appearance behind each second deciduous molar. These are the keystones to the so-called permanent set, which, alas, is often not permanent, since in too many cases the care of the keystones is neglected, and thus the plan is destroyed because of their loss or mutilation.

There are certain unfortunate factors which may destroy or distort the symmetry of the perfect plan. Beauty of proportion and form may be lost, and actual deformity result through neglect to correct certain childhood habits. Perhaps foremost among these are thumb-sucking, tongue-sucking, biting of the lips or fingernails. Habits of sleeping which place pressure on a limited area of the supporting structure may result in distortion of the face or jaws. Mouth breathing, regardless of cause, tends to distort the pattern. The premature loss of a tooth may result in locking a succeeding tooth, thus destroying proper balance in the dentition. Deciduous teeth too long restrained may also destroy the symmetry.

Since the deciduous teeth are an essential aid in the development of the face and jaws, as well as for mastication, aesthetics, and speech, they should be given adequate care.

**PERMANENT DENTITION.**—Before the deciduous teeth are all completely formed, some of them begin to be resorbed at the tips of the roots to make way for the permanent teeth. Hence, at no time is the deciduous dentition complete.

About the same time that the six-year or first permanent molars erupt, the lower deciduous incisors are lost, to be replaced immediately by new teeth which are wider and more durable. This process is soon repeated by the upper incisors. Since the child's face is not yet completely developed, these large teeth, which appear to be all out of proportion, produce that awkward appearance so characteristic to children of this age.

The lower deciduous cuspids are the next to be replaced. The upper permanent cuspids do not usually appear until the bicuspid are erupting.

In the deciduous set of teeth there are only incisors, cuspids, and molars. With the permanent molar and the anterior teeth in position, it would seem that there might be a locking out of the teeth to fill the space between. However, this eventuality has been provided for with the appearance of narrow bicuspid to replace the deciduous molars. So it is that, although space is lost during the eruption of these intermediate teeth, adequate space is provided for them.

The child's face is now rapidly assuming adult proportions, and the jaws which accommodated the deciduous dentition are somewhat larger. Again, to provide for more chew-

ing surface, second molars are added, behind the first permanent molars.

Some time later third molars, or the so-called wisdom teeth, attempt to find their places, but they are usually blocked in one way or another, and, in most instances, only develop to become troublemakers. There are a few fortunate individuals in whose jaws third molars never form, and hence, are spared the discomfort so often occasioned by these problem teeth.

The permanent set of teeth functions much as does the deciduous set, but the teeth are harder and larger. As time goes on and the teeth are worn down, the nerve space is gradually filled in with dentine, to protect the nerve from irritation by heat or cold. This process may continue until the nerves and blood vessels are completely crowded out of the teeth.

When properly aligned in the dental arches, well-formed teeth may, with proper care, be retained for years. But proper care alone will not ensure healthy teeth. A well co-ordinated and healthy body are prime essentials, for the teeth are organs of the body and perform their functions best and most effectively when in full co-operation with other body organs.

How we all admire teeth well formed and properly cared for, for what is a smile without teeth but a tragedy? He who takes time to familiarize himself with the beauty and symmetry of the oral structures, and the perfect co-ordination of the dental arches can but pause in admiration and exclaim, "I am fearfully and wonderfully made."

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### East Bay Convention

By EVA I. BEELER, R.N., *Medical Secretary, Northern California Conference*

THE East Bay Medical Missionary Convention recently held was sponsored by the medical department of the Northern California Conference. Members of the Oakland, Berkeley, and surrounding churches were in attendance. A special invitation was sent to every physician, nurse, minister, Bible instructor, health-education leader, and missionary leader of this area. Our desire was to unite and co-ordinate the instruction given to us:

"The Lord has ordained that Christian physicians and nurses shall labor in connection with those who preach the Word. The medical missionary work is to be bound up with the gospel ministry."—*Medical Ministry*, p. 240.

"Here the gospel minister and the Christian physician unite, and the Bible worker in her visit from

house to house as well."—*Review and Herald*, Oct. 29, 1914, p. 5.

"If ever the Lord has spoken by me, He speaks when I say that the workers engaged in educational lines, in ministerial lines, and in medical missionary lines, must stand as a unit, all laboring under the supervision of God, one helping the other, each blessing each."—*Testimonies*, vol. 9, pp. 169, 170.

We are told that every church member should be engaged in some line of service for the Master. This convention was held because we believed in the foregoing admonition. Our program follows. Similar programs were held at many of our fall regional meetings with great success, stressing the work of the layman in medical missionary activities.

### East Bay Medical Missionary Convention

at the Berkeley S.D.A. Church

Friday, July 12, 8:00 p.m.

Opening Song and Prayer

Special Music ..... "My Task"

Symposium:

A Call to Service ..... W. A. NELSON

Bay Area Challenge ..... W. B. BRISTOW

The Hour, the Task, the Man ..... H. M. BURWELL

Closing Song and Benediction

Sabbath, July 13, 3:00 p.m.

Opening Song and Prayer

Symposium ..... "Medical Missionary Avenue"

Welcome—The Conference and Its Relationship

to Medical Missionary Activities ..... W. A. NELSON

Physicians and Their Responsibility ..... H. W. VOLLMER, M.D.

Nurses and Their Activities ..... VIOLET EVANS, R.N.

The Ministry and Their Relationship ..... A. F. WELLMAN

The Layman as a Medical Missionary Worker ..... C. H. CHRISMAN

Special Music

Open Discussion

Closing Hymn and Benediction

At the close of the discussion a motion was made and passed that each church select a medical missionary leader; that these leaders organize and be a nucleus of a Bay Area Health Education Council; that the conference director of health education be authorized to call this council in session; and that this council be empowered to organize and elect officers to carry forward a co-ordinated health program for the East Bay area. This action was set in motion, and extensive plans were made for expanding medical missionary work in this densely populated area.

We are told that "Christ's servants are to follow His example."—*Christ's Object Lessons*, p. 233. What a privilege it is to walk where Jesus walked, and to be able to do the same kind of work. To do this work we need training. Classes should be organized in the churches, so that every member may have the opportunity to receive the proper instruction, under experienced teachers.

As a build-up or background for this convention, for the past two years we have been using a four-page pamphlet called "The Health Classics" to promote a knowledge of the funda-

mental principles of health by the reading and study of these six books: *Story of Our Health Message*, *Thoughts From the Mount of Blessing*, *Counsels on Diet and Foods*, *Christ's Object Lessons*, *Ministry of Healing*, *Counsels on Health*.

Those who wish to pursue the course are to enroll, select a book of their choice, report, and start on a new book. They receive a certificate for each book completed. This reading course is but one feature of our health education program, or Health Education Guild. Other courses are open to both Adventists and non-Adventists as follows: Nutrition and Cookery; Health Preservation and Care of the Sick; Home, Parenthood, and Child Training. Any of these courses may be pursued privately by correspondence, or as a member of a group, provided enough people can be organized into a class.

In addition to this program for adults, we have under preparation a series of ten lessons on junior cookery, as well as twenty lessons on "Adventures Among the Health Hunters." Either of these courses may be pursued individually or in supervised groups. They are designed for non-Adventist boys and girls, with the thought of following them up with our junior Bible lesson series. We see great possibilities in these lessons, and hope to use thousands of them. We trust that they will be the means of aiding in the juvenile problem so rampant today, and in reaching the parents through their children.

## Liquor Problem and Our Youth

By W. L. BARCLAY, *Departmental Secretary, British West Indies*

IN A PREVIOUS article we discussed the relationship of temperance reform as an important phase of evangelism, stressing our responsibility to the drinker. In this article we want to call attention to the great need for temperance education among the young people and children whom God has committed to our care.

Seventh-day Adventist youth are not immune to temptation, and, unfortunately, some of them yield to it. Recently I visited a young man in the reformatory. He had been reared in a Seventh-day Adventist home. He attended church school, Junior camp, and Sabbath school. At fourteen years of age he had begun drifting. At twenty-one he had been imprisoned four different times and received sentences totaling more than twenty years. He told me that drink had played a big part in his downfall. His is not an isolated case. All of us have met similar young men. With the light we have on the liquor question it is our responsibility to give our young people and children the right kind of training along this line. If we fail God will call us to account.

"Instruction in this line should be given in every school and in every home. The youth and children should understand the effect of alcohol, tobacco, and other like poisons, in breaking down the body, beclouding the mind, and sensualizing the soul. It should be made plain that no one who uses these things can long possess the full strength of his physical, mental, or moral faculties."—*Education*, p. 202.

Once a month at least a part of the young people's meeting could be devoted to temperance. A good story, or a demonstration of the effects of alcohol, conducted by a doctor, would be worth while. The young people could be asked to make a study of the alcohol problem and report their findings. Young people enjoy giving temperance programs. Sometimes they have been invited to give these programs in other churches. More children should be encouraged to sell the temperance number of *Our Little Friend*.

Not only do we have a responsibility to our own children, but we have a responsibility for our neighbors' children. *We are our brother's keeper*. Wisely but definitely we can insist that every school in the land should teach the evils of alcohol. Children are entitled to know the truth. Some States require that this type of education be included in the school curriculum, usually beginning in the fifth grade. The success or failure of this phase of education depends on the knowledge and attitude of the teacher. For this reason our ministers should try to find opportunities to address public school students on the subject of temperance, and give simple demonstrations showing the effects of alcohol on seeds, plants, goldfish, whites of eggs, raw meat, bread, etc. These experiments are easily carried out, and make a lasting impression on the minds of the students.

Sometimes it is not easy for our ministers to obtain appointments to speak to school audiences or to other churches, but there are several ways that may help. One has been mentioned in a previous article: take an active part in temperance campaigns conducted by Ministerial Associations. This will give contacts in other churches. If there is a State temperance organization in your State, do not hesitate to offer your services. Usually these organizations send their speakers to churches of every denomination. If our ministers work with others, this may open up an opportunity for us to speak in these other churches, and thus become acquainted with teachers and high school superintendents among their members. Such an opportunity, wisely handled, can lead to invitations to speak in public schools.

Another method that will sometimes secure invitations is to encourage our church members to become members of the W.C.T.U. Usually these local women of good standing can and will use their influence to obtain appointments for our ministers.

Today the liquor industry is wielding a

strong influence in America. The secret of its influence is advertising. A gigantic advertising program is seeking to make drunkards of our youth. *The Watchman-Examiner* of August 16, 1945, states: "One hundred companies consisting of distilleries, breweries, and wineries spent in one year in advertising their products \$34,283,862 through newspapers, magazines, farm journals, and chain radios. This does not include other media, of which there are quite a number."

Cunningly, the liquor industries do not directly advertise their product, but great emphasis was placed on the name or brand of the liquor. The liquor industries never advertise the results of their product on the drinker. It is our responsibility to tell the young people of America the truth, and protect them from danger, damage, and death in the bottle. The temperance forces should also advertise. At strategic places on the highways, attractive signs could be placed. In Texas, the W.C.T.U. had signs placed on the main highways which carried the statement, "If you drive, don't drink. If you drink, don't drive." The Michigan Conference and churches used thirty-four large billboards along the highways very effectively.

—Please turn to page 46

## Guiding Royalty Healthwise

By MRS. HERBERT HANSON,  
Missionary to Ethiopia

DURING the five years I spent at the imperial palace in Addis Ababa, Ethiopia, I had many opportunities to introduce a more healthful way of living. I found that His Majesty took a great interest in healthful living and enjoyed the *Life and Health* magazine. As I introduced new dishes from time to time, I was asked many questions as to the contents and food value of the various items. It was a lively subject. We often discussed food at the table, and His Majesty never seemed to tire of talking about it. I tried to plan a little surprise for him to give him a change from the usual bill of fare, which he needed so much. He always appreciated the new dishes and never failed to thank me, even for small favors.

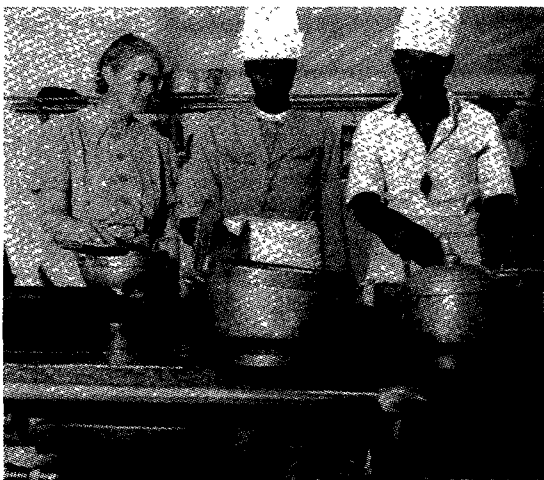
Their Majesties belong to the Coptic Church, which is Christian. Part of their religion consists in observing fast days, when they abstain from all meats and animal products such as eggs, milk, and butter. They fast Wednesdays and Fridays, and sometimes have longer periods, the longest being two months. That presented a real problem in getting a balanced diet. I found that their diet was often lacking in protein. I introduced gluten, and they liked it very much. When the war was over, I sent to America and got samples of meat substitutes and other products from a number of food

factories. Each sample was brought to the table and an explanation of its contents was made.

The soybean was something new and aroused His Majesty's curiosity when he heard of its food value. He called his bellboy and asked him to bring his encyclopedia. He looked up the soybean and its by-products, and had the boy read the whole chapter on it while we ate our dinner. He asked that a sample of seed be sent for, which arrived just before we left on furlough. He plans to try it out in his own country. Orders for health foods were sent to each factory.

Ethiopia is the land of the coffee bean, and the Ethiopians like their coffee. His Majesty couldn't bear to drink it, however, so I made Sanka coffee for him, which he used instead. Fruit juices were served for lunch and dinner, and seemed to be preferred to strong drinks.

Living does not consist in eating and drinking only. There were many occasions when sickness and other circumstances gave me opportunities to give suggestions or advice along principles of rightful living. When Her Highness, Princess Tennanye Work, Their Majesties' oldest daughter, became ill and asked me to call Dr. Merlin Anderson from our hospital, it was found necessary that she be taken into the hospital. She remained there for ten days. I stayed with her those anxious days, and many a prayer was sent up for her recovery. Their Majesties called every day, and when her condition seemed critical, I was asked these questions by His Majesty: "What pleasure is there in life? How can a person have peace in this world?" I was glad I could tell him what the peace of God had done for my soul. Amid all the trials of this earth we may have the peace of God in our hearts to keep and sustain us day by day.



Mrs. Hanson Supervising the Cooks in the Kitchen of the Emperor's Palace

## PULPIT AND STUDY

### *Biblical Exposition and Homiletic Helps*

## Three Types of Prayer \*

By M. V. CAMPBELL, *President of the Central Union Conference*

TEXT: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Matt. 7:7.

### I. "ASK, AND IT SHALL BE GIVEN YOU."

#### 1. Prayer of request.

a. Simplest and most frequent form of prayer.

b. It is easy to ask. First sentence formed in childhood, frequently a request. Children soon learn to say, "Give me," and parents do not resent this. So also we have requests to make of our heavenly Father.

#### 2. "It shall be given you."

a. In response to prayer we obtain things we would otherwise never receive.

b. God is not ignorant of our needs. Matt. 6:32.

c. Our Father delights to give. Matt. 7:11.

#### 3. If prayer is not to inform or to persuade God, why do we pray?

a. Prayer does not change God, but it changes us.

b. It reminds us of our dependence on God.

c. It puts us on speaking terms with Him.

d. It leads us to fuller acquaintance with Him.

e. It prepares us to receive God's blessings.

f. It places us in the channel of blessings.

#### 4. Why do not Christians pray more frequently?

a. This question probably also puzzles the angels.

b. God's treasure house swells with gifts.

c. He is eager to pour out these "good things," but we seldom ask.

d. There is no danger of wearying the Lord with our petitions.

e. We should ask and ask, and we will receive and receive.

#### 5. Why not ask for larger blessings?

a. Why ask only for small, simple gifts?

b. Are we afraid God is not powerful

\* Outline of sermon presented at Autumn Council, 1946, Grand Rapids, Michigan.

enough for large gifts?

- c. Saviour must wonder at our lack of imagination and faith.

- d. Illustration: If you closed your eyes, someone placed on one of your outstretched hands a tiny grain of sand and on the other hand a dozen grains, and asked you to judge by the weight which was heavier, you would be unable to tell the difference, because the weight of both would be insignificant. So it is when we ask God for a small blessing or a large one. They are both alike to Him.

- e. Many Christians have only meager blessings because that is all they ask for.

- f. Would not God appreciate being challenged by the larger prayer?

## II. "SEEK AND YE SHALL FIND."

- 1. Seeking requires exertion. It is more than merely asking.

- a. We can help supply many of our needs.

- b. God expects us to labor for our material needs. 2 Thess. 3:10. "If any would not work, neither should he eat."

- c. The fact that we can earn our bread does not excuse us for not praying for it. "Give us this day our daily bread." Matt. 6:11.

- d. But the fact that God can supply our bread through prayer does not excuse us from working for it.

- e. By both prayer and work, we "seek."

- 2. Spiritual blessings come through "seeking." Uniting work with prayer.

- a. We seek an understanding of God's Word by studying and praying for light.

- b. We seek conversion of loved ones by praying and working for their salvation.

- 3. There is a time and place for "asking," and also for "seeking." We should not substitute one for the other.

- 4. Innumerable blessings await one who seeks for them.

- a. It's easy to be an "asking Christian."

- b. It's harder to be a "seeking Christian."

- c. Nevertheless, let us take this more difficult second step, and seek:

- (1) Victory over sin.

- (2) A closer walk with God.

- (3) Souls.

## III. "KNOCK, AND IT SHALL BE OPENED UNTO YOU."

- 1. A gradation of urgency: Ask. Seek. Knock.

- 2. Our thoughts different in each type of prayer.

- a. When we ask, our mind is on giver.

- b. When we seek, our mind is on place of gift.

- c. When we knock, our mind is on obstacles separating us from gift.

- 3. Many doors bar way of answered prayer.

- a. The door of wavering. James 1:6, 7.

- (1) This sturdy door bars from God's treasure house the fearful, the timid, the doubting.

- (2) But this door opens to the knock of faith. James 1:6; Matt. 21:22; Mark 11:24.

- b. Door of indifference to God's law. Prov. 28:9.

- (1) Many professed Christians teach God's law no longer binding. Their lives usually in harmony with their belief. Prayers not only go unanswered, but they are an abomination to God.

- (2) The knock of commandment keeping swings wide this door, turning prayer into sweet incense rather than abomination.

- c. The door "love of sin." Ps. 66:18.

- (1) Nearly all love some type of iniquity.

- (2) Our message given to turn men from iniquity to love of God.

- (3) The knocks of confession and repentance open this door.

- d. The door of bitterness. Mark 11:25.

- (1) Even some Christians have malice in their hearts.

- (2) We must forgive one another. Matt. 6:15.

- (3) Be reconciled. Matt. 5:23, 24.

- (4) Love even your enemies. Matt. 5:44.

- (5) Knocks of reconciliation and love open wide this door.

- e. Are your prayers answered?

- (1) These four doors and others separate many Christians from blessings they might enjoy.

- (2) Jesus longs to distribute His bounties, but cannot if we leave the door closed.

- (3) The appropriate knock will open it forever.

- (4) The promise is explicit: "Knock, and it shall be opened unto you."

- (5) Let us do the knocking. Then God will open the doors and graciously and lovingly hear and answer our prayers.



HELP FOR EVANGELIST.—"THE MINISTRY has come to me during all its history. During all those years I have been especially pleased with certain articles and help it has carried for the evangelist."—C. L. Vories, Evangelist, College Place, Washington.

## The Bible and Nature

By GEORGE MCCREADY PRICE, Teacher  
and Author, Loma Linda, California

AMONG the varied ways in which God reveals Himself to man, the Bible and the book of nature are outstanding. "Next to the Bible, nature is to be our great lesson book."—*Testimonies*, vol. 6, p. 185. In point of time, of course, the latter had priority, for during the first millennium and a half of our world's history men had no written revelation. However, we are not here concerned with the relative importance of the Bible and nature to the present generation, but with certain principles regarding their study which hold the same truths for both.

Both contain mysteries which the human mind can never fully solve. All of the chief themes of the Bible—the incarnation of Christ, the new birth, the resurrection, and many other subjects—are essentially mysteries too deep for the human mind to explain, or even to comprehend fully. But these mysteries show the Bible's kinship with its divine Author. If it contained nothing beyond our easy comprehension, its heavenly origin would not be so manifest, nor would it afford subjects to tax the most profound study as long as time shall last.

Nature also abounds in mysteries. And the deeper we go in the study of true science, the greater and the more numerous do they become. For us as Adventists, we have a multitude of mysteries clustering around the creation of our world and of the first plants and animals on it. We also have many mysteries still connected with the Flood and the destruction of the world, together with the ways in which new plants and animals again spread abroad upon the face of a completely changed landscape after the subsidence of the Deluge.

But many refuse to recognize any limitations to the human mind in studying either the Bible or the book of nature. The reason is the same in both cases—a pride of intellect, and a determination to pry open every door on which appears a notice of "No Admittance—Except by Special Permission of the Creator." Some people find it very humiliating to have to apply at the head office for special guidance, when setting out to explore the mysteries of the Great Unknown.

There have been definite time limits to the understanding of parts of the Bible. Certain portions of Daniel's prophecies were closed up and sealed until a definite period in the world's history, just as valuable papers are put away under the protection of a time lock by bankers or librarians, after which they may become available for those with a right to have them or to examine them.

All the chief facts about the sanctuary in heaven were clearly stated in the Bible, and

thus are available for all to study; but only after special enlightenment and after the fixed date of 1844, were these facts clearly understood. And anyone who, before this time, or without this special divine enlightenment, attempted by sledge-hammer methods to break open these mysteries, was bound to meet with disappointment or with fanatical delusion, no matter how much he thought he had succeeded. The essence of fanaticism is an unwillingness to await God's time limits for the understanding of His secrets, either in the Bible or in nature, or a refusal to submit to divine guidance in their solution. We have been told:

"But it is Satan's work to pervert the investigative powers of the mind. A certain pride is mingled with the consideration of Bible truth, so that men feel defeated and impatient if they cannot explain every portion of Scripture to their satisfaction. It is too humiliating to them to acknowledge that they do not understand the inspired words. They are unwilling to wait patiently until God shall see fit to reveal the truth to them. They feel that their unaided human wisdom is sufficient to enable them to comprehend the Scripture; and failing to do this, they virtually deny its authority."—*Ibid.*, vol. 5, p. 701.

The same principles hold true in the study of nature. It is a well-known fact that Darwin and the other founders of the evolution theory recognized no limitations to the ability of the human mind to solve all the mysteries of existence, or the origin of the universe. And a similar attitude of mind can be recognized among those who are today dealing with the so-called structure of the atom and the "properties" of matter, which have been manipulated for destruction, but which we are told will soon be available for harmless and useful purposes.

And there are even some professed believers in creation and the Flood who seem just as reluctant to admit that there are obvious limitations to what we are able to learn about these subjects. They seem determined to "explain" every detail about the distribution of the land and water before the Flood, and then to explain just how it all happened. No limitations are admitted, every feature of the ancient world and its destruction is presumed to be open for study and investigation, and the solution of all these problems is supposed to have been already largely accomplished by the geologists, their conclusions being taken at full face value in almost every respect except in the one factor of time. We have been told:

"Many feel that a responsibility rests upon them to explain every seeming difficulty in the Bible, in order to meet the cavils of skeptics and infidels. But in trying to explain that which they but imperfectly understand, they are in danger of confusing the minds of others in reference to points that are clear, and easy to be understood. This is not our work."—*Ibid.*, pp. 705, 706.

This applies also to the study of nature. For these believers in the Flood are much concerned over trying to explain every difficulty raised by the evolutionists. But as this statement from the Spirit of prophecy declares, in

trying to explain certain features about the Flood which they understood only imperfectly, they are almost certain to confuse the minds of their hearers with reference to other points which are clear and easy to be understood. In other words, they are likely to make bad matters worse, and give wrong interpretations of other, more important, features of the Flood or creation. *"This is not our work."*

One of the most valuable of mental traits, as well as one of the rarest, is the ability to suspend judgment until the evidence is all in hand, and then to decide strictly according to the preponderance of the evidence. This principle holds good in the study of both the Bible and the book of nature. But some seem always ready to volunteer an opinion on almost any subject, whether they know anything about it or not. We call this snap judgment, or jumping to conclusions. It is seen in students of nature and of revelation, and in people in all walks and relations of life.

If we had another thousand years ahead of us, we might be content to try to work out some of the problems of geology by the hit-and-miss method, or the method of trial-and-error, by which so much of our knowledge of nature has been attained. But this is an expensive method, expensive in time and in ruined reputations. And we know that the requisite time is not available. We have no time to lose. It behooves every teacher of science among Seventh-day Adventists to make sure that he is not guessing, but that he gives to his students only those teachings about the Flood and creation of which he is absolutely certain. And no theories on these subjects are safe which have not been arrived at by the direct guidance of the Spirit of God.

"If any of you lack wisdom, let him ask of God; . . . it shall be given him." James 1:5.

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## OUR THEOLOGICAL STUDENTS

*Current Field Training Notes*

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### Field Schools of Evangelism—No. 5

By GEORGE E. VANDEMAN, *Instructor in Evangelism, Emmanuel Missionary College*

IN OUR previous articles, attention has been directed to the part interns play in the field school of evangelism. We have discussed the value of these schools as a means of most quickly and efficiently orientating these new workers in the work of soul winning, both public and private. Of equal importance, however, is the instruction given in training new workers to handle the follow-up program. The alarming death rate among our believers should

cause deep concern and a prayerful restudy of our methods in binding off the evangelistic program.

If there is any area of activity wherein a new worker needs mature counsel and sympathetic guidance, it is in this difficult and delicate task of building new members into strong Seventh-day Adventist Christians. Too often this task is left to inexperienced workers who do the best they can, but who are powerless to meet the needs of a growing work. It is altogether possible for a young man to preach our entire message warmly and logically, and successfully prepare a group of people for baptism, but fail to conserve these results and build new people into strong church members.

Careful thought, months of planning, liberal budgets, and a strong corps of workers, as well as earnest prayer and consecration on the part of all concerned, go into making public evangelism a success. But how little preparation is usually made for the second, or building, phase. We are all tragically aware of the practice in the past of pulling out the working force too soon, laying the financial burden upon the church and new members, and carrying on this important follow-up work in a haphazard manner.

No one can say to whom the fault belongs. However, we cannot remain clear before God when we recognize this lamentable procedure and yet refuse to make changes in the right direction and instruct new workers properly in better methods. I feel deeply over this question, not only from the angle of public evangelism, but from a sympathetic knowledge of the problems of the pastor. I can frankly say that if there be any human credit for the established souls of men and women in the churches where I have held evangelistic campaigns, it goes to the faithful pastor or worker who has followed up that interest. I recognize full well that after the enthusiasm dies down, the more difficult and thankless job is given to the man who follows.

I am here advocating that a second effort be carried on with as much planning as the first, with nearly as large a corps of workers, and with a sufficient budget to make it a success. This effort might be held in the church. Its purpose is to bring these new babes in Christ into full harmony with our denominational program and establish them as mature Christians.

Even as the evangelist who develops the interest needed to be mentally alert to make certain that every department of effort activity was functioning as it should, just so it is necessary that the leader of the follow-up campaign be mentally alert to the needs and details of this important work. There may not be as many public meetings, but every meeting is important. Let me summarize the factors which demand attention.

Regular attendance of the new believers at meetings is important, not only in the Sabbath



school and worship hour, but in prayer meeting and other worship services. Other questions to reckon with are: Is their experience carefully checked and guarded as to tithe paying and Sabbathkeeping? Are they receiving the needed instruction in duties of church membership? Are they becoming acquainted with the other church members and enjoying the fellowship that they need? Is their pastor sensitive in discerning the problems and doubts which oft times arise during the first few months? Are they receiving our church periodicals and reading our books faithfully? Are they beginning to sense their responsibility toward the unsaved members of their families? These and many other matters require careful planning to execute properly.

#### **Mastering the Time Problem**

First of all, the main problem to meet and master is the time element. It is the most difficult to cope with. There should be no lapse of time between the close of the meetings and the follow-up work. The problem here is twofold. If the meetings have been held in a tent, it takes the greater part of the week to dismantle it and take it down for storage. There are a myriad of other items attendant to closing a series of meetings that should be attended to.

A church building may be needed to house the new converts, or a remodeling program may be essential. All this takes valuable visiting time, when visiting time is needed the most. Not only do new converts require special help immediately following baptism, but there are usually a host of others who are on the border line, and who would make the right decision, if given the needed personal attention. Every effort properly conducted creates an interest which provides work for months to come.

The second item which retards the follow-up program at this important time is the understandable factor that the workers have pushed themselves to the limit during the strenuous weeks of the effort, and it is only natural that they need a little relief at the close. And yet there is a danger during this time that some will become discouraged and drop out if they are not visited and given the needed assistance.

I do not mean to condone loose, sensational evangelism, where people are brought in on a thread and need to be continually nursed along. No, indeed. The most thorough methods need to be employed to make certain that a sure work of grace is in evidence, and that the people have received a love of truth. Nevertheless, strong evangelism does not alter the needs of careful postbaptism assistance. Note the counsel given in Volume 4 of the *Testimonies*:

"After individuals have been converted to the truth, they need to be looked after. . . . These newly converted ones need nursing,—watchful attention, help, and encouragement. These should not be left alone, a prey to Satan's most powerful temptations;

they need to be educated in regard to their duties, to be kindly dealt with, to be led along, and to be visited and prayed with. . . . No wonder that some become discouraged, linger by the way, and are left for wolves to devour. Satan is upon the track of all. . . . There should be more fathers and mothers to take these babes in the truth to their hearts, and to encourage them and pray for them, that their faith be not confused."—Page 68.

Too often workers judge a babe in Christ by their own mature experience, or more often church members hold too high a standard for these new believers. Please do not misunderstand me. The standard must be high, but we must teach our people that new souls have to grow into the message in harmony with the paragraph just quoted. When souls are hand-picked—that is, when they come into the faith as a result of months of Bible studies, after an interest has been manifested—they do not need the attention that those need who come in through the net method, or mass evangelism. I fear that we have been treating those we get from the net method somewhat the same as we treat those who come in from the hook-and-line method.

When an effort is over, the work for a soul is just begun. As a disabled ship is towed to port, it is safe, but not sound. Repairs have to be made. It is safe in port, but not seaworthy. Just so, the soul brought to Jesus and this message has come a long way. He is safe in Christ and in the church, but repairs have to be made. The process of sanctification needs to be taken by short steps at first. How good God is not to reveal all our defects at once. Why should we measure a new individual by the same standard we ourselves were never able to reach during the early days of our experience? Some people are men and women of great faith; others need to build that faith.

Now to come back to some of the aids in soul building, mentioned earlier in this article. Throughout a public effort the young workers have visited their prospective converts. When questions arose, they answered them, and Bible studies were given when needed. But the visits were largely to remove doubts and to encourage people to continue at the meetings. Now the meetings have closed, with the possible exception of a Sunday night series. It is at this time that younger workers should make arrangements for a series of Bible studies. They need not go through the entire series of truth from the inspiration of the Bible or Daniel 2 on, but they should wisely choose a short series of fundamentals and items on which the people need a serious review, as well as help on how to keep the Sabbath, on the Spirit of prophecy, on healthful living, etc.

It is well to urge that several families of new converts meet together for the benefit of these follow-up studies. There is great value in these new people gathering about the dining

room table with their Bibles open before them, to study more thoroughly the faith they have newly espoused. In these weekly contacts the worker is able to ascertain any new problem or any doubt, and handle it before it ripens into discouragement.

During the effort people seem to be carried along with the inspiration of a nightly meeting program. When this is cut off, they have more time to think and to question. Many see the evidence of truth when it is presented. They recognize the validity of the arguments and believe the Scripture that is read, but unless these people see in their own Bibles the evidence of truth and have the privilege of further study together, they might forget their arguments when opposition presents its side.

A large cross section of humanity does very little deep thinking. Surprisingly few people spend much time further investigating the things they have heard. The majority believe what the evangelist says and take their stand on it. True, they read the sermon lectures, the crisis books, and other literature, but when a former pastor or some friend presents an argument with appealing force, and misconstrues truth so as to make the truth appear false, there is danger that these people might become unsettled. It is to safeguard against any such reaction that a series of Bible studies should be carried on in these new homes. Invariably the people will appreciate and receive more lasting benefit from these sessions than from any two or three public sermons. Why? Because they have seen the evidence of truth in their own Bibles, and have learned the joys of Bible study. Such Bible studies cannot be the rehashing of a sermon. They must be searching Bible studies in every sense of the term.

Then there is the problem of consistent Sabbath service attendance. Have you ever deeply lamented that you did not notice the absence of some quiet person one, two, or three Sabbaths, and then called to find that discouragement, trial, or temptation had taken too great a hold on someone who might have been saved to the message had that absence been noted immediately? May I cite an example from a recent effort. A fine lady, not yet baptized and who was not on our list for attendance checkup, was missing from our Sabbath services for four consecutive weeks. It was impossible to spot any one person unless a systematic check was made on interested people, as well as newly baptized ones. The worker responsible for this woman had been called to labor in another city. However, on the fourth Sabbath her failure to appear was noticed by one of the workers, who immediately felt a burden to call. So strong was the impulse that she asked to be released from attendance that Sabbath morning and sought out this woman.

She found that discouragement had set in, and that procrastination in her decision had caused her to cast about for some way out. She had become confused in reading the books of a popular opposition, and had been working on the Sabbath. An earnest session that afternoon, one the next morning, and a session with the evangelist the next afternoon saved that woman to the cause. Her objections have been removed, and she has frankly taken her stand. But how many slip out from our fingers in a large evangelistic program who might be saved to the cause had we used the fine-toothed comb process.

I follow the plan of asking one of our workers to list all new members on a chart, with squares designating each Sabbath for a three-month period. Of course, the chart is not in evidence, but certain workers who know each of the new believers quietly check their attendance or absence. During our workers' meeting workers are assigned to give the needed assistance. As a result of this plan, we find that whenever there is a slump in the attendance at the Sabbath service, it is often caused by the carelessness of older members. Perhaps solicitude for their interest might prove just as helpful in holding them. One writer has pointed out that the shepherd certainly could not have known at a glance that there were ninety-nine sheep in the fold and that one was missing. There must have been a careful count.

As to denominational periodicals, I seldom find people becoming discouraged or apostatizing when they faithfully read the *Review and Herald*. There is every danger that our young men, crowded with a scholastic program during their college years, do not get into the habit of reading it themselves and do not appreciate the rich deposits of blessing this periodical can leave in the lives of our people. The publishing house has been very co-operative in sending free copies of the *Review* over a period of six weeks for each family represented in the baptismal class. The people thus become acquainted with the paper, and it is not difficult to secure their subscription. Some conferences subsidize the first year's subscription for new members.

Another item of importance is the reading of our evangelistic periodicals. Our brethren have prepared in the *Signs of the Times*, *Our Times*, and like papers an evangelistic presentation of our prophetic message. This will satisfy their desire for more evangelism, and be an avenue for soul winning among the unconverted members of families. The operation of a church library is a good idea. I have followed the plan of circulating copies of *The Great Controversy*, and urge the people to read the last portions. The people willingly read, and often purchase, the book recommended.

Participation in such a program is invaluable training for younger workers. The need and seriousness of this matter is expressed in the following stirring lines:

"The work should not be left prematurely. See that all are intelligent in the truth, established in the faith, and interested in every branch of the work, before leaving them for another field. And then, like the apostle Paul, visit them often to see how they do. Oh, the slack work that is done by many who claim to be commissioned of God to preach His Word, makes angels weep."—*Evangelism*, pp. 337, 338.

## Our Student Seminars

### III. The Need for Personal Workers

ALTHOUGH preaching God's last warning message is today the most important business of the church, personal work and the teaching of the Bible in the homes of the people is the most successful method to win them to the faith. To carry out this phase of ministry, the remnant church was instructed that "wisely directed Bible workers" were to help inquiring minds after the public preaching of the Word had created an interest. "Keep on the track of souls. . . . Personal influence is a power. The more direct our labor for our fellow men, the greater good will be accomplished."—*Evangelism*, pp. 437-439.

The messenger of the Lord continues, "The people should be allowed to ask questions concerning subjects presented. . . . The people cannot retain one half of the discourses which they hear. Give short talks and more Bible readings. This is the time to make every point as plain as mileposts."—*Ibid.*, pp. 438, 439. One readily understands that there is wisdom in following up the evangelistic sermon with a Bible study for the interested before they disperse.

The value of personal work by the evangelist is urged home in the following instruction: "Teaching the Scriptures in families,—this is the work of an evangelist, and this work is to be united with preaching. If it is omitted, the preaching will be, to a great extent, a failure." The suggestion rather pointedly follows that "sermonizing" is the pleasant and comparatively easy part of a minister's work. The harder labor follows after he leaves the desk. The seed must be watered by visits to the homes, by Bible study and prayer. The worker must deepen the impression already made upon hearts and consciences. (*Ibid.*, pp. 441, 437.)

We have been admonished, "The study of the workers now should be to learn the trade of gathering souls into the gospel net."—*Ibid.*, p. 443. Our ministers cannot do this work alone, especially when the gospel net is a large one. God has given many of our sisters special talents for evangelism. Consecrated, tactful, skilled women can do a successful work in vis-

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We wish to stress to our student seminars the wisdom of the wonderful instruction under Sections 13 and 14 in our new guidebook, *Evangelism*. Prospective ministers and Bible instruc-

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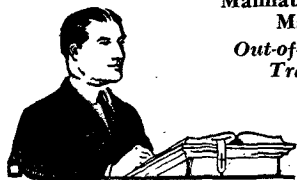
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tors should become well acquainted with God's pattern for personal and Bible work. Before we enter the organized work these plans should become the blueprint for building our professional attitudes. Workers have sometimes failed to receive the right service from Bible instructors merely because they have attempted to develop their work according to their own patterns. When we know and follow the heavenly blueprint we are assured results in soul winning. Bible work is now attracting the proper type of women to this ministry, and they are indispensable in our larger evangelism plans. Let both prospective ministers and Bible instructors learn well the techniques of personal work.

### The Ministry of Personal Work

STUDY HELPS: John 1:35-45, *Evangelism*, Sections 13 and 14.

#### DISCUSSION PROBLEMS

1. How must personal work in evangelism be evaluated? *Evangelism*, pages 430, 435, 437-439, 463, 471, 641, 429, 460, 465, 489, 441, 442, 445.
2. What miracle of God's guidance always enters into personal work? (The truth seeker and truth teacher make contact.) Page 434.
3. Why is house-to-house labor a "searching" and "hunting" for lost souls? Pages 431, 433, 437, 442, 461, 464.
4. Why do women make such an outstanding contribution in evangelism? Pages 464, 474.
5. What lessons may be learned from Mrs. White's personal soul-winning methods? Pages 447-455.

#### FOR MEDITATION AND PRAYER

1. What qualities must be developed in my life if I am to be a successful personal worker? Pages 628-678.
2. What cheering vision of success encourages every personal worker? Page 462.

#### SERVICE SUGGESTIONS

1. Discover for yourself an opportune opening for personal work.  
Endeavor to turn the casual conversation of a prospective Bible reader to the Word. Pages 431, 436, 437.

#### DOCTRINAL TOPICS FOR MONTH (Presented by seminar members.)

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❗ You suffer your greatest loss when you lose faith in yourself and in God.—*Sunday School Digest*.

## THE RELIGIOUS PRESS

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**MERGER OF COUNCILS.**—Six denominations, Religious News Service reports, have to date signified their willingness to participate in a National Council of the Churches of Christ in America. The proposed organization would unite the Federal Council of Churches, the International Council of Religious Education, the Home Missions Council, the Foreign Missions Conference, the United Council of Church Women, the Missionary Education Movement, the United Stewardship Council, and the Council of Church Boards of Education. The six denominations which have approved the plan are the Protestant Episcopal Church, the Presbyterian Church, U.S.A., the Disciples of Christ, the Congregational Christian Churches, the Evangelical and Reformed Church and the Reformed Church in America.—*Christian Century*, Oct. 23, 1946.

**CATHOLIC INFLUENCE.**—The Catholics are fully aware of the significance of Washington, the center of our country and the most important city in the world today. Here they maintain two of their largest universities, one of which, Georgetown, undoubtedly offers the best course in government foreign service to be found anywhere in the world.

The Catholics have also established here a National Welfare Conference headed by bishops and archbishops and housed in a very fine building on Massachusetts Avenue, the street of the embassies, not far distant from the impressive building which is the official residence of the apostolic delegate to the United States. By means of this organization they are set for the control of the social life of this country.

They seek to accomplish this stupendous objective by claiming to be the only true church and the only real authority on morals. As a means of impressing this upon the minds of the people, they have the most elaborate provision for interpreting the news, not only to their own lay readers in a manner to engage deepest interest, but also to furnish their treated copy to secular newspapers, many of which accept it. The great news agencies are doubtless also subject to the influence of such treatment. Retreats for journalists are conducted by the Catholic experts with a view to instructing reporters and writers how to present the news acceptably. Many of the great columnists, like Paul Mallon, Courtenay Savage, and Mark Sullivan, are Catholics.—*The Churchman*, Nov. 15, 1946.

**GANGSTER MOVIES.**—Not only preachers condemn gangster films. The Los Angeles Police Employees' Union (A.F. of L.) has asked the House Committee on Un-American Activities to investigate the production of gangster movies and to impose a censorship. Says the Union, "Gangster films tend to glorify cruelty in humanity and ruthlessness, and while the 'crime does not pay' moral of the films may have its effect upon adults, it fails to reach the juveniles. Hollywood producers responsible for such films can be motivated only by greed and can feel no concern for the welfare of our country or its youth."—*Christian Life and Times*, November, 1946.

**EVANGELICAL METHODISTS.**—Representatives of more than a hundred independent congregations, who had left the Methodist Church in protest against its drift into modernism, met in Memphis recently and united to form the Evangelical Methodist Church.—*Prophecy Monthly*, December, 1946.

**PAROCHIAL SCHOOL DECISION.**—By a vote of 530,000 to 463,000 the people of Wisconsin defeated the proposal to amend the constitution of that

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State to permit transportation at public expense of pupils of parochial schools. This wise action should dispose for some time to come of the attempts of Roman Catholics to secure from tax funds assistance in their program of sectarian education. But it will not do so permanently, as those who know the history of the Roman Church's persistent efforts in this direction realize. In Wisconsin the issue may be expected to come up under some other guise when opportunity offers. In nearly half the States of the Union it has been raised in one form or another by that church in recent years.—*Christian Century*, Nov. 20, 1946.

**ONLY ONE PER CENT.**—Two facts stand out in the present situation: First, living costs are high and; second, money today is in the hands of people who have not been educated to give to philanthropic institutions. . . .

The startling facts . . . are helping people to visualize realistically that if America had a national income in 1945 of \$160,000,000,000, and \$1,600,000,000 was given to church and charity, the ratio is about 1 per cent—that is, for every dollar earned, people gave one cent for benevolence, and either spent or saved the 99 per cent.—*The Churchman*, Nov. 15, 1946.

**BIBLE IN HEBREW.**—*News Bulletin* of Hebrew University recently reported publication of the first Bible in Hebrew characters ever to be printed in Palestine. Soon to come off the presses of University Press, the Hebrew translation involves a tremendous undertaking, since the entire volume must be set by hand. The publishers announce their purpose to print "an accepted text with scrupulous fidelity to every detail and to follow the Jewish tradition in all minutiae."—*Christian Life and Times*, November, 1946.

**ANGLICANS WARNED.**—Anglicans contemplating marriage with Roman Catholics were warned by the Archbishop of York, Dr. Cyril F. Garbett, against signing any pledge that the children of such unions would be raised as Roman Catholics.

The Archbishop, speaking before the full synod of the Convocation of York, described the conditions imposed on the non-Catholic marriage partner by the Roman Catholic Church as "humiliating." He particularly scored a statement printed in Latin on the reverse of the marriage document, and signable by both parties, which, he said, pledged the Roman Catholic to do everything in his power to induce the other party to embrace "the true faith." Signing such documents, the archbishop said, "means that Anglican parents married to Roman Catholics are deprived of their right to influence the spiritual and religious upbringing of their children. It means disloyalty to the church of their baptism."—*Religious Digest*, December, 1946.

**RADIO LIQUOR ADVERTISING.**—A suit has been filed in the Federal court at Louisville, Kentucky, with a view to ending the intolerable nuisance of liquor advertising over the radio. Specifically, the suit is against the Columbia Broadcasting Company, five of its officials, and two firms of distillers. It asks the dissolution of C.B.S. and \$15,000,000 damages. The legal ground of the complaint is that liquor advertising by radio, being designed to stimulate the sale and use of alcoholic beverages wherever the voice of radio is heard, conflicts with the spirit of the 21st Amendment to the Constitution, which, in repealing prohibition, also forbade the transportation of liquor into any State for delivery and use contrary to its laws. The intent of that section of the amendment, it is held, was to protect dry areas, which are now invaded by high-powered liquor advertising. It is further claimed that C.B.S., while making millions out of its liquor advertising, refuses to sell time for the advocacy of abstinence.—*Christian Century*, Nov. 20, 1946.

**DANGER TO FREEDOM.**—In another illuminating address on Reformation Sunday . . . Bishop Oxniam, speaking in Cleveland, once more discussed the difference between Protestantism and Roman Catholicism. . . . He will again be denounced by the Roman Catholic press, but such denunciation is wholesome in a democracy, and we hope that over-sensitive Protestants will not be so emotionally disturbed that they overlook the factual statements in the bishop's address. He once more reiterated his correct statement that Rome is both a state and a church, and pointed out that Protestantism makes no attempt to be both. He added statements which one wishes all Protestants might read, mark, learn, and inwardly digest—particularly those Protestants who believe, as too many do, that practices of the Roman church in the political field should never be criticized, however dangerous they may be. "American Protestants," he said, "often unread in church history and unacquainted with those aspects of Roman Catholicism that are a part of its insistence upon being both a state and a church, discount the danger to freedom that lies therein. They are unaware of the fact that the Roman Catholic Church as a state has been involved in unfortunate intrigue that matches the sordid bargains of so-called secular states. Not a few were shocked to learn that canon law forbids the Roman Catholic to bring a bishop, on account of anything connected with the duties of his office, to trial in a civil court on pain of excommunication. Does this canon law mean that if an American bishop of the Roman Catholic Church were brought to trial and we at the time had a Roman Catholic President, that such a President would be automatically excommunicated? Should we by the same token have Methodist courts for Methodist bishops and Episcopalian courts for Episcopalians?"—*The Churchman*, Nov. 15, 1946.

## The Preacher and the Press

(Continued from page 26)

think not the Son of man cometh,' Elder McElhany stressed the need for Christian living. 'From the signs all about us we know that the second coming of Christ must be soon,' he said, 'but Scripture tells us we cannot know the exact hour. For this reason we must live in a constant state of readiness for the Saviour's appearance.'

### "Texts Re-examined"

"The atom bomb has shed new light on several Bible texts, the speaker pointed out. 'The Bible warns us that in the judgment "all . . . things shall be dissolved," and again we read that the "heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up."

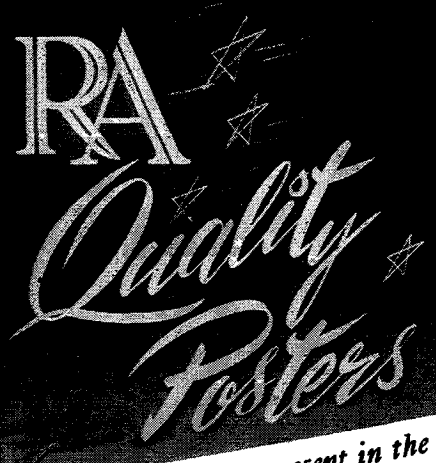
"Once we accepted these texts by faith,' he asserted, 'but now we can see how easily these awesome predictions can be fulfilled through the natural laws of atomic energy.'

"The speaker stated that the moral condition of men and women, who find little time for churches, and laugh at those who do, is also clearly indicated in the Bible, and he quoted 2 Peter 3:3, which says that 'there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of creation.'

"As Adventists, we are here to warn the world that Christ's coming is imminent. We ourselves must be ready, and we must warn others to be ready for His appearance," the speaker concluded."

(The subject of sermon reporting will be concluded next month.)

*The Ministry*, February, 1947



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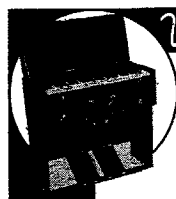
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(Continued from page 4)

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2. Handling Church Membership Lists and Transfers
3. Pulpit Decorum
4. Location of Evangelistic Effort
5. Radio Evangelism
6. Preaching and Teaching Health and Temperance
7. Visual Evangelism and Visual Aids
8. Sound Principles of Publicity
9. Organizing the Youth-for-Youth Evangelism
10. Relationship to Ministers of Other Denominations
11. Meeting Opponents and Apostate Offshoots
12. Open-Air Evangelism
13. The Worker's Study Life
14. How to Win More Men
15. Working for Other Language Groups

## God as the Leader of His People

(Continued from page 7)

men or on their own judgment, but make God their trust, it will be made manifest in every instance by meekness of spirit, by less talking and much more praying, by the exercise of caution in their plans and movements. Such men will reveal the fact that their dependence is in God, that they have the mind of Christ."—*Testimonies to Ministers*, p. 464.

So, brethren, this plan of committee counseling in our work is not only for the blessing and well-being of the church as a whole; it is also for the safety and protection of the counselors themselves. We must individually come to the place day by day where our confidence in the overshadowing care of God for His church is such that we shall have less and less difficulty in accepting the judgment of the Lord through the collective counsel of the brethren, in place of our own cherished opinions and judgment.

"God requires certain things of His people; if they say, I will not give up my heart to do this thing, the Lord lets them go on in their supposed wise judgment without heavenly wisdom, until this scripture [Isa. 28:13—"go, and fall backward, and be broken, and snared, and taken"] is fulfilled. You are not to say, I will follow the Lord's guidance up to a certain point that is in harmony with my judgment, and then hold fast to your own ideas, refusing to be molded after the Lord's similitude. Let the question be asked, Is this the will of the Lord? not, Is this the opinion or judgment of ———?"—*Ibid.*, p. 419.

"Trust in the Lord with all thine heart; and lean

# WHAT and HOW IN EATING

It is often much easier to tell someone WHAT to do than HOW to do it.

As Seventh-day Adventists we strongly recommend the use of grain and vegetable protein foods in place of meat and other animal products, but we are not always ready with an explanation of how these foods can be prepared and served.

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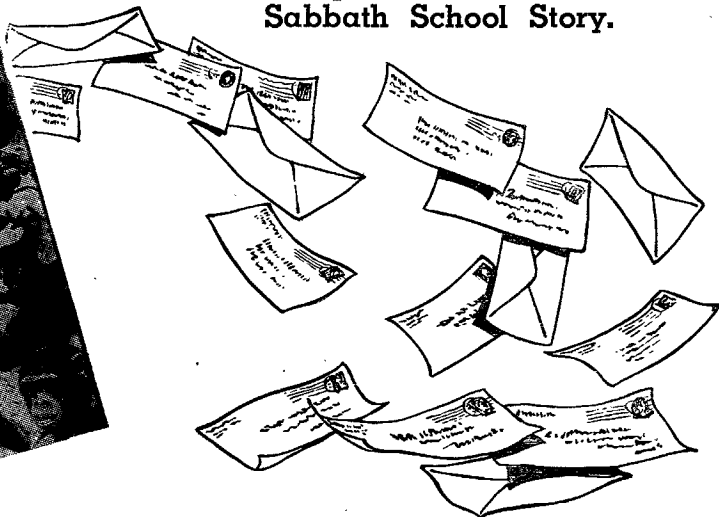
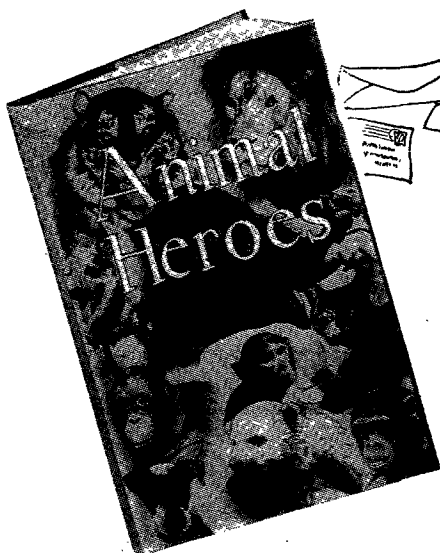
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not unto thine own understanding. . . . Be not wise in thine own eyes: fear the Lord, and depart from evil." Prov. 3:5-7. "Be not wise in your own conceits." Rom. 12:16.

"We are doing up work for the judgment, and it is unsafe to work in our own wisdom and trust to our own judgment."—*Testimonies*, vol. 3, p. 325.

I often reflect with admiration on fellow workers to whom we send these decisions of our Fall Councils year after year, and who, with confidence, accept them even though they themselves are unable to be present to participate in the discussions and in the formulation of the decisions. The same is true of thousands of believers everywhere who having little to do personally with the work of committees and councils nevertheless regard decisions arrived at as their own, because they believe in this wonderful plan of organization that God has given us. In this connection I think of the following from *Acts of the Apostles*, pages 196, 197:

"The entire body of Christians was not called to vote upon the question. The 'apostles and elders,' men of influence and judgment, framed and issued the decree, which was thereupon generally accepted by the Christian churches. Not all, however, were pleased with the decision; there was a faction of ambitious and self-confident brethren who disagreed with it. These men assumed to engage in the work on their own responsibility. They indulged in much murmuring and faultfinding, proposing new plans, and seeking to pull down the work of the men whom God had ordained to teach the gospel message. From the first the church has had such obstacles to meet, and ever will have till the close of time."

(To be concluded in March)

## Liquor Problem and Youth

(Continued from page 32)

tively in this cause. (See "Depopularizing the Liquor Appeal," *MINISTRY*, January, 1946.)

In one town in Minnesota all the churches have banded together and decided to put forth a united effort to educate the people on the evils of liquor. A fund has been raised in these churches to buy advertising space in local newspapers. The editor has agreed to eliminate the liquor advertisements if the churches will take the space used by the liquor interests. These churches have agreed to take this space for three years. Three years of proper temperance education should get results.

We should spend more time educating our children and young people on the liquor problem. We should study this problem more thoroughly. We should learn all the facts we can about it, and tell them to others. Our children, our homes, our country, perhaps our salvation, may be affected by our relationship to this evil. God has indicted the liquor curse. Temperance is an integral part of our Christian teachings. It should be an inseparable part of our evangelism for youth.

✱ ✱ ✱

"The more clearly ministers discern Christ, and catch His spirit, the more forcibly will they preach the simple truth of which Christ is the center."

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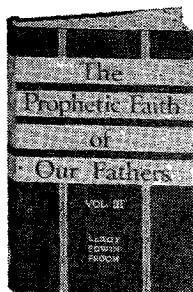
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**HUMANITIES!**—There are certain common humanities that are inherent in all human relationships. There are certain basic principles—considerateness, courtesy, fairness, and regard for the sensibilities and rights of others—that are not annulled but accentuated by membership and employment in the second advent movement. These fundamental canons in the realm of Christian ethics are, however, sometimes overlooked, forgotten, or trampled in the work of the church. This ought never to be. Call them the golden rule if you wish—doing to others as you would wish them to do unto you. When a member needs to be dropped from church membership, common courtesy, fairness, and, yes, ordinary decency in relationship to a fellow man—apart from Christian ethics, the love of souls, the fair name of the church, and the very purpose of the church itself—cry out against dropping that individual without due labor, entreaty, admonition, and warning. Simply to drop the name of one still in the community who is careless, or who is not living up to his baptismal vows, is utterly wrong. Similarly, to drop a worker in good standing in an institution or conference, without a previous statement of reason or warning, is inexcusable. Our Christianity should function here.

**POWER!**—Standing once more in full view of the matchless Niagara Falls, the overwhelming reaction is that of power—unharnessed, endless, stupendous, prodigal power! The thundering rapids of the onswEEPing river above Horseshoe Falls, the roaring torrent of transparent green water as it pours over the brink, the pounding impact of the falling torrent as it strikes the foaming, churning rapids below, the ceaseless mist that floats above the falls, the ever-present rainbow, and the multi-colored illumination at night, leave one overawed and subdued but at the same time exhilarated and ennobled. Man's puny strength and helplessness never seem more insignificant than when in the midst of such limitless power and immeasurable strength. Most awe-inspiring of all is the unused potentiality of that mighty torrent—enough to provide light, heat, and power for all America. Yet only a fraction of it is employed. Similarly, the supreme power of the Holy Spirit awaits our demand and reception. What we need is power—the power of God. That is the divine potential for all our needs.

**GRANDIOSE!**—The temerity with which comparative youngsters, without experience or results to back them, who have simply taken some special course in speech, music, or radio technique, will sometimes set themselves up as critics of the ablest, most experienced, and most successful soul winners we have, would be amusing if it were not so serious—that is, for the amateur dreamers. Their grandiose, untried schemes seem so superior to those tried and true methods in vogue. Mere dramatics, tricks, and worldly techniques, gleaned from those who have no knowledge of the genius of this message and no kinship of its spirit, are proffered as substitutes for the sound, effective proclamation of a message that transforms lives. Remember, a successful minister must have a message from God, not a mere assemblage of pretty words; a heart burden for souls, not a mere flair for publicity; a lifesaving message, not an entertaining program that smacks of the world about us.

**MANNERISMS!**—Every public speaker needs a candid friend who will help him to eliminate mannerisms that reduce the effectiveness of his presentations. Possibly it is too dangerous an undertaking for a wife or daughter, a teacher-friend, or a fellow preacher. But it is needed. For example, a preacher may incessantly remove and replace his glasses, which he needs only for reading. When he pauses in the midst of reading a text, off they come. When they have been replaced in order to read an extract, and something comes to mind that should be interjected, off they come again. So they go, back and forth, off and on. And the rest of the time they are just toyed with, and the bows opened and closed. People become so interested in the antics of the spectacles that part of the sermon is lost along the way. Sometimes they are constantly put into the pocket and taken out. Sometimes they are misplaced and have to be hunted, with an interested congregation yearning to help. Another speaker gets out his handkerchief and holds it in his hand, mops his brow with it, tosses it onto the desk, and makes it a distracting part of an otherwise wonderful sermon. A third thrusts his hands into his side coat pockets, in and out, in and out. One did this so much that his wife in desperation sewed down the flaps of his pockets—to his own discomfiture and the amusement of the congregation. But it cured him. Let us rid ourselves of distracting mannerisms. Seek the help of a candid friend.