

# The Ministry

FOR GREATER POWER

AND MORE EFFICIENCY

September, 1950



Vol. 23, No. 9

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## Notes and Notices

### *Information and Sundry Items*

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¶ THE great General Conference of 1950 is now history, preceded by what was declared by scores to be the most helpful pre-session Ministerial Council held in our denominational annals. The meetings were

#### **GOD MET WITH HIS CHOSEN PEOPLE**

tremendously inspiring and moving at the moment, but their full significance will be seen chiefly in perspective. They obviously mark a turning point in facing the vital issues impending at this hour. The emphasis of both meetings was surely in harmony with God's revealed will. They constituted a clear response to the explicit call of the Spirit of prophecy. They both pressed hard on the principles outlined in the divine blueprint. They each stressed the Biblical message now applicable to the remnant church. There was a definite gripping of basic issues and the fundamental needs of the hour. Nonessential, divisive matters were brushed aside, and crucial issues were placed in the forefront of study, discussion, and emphasis. God definitely met with His chosen people.

The challenge of an unfinished task in a world of increasing upheaval was the main burden, and the hopelessness of ever finishing our task at the present rate of progress was frankly declared. Chief emphasis was rightly placed upon the supreme provision that awaits our recognition, demand, and reception. This fundamental need, and its supply, was uppermost in every major presentation. Revival, reformation, and evangelism were the three keynotes struck. The supreme provision of the augmenting power of the latter rain was stressed as prerequisite. The transforming, energizing work of the Holy Spirit and the central place of righteousness by faith as the sole means of preparing a people to meet God—together with Christ-centered preaching as the emphasis expected by Him in this crucial hour—were the underlying themes that ran like golden strands all through the fabric of the council and the conference.

Gaining vastly more evangelistic decisions for Christ and His final message to men, and holding our gains through more tender and effectual shepherding of the sheep already brought into the fold, went hand in hand in study. Channeling all the various forces of the church and all the departments of our cause more directly and continuously into evangelism was recognized as the demand of the hour. Strong advance moves to awaken and inspire the church to arise and finish its bounden task were made, and will be discussed in this journal.

*(Continued on page 56)*

¶ THE long-awaited, current reading course volume *The Shepherd-Evangelist*, by R. Allan Anderson, is now ready. A literary gem in thought, content, and practical value, it is a beauty in typographical appearance as well, with many unique features that will be a continual surprise and delight. More than that, it is solid, substantial, and practical, and combines idealism and realism. It is filled with vital truths and timeless principles, and is destined to become a classic in its field. Both author and publisher are to be complimented, and our workers are to be congratulated on its availability. Secure your copy at once; you can make no better investment. It will prove of special value to theological students in training.

¶ THE two Ministerial Association hours held during the session will be noted subsequently, together with a discussion of further actions pertaining to evangelism and revivalism, as well as the music of the council.

¶ WHEN this cause needs an outstanding leader in any line—an administrator, evangelist, pastor, editor, Bible teacher, radio speaker, educator, Bible instructor, departmental secretary—there ought to be a large number of able men from whom to choose. It ought to be a matter of selection, not of searching; of satisfaction, not concern. But this is not often the case. Perhaps our emphasis has been too much upon things other than our supreme task. With the greatest message on earth, the greatest commission, the greatest incentive, the greatest Helper, and the greatest challenge in human history, men of conspicuous consecration, ability, and achievement for God should be on every hand.

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#### **Printed Report to Follow**

¶ THIS sixty-four-page September MINISTRY (with sixteen pages borrowed from the August issue) is later than the regular schedule because of the particular timing of the General Conference session and the preceding Ministerial Council. It now brings to you the preliminary report of this great meeting, and will continue to do so in succeeding issues. These MINISTRY reports, however, will be comparatively brief, touching only the larger features, inasmuch as the full printed report of the council will appear in well-illustrated book form later as one of the volumes of the 1951 Ministerial Reading Course. This published report will present all the various phases and features, reflect the spirit of the meeting, and record the messages of the council.

The book will bring back blessed memories to those privileged to attend, and provide an inspiring story and factual record of all the proceedings for the workers of the Advent Movement.

*(Continued on page 58)*



# The Ministry

FOR GREATER POWER AND MORE EFFICIENCY



Official Organ of the Ministerial Association of Seventh-day Adventists

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## The Ministerial Council in Retrospect

By LOUIS K. DICKSON, *Vice-President  
of the General Conference*

**O**FTTIMES the nearer one is standing to the object of retrospection, the more difficult it is to evaluate its effectiveness and results. This fact can therefore account for any inaccuracy in attempting to measure the truest values of the recently held Ministerial Council in San Francisco.

As the delegates gathered, prior to the General Conference session, to attend the Ministerial Council, it was not difficult to sense that they came filled with the great expectancy of witnessing an unusual blessing coming into this assembly of ministers and leaders in God's great cause. There seemed to be resting upon everyone alike a conviction that overshadowed everything else during these critical days—the need for application of all our energy and ability to rescuing the world from the forces of darkness.

Accompanying this conviction came also a most vivid sense of our own dismal inadequacy and incapacity to accomplish the task, to meet the opportunities, or to grapple with the problems of the cause that we serve. Because of all this, there was seen from the very first hour of the council a readiness on the part of everyone to spring into wholehearted response to the

least suggestion of a call to consecration and to prayer. Hearts were found to be unusually tender and sensitive to the whisperings of the Holy Spirit, as over and over again we stood before the Lord in covenant relation, or bowed humbly in united prayer for the power we so sorely need, in order to meet this hour with lives fully fitted for the Master's use.

How plain it was, and continued to be, that in order to accomplish what God is calling His servants to do and to be just now, the army of truth must cease being merely on the defensive, and assume the offensive. How clearly we could see, under the unveiling processes of the Divine Spirit, that only by the apostolic method of contagiously declaring the most telling principles of positive truth and warning, as it is in Jesus, we must now advance into new positions against the enemy on all fronts, and thus make greater strides of progress.

It was very evident that the whole plan for this great council was evolved out of the impressions which the Holy Spirit had given to those in charge of this important meeting. L. E. Froom and his associate leaders had left nothing undone to make the gathering a success. The decorations, the music, and the dispatch



Civic Auditorium, San Francisco, California, scene of the Memorable Ministerial Council of July 7 to 10, in Commodious Polk Hall "A"

with which the different parts of the program, were carried out, day after day, were in a great measure responsible for the success of this unusually blessed fellowship together.

No one could note the splendid array of musical talent and ability of presentation of the different parts of the carefully prepared program without giving thanks to God for the excellence of the ministerial and musical strength that is growing up in the Advent cause. Never was the church better fitted with capable man power than at the present time. From every viewpoint on the human side the church is better prepared than ever in her history. With the empowerment of the Holy Spirit in its fullness, the church can quickly press forward now for the final advance and glorious triumph.

#### Council Influence Carried Into Session

One could not help comparing the personnel of the men who are now entrusted with the ministry of the church with those men who took part before Pentecost, especially from the human viewpoint. In those early days they were timid, pliable, unfaithful, ignorant, and untrained. In supreme crises they deserted the Master and fled. They were as reeds shaken in the wind—negative, hesitant, altogether uncertain, and lacking in energy and force.

The army of the Lord today, even lacking the possession of the fullness of the divine

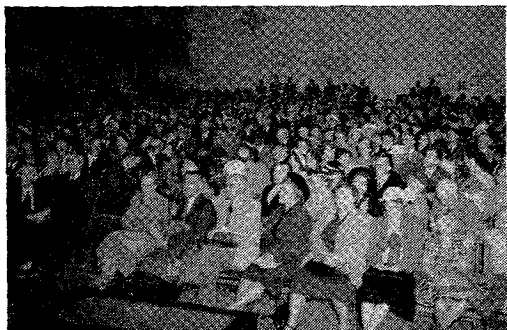
power, presents a much different picture in every way from those early ministers of Christ. Educated, well-trained, forceful, courageous, filled with fire and enthusiasm—what a mighty force they can be under the full power of God's Holy Spirit. Such a vision caught every heart in its grasp during the days we were together in council. We have every reason to believe that the fields to which these men of God have returned will feel and know a new power in the ministry of the Word and in the leadership of the people of God.

The full influence of the Ministerial Council moved in upon the General Conference session and was felt from the beginning to the end of the largest gathering together of God's people ever to be held in a General Conference session. This atmosphere pervaded every meeting and touched all who were in attendance, not only during the weekdays, but on the two Sabbaths of the meeting, when twenty thousand or more attended the conference. Over and over again we were conscious, both as preachers and as hearers, of the presence of the Lord in our midst. The converting power of the gospel was manifest constantly in the large week-end services. And powerful preaching was demonstrated hour by hour as this wonderful session passed into history.

Surely this is as it should be in such days as those to which we have now come. Who can tell whether we shall ever again be able to have such a great gathering of God's people this side of that greater gathering around His throne! The consciousness of these sobering facts made more precious the hours spent to-

Attractive Ministerial Association Headquarters Booth on Mezzanine Floor, Showing the Association Staff and a Member of the Advisory Council Registering at Table. Personnel (Left to Right): L. E. Froom, R. A. Anderson, M. K. Eckenroth, Miss L. C. Kleuser, G. E. Vandeman, H. M. S. Richards, and Mrs. M. H. Towery





Two Views of Polk Hall "A," Crowded to Capacity, During Two Different Meetings.  
The Continuity of Attendance Was Impressive

gether in prayer and communion with God. The very spirit of prayer, consecration, and seeking after God for His power was evident throughout the entire period. We believe that this came about in answer to the thousands of prayers offered by our people and leaders everywhere in behalf of this great session. But in no little measure did the Ministerial Council prepare the way in our hearts for such an outpouring of the Spirit of God in refreshing showers.

How hungry were our hearts, as we waited before the Lord, for the rich outpouring of the latter rain in all its fullness! How firm were we in the newly fixed conviction that we will not cease our praying to God until He comes and rains righteousness upon His church. Just as in Pentecostal days, the energies of a glorious and new optimism have laid hold upon both ministers and people. While formerly it was easy to lose heart, we believe that there is sweeping over God's people a mighty change, which will result quickly in an attitude toward the finishing of God's work which cannot be held down. This will now be seen not only in a holy optimism, built upon powerful believing of the promises of God, but by a marvelous spirit of joy in service for the Master laying hold upon the multitudes of God's people in all lands. For this we must ever pray and allow our hearts to be filled with a triumphant expectancy.

The determination, by this great council, was more firmly fixed that this shall be true, and continue to be the experience of both leaders and followers in the church of God everywhere, so that there will be a new and powerful witnessing through the arresting magnetism of our own transfigured characters. We shall witness for Christ by a clearer and more enlightened apprehension of the gospel by which we have been redeemed. There will be a new grip to our consecrated words and actions, which will be vitalized by the indwelling Spirit of God. All this shall be ours as we continue in Him and seek His matchless power in greater and still greater fullness.

As we lingered in council and in His presence, we were impressed that these are critical

moments through which the church is passing. Critical because everything now depends upon whether we follow the Master to the heights of spiritual realities, far beyond our present attainments. As we reach those higher levels in spiritual culture, never being satisfied with only a casual belief in those great and precious promises which can bring to our lives the abiding presence of Christ, there will be no longer

*(Continued on page 61)*



## Response to Our Motto

THE following poem, "Aflame for God," was written by Marjorie Lewis Lloyd at the close of our Ministerial Council, just preceding the General Conference session. This impressive motto met our glance as day by day we entered Polk Hall "A." Large, beautifully gilded, cutout letters, suspended on a rich blue-velvet background, gave emphasis to a lighted torch, emblem of our ministerial responsibility. Mrs. Lloyd, a Bible instructor in the Northern California Conference, has fittingly expressed in verse the sentiments and personal response of many attending this Spirit-filled council. The poem is a sweet benediction to these inspiring and helpful meetings.

### Aflame for God

By MARJORIE LEWIS LLOYD

Give me a heart aflame with the love  
That burns in the Master's own—  
A love first His, then mine, then catching fire  
In a thousand hearts unknown.

Give me a voice aflame with a power  
That listening hearts can feel—  
A power that, reaching first my need,  
Seeks out each heart appeal.

Give me a life aflame with the fire  
That burns by the throne of God—  
A fire first His, then mine, and then the  
world's,  
A life aflame for God!



ROY ALLAN  
ANDERSON

Australian by birth, beginning his ministry there and in New Zealand; evangelist in England; dean of theology and evangelism departments at La Sierra College; associate secretary of Ministerial Association since 1941; associate editor of THE MINISTRY; and instructor in evangelism and pastoral work at Seminary. Held many overseas institutes during past quadrennium.



LOUISE CAROLINE  
KLEUSER

Trained at Clinton Theological Seminary; engaged in Bible instructor work nine years; local secretary of educational, Missionary Volunteer, and Sabbath school departments; associate secretary of Ministerial Association for Bible work since 1941; associate editor of THE MINISTRY and teacher at Seventh-day Adventist Theological Seminary for same period; builder of the Bible instructor profession.



WILLIAM HENRY  
BRANSON

Trained at Battle Creek Academy and Emmanuel Missionary College; president of South Carolina and Cumberland conferences; president of Southeastern Union; president of Southern African and North American divisions; general vice-president of General Conference; president of China Division, 1946-1950. As president of General Conference succeeds J. L. McElhany as chairman of Advisory Council.



MELVIN KENNETH  
ECKENROTH

Trained at Washington Missionary College and Emmanuel Missionary College; evangelist in Columbia, Lake, Southern, and Northern unions; associate secretary of Ministerial Association since 1947; teacher at Theological Seminary and associate editor of THE MINISTRY; conductor of field schools of evangelism in full-time evangelistic campaigns and "spearhead" efforts in North America.



GEORGE EDWARD  
VANDEMAN

Trained at Washington Missionary College and Emmanuel Missionary College; pastor and evangelist in Columbia and Lake unions; teacher of pastoral theology in E.M.C.; since 1947 associate secretary of Ministerial Association, associate editor of THE MINISTRY, and teacher at Seminary, with special responsibility in college field training and general Association interests.

## Introducing Your New Association Staff

### MEMBERS OF THE MINISTERIAL ASSOCIATION THROUGHOUT THE WORLD:

IT IS with real satisfaction that I respond to the invitation to introduce to the readers of THE MINISTRY, your newly elected Ministerial Association secretaries for the next quadrennial period. The most spiritual, united, and progressive conference ever held in our history is over. The world leadership of the movement has been duly chosen by a representative nominating committee of sixty-seven, and has been elected by the full delegation of the session, as already announced in General Conference Bulletins 2 and 4, of July 13 and 16. This personnel included, of course, the secretaries of the Ministerial Association, who are elected both for the General Conference headquarters staff and for overseas divisions as well, which latter group will be introduced later.

Our new president of the General Conference, William Henry Branson, is, of course, ex-officio chairman of the advisory council of the association, the personnel of which is yet to be chosen and will likewise be listed later.

The general secretary of the association, our beloved Roy Allan Anderson, for the past nine years senior associate secretary, has most logically and wisely been chosen to lead the association work forward under the new administration, whose ringing watchwords are "Evangelism," "Revival," and "Reformation." As one of our most experienced and successful city evangelists, an able teacher of practices, and versed in the problems of our ministry through

wide overseas travel and extensive institute work, Elder Anderson will lead out strongly and effectively.

Next we present the associate secretary, particularly for Bible instructor work, our esteemed Louise C. Kleuser, likewise for nine years energetically and successfully carrying forward this phase of association endeavor in field and classroom. Her contribution has been unique and solid.

And now we present our two able and successful associates, Melvin K. Eckenroth and George E. Vandeman. These two men are also well known to MINISTRY readers by now, for they have served in a similar capacity for the past three years, and have been wisely chosen to continue for the next term. Both are able evangelists in their own right, and both have taught successfully in the Seminary. Elder Eckenroth came to us directly from city evangelism, and Elder Vandeman from the practical theology division of Emmanuel Missionary College. Both are eminently fitted for their work.

I know of none in our ranks better fitted by clear vision of the task ahead, familiarity with the work involved, experimental knowledge of the means that alone can and will finish our commissioned task, and ability to successfully engage in team work, than these four association secretaries elected by the session. This action also ensures continuity of those larger principles of operation already established that were the result of united counsel. Personally I

(Continued on page 52)



# Worldwide Revivalism—Then Evangelism

By WILLIAM HENRY BRANSON  
*President of the General Conference*

THE keynote of the great General Conference session recently held in San Francisco was "*revival and evangelism under the power of the Holy Spirit.*" For years we have longed and hoped for the coming of the latter rain. We have looked forward to the time when the judgment-hour message would go forth with a loud cry, and when the nations of earth would be mightily stirred by it.

It is God's promise that it will be so, and at this conference a mighty conviction seemed to fasten upon both ministers and people that in these things there must no longer be delay.

This is the "time of the latter rain." It is God's promise that the Spirit will be given, and that under the power of the Holy Ghost the church will go forth like a mighty army, to complete its heaven-appointed task. Surely, the time when this must be done is now.

The Holy Spirit *has* been given. He is ever present to empower the church to complete its task of making ready a people prepared for their Lord. But we must individually lay hold of the gift God has already made. We must accept it by faith. We must receive Him as the mighty Helper, recognize His presence, and go forth in the full assurance of faith that He will give us "all power" in our efforts to reach men with the truth.

Left: J. L. McElhany, Retiring Chairman of Ministerial Association Advisory Council, and W. H. Branson, Who Succeeds as Chairman

Center: R. A. Anderson, Newly Elected General Secretary of the Ministerial Association

Right: Retiring Secretary of the Ministerial Association, L. E. Froom, Giving Quardennial Association Report During Session

We are told that "on the day of Pentecost" the disciples "*grasped* the imparted gift. And what followed?—Thousands were converted in a day. The sword of the Spirit, newly edged with power, and bathed in the lightnings of heaven, cut its way through unbelief."—*Testimonies*, vol. 7, p. 31.

They "*grasped*" the gift that was already imparted. They grasped it by faith. They said, "We believe the promise of the Spirit. We believe He is given. He will supply all our needs. He will give power to our messages. He will cause men to receive the truth. So we shall go forth in His power."

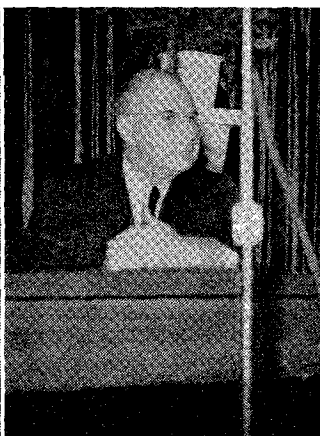
It was then that thousands were converted in a day. It was then that God honored their faith, and Pentecost was the result. So it must be now. We can no longer wait for the harvest. We must go out and gather it in now.

## Revival Our Very First Need

But in preparation for the reception of the Spirit there must come to God's people a mighty revival and reformation. This, we are told, is the greatest of all our needs; and to seek this should be our very first work. This revival must come to all of us as an individual experience.

Revival involves a turning *to* God, *away* from every known sin and every wrong practice. There must be heartfelt confession of all that is wrong in the life and a yearning desire to become like Jesus.

Revival also involves a mighty work for God's people collectively. It must be carried on



Retiring and Incoming  
Association Leaders



in all our churches. Our people must be called upon to forsake the sins of Babylon and turn to God with all their hearts.

This work of revival cannot wait. It must be done now. *We earnestly request that plans be laid at once to carry this revival call to every Seventh-day Adventist church in the world.* Will not those who are responsible for one or more churches see that every such church is immediately brought under the influence of strong revival meetings.

### Evangelism the Inevitable Result

As soon as our churches have experienced a revival we must have them join us in the greatest effort of evangelism the world has ever witnessed. This must be carried on under the power of the Holy Spirit. Already mighty false revivals are sweeping over the world. But only God's true message can actually bring salvation to men, and it is this people who must give it.

Once again, as on Pentecost, "the sword of the Spirit" must be "newly edged with power, and bathed in the lightnings of heaven." It will then "cut its way through unbelief."

Every barrier will fall before the preaching of the great judgment-hour message under the power of the latter rain. "Light," we are told, "will be communicated to every city and town. The earth will be filled with the knowledge of salvation. . . . The light of present truth will be seen flashing everywhere."

And of course, in all this larger work, under the power of the Spirit, the leaders must take the lead. Our ministers must step out in front and show our people the way. Our own hearts must be revived, mightily stirred, and filled

with the Holy Ghost. We too must grasp by faith the promised blessing, claiming it in the name of the Lord.

And the time is now! "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." At this very time the thousands who are to be gathered in a day are waiting. They are ready to respond to God's call.

But this new appeal, this loud cry of the message, which is called for now, must be given in the power of the Holy Spirit. Nothing short of Pentecost will suffice.

Under the power of the latter rain God's people will again turn the world upside down. The nations will be aroused, and a people gathered quickly from among the nations will be prepared to meet our returning Lord.

Who among our workers will respond to the call of God for this mighty hour and, claiming the gift of the Spirit, go forth in the name of Jesus to undertake this larger task?

August 8, 1950.



## Theme Song of the Council

MUSIC often sets the tempo and gauges the mood of a great religious gathering. Thus it was with the theme song specially composed for the council—reverent, expressive, with meaningful words matched by a melody that sings on, running through the mind again and again. "Power of Heaven" captivated not only the pre-session as the invariable theme song at the opening of every meeting, but was carried over into the session for a time. Learn it. Sing it. May its message become a personal actuality in our individual and collective life as workers. (The council hymn appears on page 25.)

## Power of Heaven

Louise C. Kleuser

Harold A. Miller

*Prayerfully*

Power of heav - en, power of love, Gra-cious cleansing from a-bove;

*f* Fill my hands and fill my soul, Take me in - to full con-trol! *poco rit.*

Copyright, 1950, by H. A. Miller



# Revival and Evangelism—Keynote of the Session

By R. ALLAN ANDERSON, *General Secretary of the Ministerial Association*

THE greatest General Conference session ever held," "The most spiritual meeting we have ever attended," "A session that will make history, because first things are being made first"—such expressions were heard on every hand. And the recent session was indeed a great meeting—great in numbers, great in representation, but greater still in spiritual fervor.

Its color, pageantry, organization, and unique ways of stimulating our imagination will all long be remembered. But far greater than all these was the consciousness that God was with us, guiding in the councils and appointments. This conviction was unanimous and was just as evident in the smaller committees and departmental meetings as in the mammoth auditorium meetings. God was truly with His people, and the influence of this great gathering will be felt to the earth's far ends.

Day after day the horizons of our thinking were pushed back, as the reports were given showing what God is doing for His cause in lands that to most of us are little known, and doubtless some present had never even heard their names. A well-equipped and efficient group of news reporters, under the able direction of J. R. Ferren, kept the great dailies well posted with conference news. No previous Adventist conference or any other church convention ever received such news coverage! This splendid demonstration of news reporting should make our evangelists and leaders everywhere conscious of the possibilities of the press.

Evangelism was the keynote of the session—not an evangelism that is based on a certain method of procedure, but an evangelism which grows out of firsthand dealing with God. In the pre-session meetings of the General Conference officers, where plans were laid for the session, as well as in the pre-session ministerial and departmental meetings, where hundreds of our ministers and leaders had gathered for counsel, this spiritual emphasis was evident. The Holy Spirit was a constant topic of study.

In the midst of the pressure and planning for the meetings of the session the officers set aside a whole day for prayer and quiet waiting on God. And from that meeting came a recommendation that the opening day of the session be set aside for fasting and prayer. This was done, and it was truly inspiring to see hundreds, yes, thousands, gathering in the auditorium before six o'clock in the morning, anxious to have part in this special season of intercession. Over and over again during that first day one caught the note of appreciation from delegates and visitors

alike that this was indeed an answer to their prayers. All were conscious that we are in the time of the latter rain, and thousands had been praying before coming to the session that God would honor His promise by pouring out His Spirit upon His people.

## President's Appeal Crystallized Into Resolutions

In his first sermon W. H. Branson, our newly elected president of the General Conference, called for *a revival and a reformation*. "Only a Spirit-anointed ministry can meet the need of the hour," he said, "and only a Spirit-filled church can finish the work of God in the earth."

This appeal was later crystallized into a set of resolutions which came before the delegation from the plans committee. The enthusiasm with which this was received gave evidence that the hour had clearly come for advance. Each of the leaders of the world divisions spoke on the resolution, commenting on its various sections. And the spontaneous discussion by scores of delegates from the floor was also heartening. All the discussions were made interesting and profitable because of the excellent amplification system, for which we are largely indebted to Leston Post of the Pacific Union Conference.

Although the resolutions on evangelism have already appeared in the *Review and Herald Bulletins* of the conference, we republish them here because they so vitally affect the work of our ministry at the moment. Each section is important, and calls for a spiritual awakening, to be planned for and led by the ministry and lay leadership of every church throughout the world. This set of resolutions combines the work of several committees, some of which actually began their work during the pre-session ministerial council. Beginning with a call for revival, this experience for the church carries over, as all true revivals must do, into a definite evangelistic program. History reveals that the church has always moved forward into a program of enlargement under the influence of true revivalism. It may be difficult to say which comes first—the revival or the soul-winning program. Each is part of the other.

## Doubling Our Membership Our Aim

To double our world membership is our aim, and by the grace of God the church has set her hand to the task. The resolutions will be found on the next page.

Different sections of this history-making program will form the basis of future articles in this journal, but we hasten to get this before

our ministry, praying that the God of Elijah will imbue us with His Spirit, and enable us each as ministers and leaders to make it a glorious reality in the territory where we serve. Let us plan big things for God while we watch for His opening providences. The cloud is moving; let us advance with our God.

## Resolutions From the Conference

### Calling the Advent People to a Concerted Action and the Finishing of the Work

#### Preamble

The hour is late. World conditions testify that the close of probation looms ahead. Multitudes have perished without the saving knowledge of the gospel, and additional millions will not hear God's last message of mercy unless the remnant church in concerted action quickly lightens the earth.

It is made clear to us by the Lord's messenger that if the Advent people fulfill certain conditions they will arrest the attention of a world plunging blindly on to doom. We read:

"If Christians were to act in concert moving forward as one, under the direction of one Power, for the accomplishment of one purpose, they would move the world."—*Testimonies*, vol. 9, p. 221.

To us it is clear that the "one Power" is the Holy Spirit. "The accomplishment of one purpose" can mean nothing less than the finishing of God's work on earth. To "act in concert, moving forward as one" is a clarion call to all God's workers. This call challenges conference and mission administrators, evangelists, pastors, departmental secretaries, Bible instructors, medical workers, teachers, colporteurs, institutional workers, adult church members, youth, and children everywhere to mobilize and coordinate *now* their resources, talents and efforts in a concerted, unparalleled and worldwide evangelistic campaign. To our supreme objective we subordinate every other interest.

In view of the lateness of the hour, and this call

from Heaven for united and coordinated action under the leadership of the Holy Spirit, and recognizing that the outpouring of the latter rain cannot be given in its fullness until all sin is put away,

*We recommend:* 1. That a revival effort of one week to ten days' duration be held in *each* church, school, and institution around the world as soon as possible after this General Conference session, and further, That the Sabbath services, the prayer meetings, workers' meetings, the Missionary Volunteer week, the fall Week of Prayer, and the camp meeting be recognized as appropriate seasons for these special revival services.

a. That the purpose of these meetings be to call our ministry and our people to a complete renunciation of sin and a full reconsecration of our hearts and lives to God.

b. That in order to reach all our churches as quickly as possible, General, division, union, institutional, and local administrators personally take the lead in preaching and visiting; and also arrange for ministers, departmental secretaries, office workers, and capable laymen to join in this revival.

c. That the burden of instruction given at these meetings be:

- (1.) Confessing and forsaking of all sin.
- (2.) Walking in the full light of all revealed truth.
- (3.) Maintaining victory over sin's power through Jesus Christ.
- (4.) Receiving the Holy Spirit by faith.
- (5.) Rejoicing in the peace and power of fellowship with Jesus.
- (6.) Dedicating our all *now*, that God may finish His work through us.

2. That we unitedly work toward the immediate objective of doubling our world membership.

a. That in the large cities of the world evangelistic teams conduct representative evangelistic campaigns.

b. That district leaders and ministers conduct evangelistic campaigns in all parts of the area assigned as their field of labor.

c. That capable laymen be called upon to unite their efforts with the ministers and church officers in these evangelistic endeavors.

d. That our churches be helped to recognize that the minister's urgent task is the gathering in of the lost, and that church officers assume greater responsibility in the effective operation of the church, and further that trained laymen be directed in neighborhood evangelism.

e. That special efforts be made to reach the unentered and unworked sections of all our fields, and  
(Continued on page 60)

R. A. Anderson Displaying Famous Old Folding Chart, Prepared for Bible Instructors by Evangelist William Ward Simpson Some Fifty Years Ago

Andrew C. Fearing Explaining Use of Life-Size Sanctuary Figures and Furniture Made of Plywood. High Priest Is Mounted on Castors



# Diversified Demonstration Night

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

ONE intensely interesting and practical feature of the Ministerial Council program was the discussion and demonstration time devoted to visual aids. Saturday night was designated as "demonstration night." Polk Hall "A," crowded beyond capacity, watched three demonstration features—a model cooking school, conducted by Mrs. H. W. Vollmer and associates; new and improved visual-aid methods and devices, described by R. Allan Anderson; and a film presentation of television possibilities under the direction of Paul Wickman.

The excellent cooking school conducted that night and the television plans will be covered in separate articles and in the council report in book form. The visual-aid program, begun that evening, carried over into a specially appointed hour during the session for further discussion. One unique feature was the display of William Ward Simpson's original multifold chart, designed and arranged by him in Battle Creek before the turn of the century. Our workers will recall a statement in *Evangelism* regarding his work, referring particularly to his papier-mâché beast symbols:

"I am pleased with the manner in which our brother [Simpson] has used his ingenuity and tact in providing suitable illustrations for the subjects presented—representations that have a convincing power. Such methods will be used more and more in this closing work."—Page 205.

There was seated in the auditorium that evening an associate who had worked with Brother Simpson in that very city (San Francisco) nearly fifty years before. Many agreed that the ingenuity and neatness in art and design would

J. R. Ferren Demonstrating the Vu-Graph, a Device for Daytime Use Enabling Speaker to Face Audience, and Write Messages or Texts, and Project Any Desired Information

Mrs. H. W. Vollmer and Miss Eva Beeler Describing Healthful Ingredients of Summer Salad in Model Cooking School Demonstration



need little improvement if shown today. However, alongside this early attempt to visualize our prophetic and sanctuary truths, there was demonstrated the new Selectroslide projector. By a light touch of a button in the speaker's hand, 2" x 2" slides are automatically changed. This method eliminates crude signaling devices and creates a smooth and representative performance.

Among the cutout displays shown that night were the sanctuary furniture pieces used by Andrew Fearing. These life-size articles were perspective paintings on plywood, cut out to give the three-dimensional effect when seen at a distance. Aaron likewise was painted on plywood and mounted on a small movable platform, or dolly. Brother Fearing walked about with Aaron, simulating a conversation. The plan is most realistic and promises to impress this basic sanctuary truth vividly on the minds of the viewers.

For a number of years the Pacific Union Conference has been experimenting in the production and use of motion pictures depicting our vital truths. The field is deeply indebted to the generous support this union has given to exploring this modern field of evangelism. E.



Toral Seat, in counsel with the union committee and the expert assistance of Leston Post and his associates, has produced sound color films on Daniel 2, the sanctuary, and the twelve great signs, as well as several Kodachrome musical pictures for evangelistic use, in addition to special projects such as "For Time and Eternity," a promotion feature for the *Signs of the Times* and the Voice of Prophecy picture.

A representative group of evangelists and pastors gathered at a designated time to see one of the most recent productions, *The Twelve Great Signs*. After its showing these brethren discussed the entire range of the use of motion pictures in evangelism. Summarizing their questions and suggestions, we would list the following:

1. The group generally agreed that well-filmed mission pictures be prepared for evangelistic use.

2. Doctrinal and devotional subjects, if prepared with preaching on the film, should be short (approximately fifteen minutes) for use as an early-audience attraction, because the full-length pictures rob the song service and preaching time.

3. If doctrinal and devotional subjects be prepared, the preacher should not be seen on the picture. Thus the evangelist could turn off the background music or narration to speak

with the picture. Such a plan would enable the production to be used both by laymen who would use the sound and by the evangelist who would not.

4. Short, silent, motion-picture shots of illustrative material on such phases as signs of the times, prophetic symbols, tithing, Sabbath-keeping, Spirit of prophecy, and forceful statements by noted men should be prepared in one-, two-, or three-minute lengths to be ordered separately by number. This plan would enable the evangelist to make up any length of illustrative material to be shown silently on the screen to fit exactly his own sermon preparation and to be returned to a central library when not in use.

5. Our leading singing evangelists should prepare song services in sound motion pictures of twelve to fifteen minutes in length for special features to assist our pastors and evangelists who may not have suitable singing help for their meetings. The words are to appear across the screen as the singing evangelist leads the music in lifelike fashion. This plan has worked especially well in gathering and holding outdoor crowds for a song service. The suggestion and invitation was left with the Pacific Union Conference visual-aid department to prepare such films to circulate about the field in an endeavor to test their merit.

## Panel Discussions Prove Highly Helpful

By M. K. ECKENROTH, *Associate Secretary of the Ministerial Association*

**P**ROBABLY no other feature of the Ministerial Council, held at San Francisco immediately preceding the General Conference session, met with such enthusiastic reception as did the five panel discussions on Sunday, July 9, and Monday, July 10. These were unique and most effective in bringing to the forefront various phases of the subject under consideration. These panels will be reported individually, in detail, in the printed report to be issued this autumn. However, in this general survey we can give a fair and honest appraisal of the reception accorded by the workers who were in attendance at the pre-session council.

The panels covered broad discussions in the field of pastoral evangelism, personal evangelism, radio evangelism, health evangelism, and the evangelistic possibilities of the various departments of the church. It is difficult, indeed, to say which discussion was the most effective or most appreciated. Each made its own distinct contribution in its assigned field. Each topic was discussed by men and women who had distinguished themselves in their particular fields of activity. The discussions were spirited, constructive, frank, and extremely practical.

Workers of experience, drawn from executive, educational, medical, ministerial, and evangelistic labors, could and did contribute helpful and practical information, techniques, and suggestions. This material was obviously drawn from solid experience, and was not set forth as a vicarious theoretical fantasy. This is what made the panels so appealing.

From six to twelve participants entered into the various panel discussions in these different fields. Under the guidance of the panel chairmen these discussions concentrated on the theme, yet afforded sufficient diversity and individuality to make the discussion quite representative of the combined thinking of our workers in the field. Because of the extreme time limitation on each speaker in the panel, it was impossible to afford ample audience participation. But the representative and diversified personalities comprising the panels were able to give a broad picture of the subject under consideration.

It can be said quite freely that the panels proved to be highly instructive and the most popular feature of the council. In fact, the  
(Continued on page 60)



Room "403," Hallowed by Memories of the Four Bible Instructor Council Meetings Held During the Session, Under the Leadership of Miss Louise Kleuser, Who Is Seated in Front Row, to Left of Table

## Our Bible Instructors at the Conference

By LOUISE C. KLEUSER, *Associate Secretary of the Ministerial Association*

THE long-anticipated San Francisco General Conference is now history. A few months ago we were wondering just how many Bible instructors would be attending this great world conference. We were happy to observe that many were present at the very first meeting of the pre-session Ministerial Council. (At one of the later meetings we attempted to count the women in attendance, both Bible instructors and ministers' wives, and found that the number was beyond 250.) Of course, these precouncil meetings were of equal interest to ministers, their wives, and our Bible instructors. Our sisters were keenly alert to all the topics under discussion, and many expressed their hearty appreciation of these inspiring meetings.

Many interesting points pertaining to the Bible work were presented in a panel discussion during the pre-session meetings. Mrs. Dorothy Conklin, Bible instructor in the Texas Conference and formerly a teacher of English in a New England high school, related why some years ago she made the decision to enter the Bible work, which has afforded such wonderful opportunities for soul winning. Mrs. Etheline Porter, of the Missouri Conference, shared her views. Formerly in the schoolroom, she had heard God calling her to work for her people in evangelism.

Next to speak was D. E. Venden, who, formerly an executive, is an evangelist at heart and has a deep interest in our Bible instructors.

He encouraged our ministry to be kind and understanding, and to plan well for their work. Next G. D. King showed how in the British Isles, Bible instructors are considered invaluable to evangelism. He brought greetings from these personal workers overseas, and told us that England was setting us a good example by having the Bible instructors represented in person on the conference committees.

Mrs. Ellen Curran, of Glendale, California, gave some timely suggestions on searching out the interest. She also stressed how Bible instructor couples can make their special contributions to evangelism. Robert Spangler, of Mobile, Alabama, one of our younger evangelists, injected another note—that of using the ministerial intern in house-to-house work. Although women are invaluable in visiting families, he believed that every minister should be an efficient Bible instructor.

This panel discussion created great interest in Miss Mary Walsh's discussion of lay Bible work. Miss Walsh, well trained in field evangelism, has for the last decade guided the work of our laymen in the churches of the Columbia Union Conference. Elder Eckenroth believes in using our members in evangelism, and we wanted to hear more on this point, but the panel had to be concluded when interest was at its height. If one listened to an occasional conversation on the part of groups heading for cafeterias, he realized that the discussion had stimulated general interest.

Perhaps one of the greatest blessings of this conference was a better acquaintance with those who are working in overseas countries. The experiences told by R. Detmar, of Germany, and Axel Varmer, of Northern Europe, brought a new vision to our group. To learn of the remarkable experiences of our Bible instructors, who, during the war years, when our ministering brethren were in the service of their country, held public evangelistic services with most inspiring results, brought new courage to every Bible instructor. Our sisters recognized that God continues to bless their faithfulness in teaching this last-day message. Such reports lift our vision beyond the smaller problems which at times tend to weigh down the personal worker.

The administrative duties of the many committees of the session, and the promotional responsibilities of our various departments, reveal how the General Conference is charged with a tremendous business for God. Bible instructor meetings became, of course, a part of this busy over-all planning for our great world field.

At the first meeting for Bible instructors during the regular session, after a cheering welcome by the chairman, Elder Detmar brought us the greetings of our Bible instruc-

tors in Central Europe. Next our newly elected Ministerial Association head, R. A. Anderson, assured us that the Bible instructor cause has been rapidly progressing and that the future of the Bible work looks bright. His note of courage was a fitting beginning for our special Bible instructor meetings. Regarding some of the practical problems of the Bible instructor in her daily work, a most interesting discussion followed, by Rachel May Lemon, of the Texas Conference. Miss Lemon, with her characteristic enthusiasm, well presented the up-to-the-hour contact methods of the Bible instructor. (These discussions will appear in the later full report of the association meetings in book form.)

At the second meeting Elder Varmer gave some inspiring experiences of the Bible instructors in Northern Europe. Marguerite Williamson and Bess Ninaj set forth the increasing opportunities of the sanitarium Bible instructor among the patients, and also by assisting in teaching evangelistic methods to student nurses. This field holds great attraction for younger women who have the background of nurses' training. Mrs. Ellen Curran, of Glendale, a well-trained evangelist's assistant, then led out in discussing how the Bible instructor helps to

## Our Bible Instructors

By ADLAI ESTEB

"If the Word of God were studied as it should be, we are told,  
We would have "a breadth of mind" today like greatest men of old,  
With "nobility of character" as holy and sublime,  
And "stability of purpose" rarely seen in this our time!  
(Paraphrasing *Gospel Workers*, p. 249.)

Who finds the hidden treasures and connects them link by link?  
Who finds the hidden fountains and invites the world to drink?  
Who gathers hidden manna, sharing it with those who seek?  
Who finds the hidden wisdom from the words which God doth speak?  
The Bible instructor!

Who shows the love and earnestness, sincerity and grace,  
And cultivates the winsomeness to win the human race?  
Who is it daily studies all the techniques and the skills?  
Who is it masters all those arts of guiding human wills?  
The Bible instructor!

Who cultivates these Christian charms and wears a winning smile?  
(Yet none could guess the burdens she is bearing all the while.)  
Who pays a price for ev'ry soul—and some are highly priced?  
Who sometimes works around the clock to bring one soul to Christ?  
The Bible instructor!

Who gathers up these precious gems which others seem to miss?  
Who drinks a little deeper from the fountainheads of bliss?  
Who lifts the homes she visits, here or in the fields abroad?  
Who daily helps her students climb the altar stairs to God?  
The Bible instructor!

## A Bow of Appreciation

SELDOM are the services of the Bible instructor eulogized in verse, as in Adlai Esteb's gracious poem at left. It is evident that he is well acquainted with the duties, joys, and trials of this personal worker. Too often, when appreciation is timely, the Bible instructor is overlooked, if not forgotten. This poem, composed during the Ministerial Council, was read to the Bible instructors by G. E. Vandeman at a special banquet during the General Conference in San Francisco. Elder Esteb, with poetic genius, is speaking for the ministry at large in appreciation of the faithful services of our many house-to-house workers. Thank you, brother. We sincerely believe that the Bible instructor cause is coming to the front.

L. C. K.



build the evangelistic interest and finally leads those who are studying the message to recognize the need of its full acceptance.

The third meeting gave attention to other expanding opportunities for the Bible work. Mrs. Esta Wyrick, with the background of experience at "The Quiet Hour," talked to us about the correspondence school, presenting helpful techniques as well as experiences. Elder Eckenroth, of the Ministerial Association, highly endorsed a trained and skilled leadership for conducting a profitable correspondence school in connection with our evangelistic meetings.

The closing meeting for Bible instructors gave special guidance to our personal spiritual needs. The overtone note of the precouncil—the Holy Spirit's power in our ministry—was not missed in this meeting. Miss Mary Saxton, of Washington, D.C., stated as her own conviction, that the Bible instructor's greatest need is the daily infilling of the Holy Spirit, and gave us practical suggestions on how to increase in spiritual power. Miss Mary Walsh, Columbia Union Bible instructor for training laymen in giving Bible readings, next presented some excellent points on how this Gift of all gifts aids the Bible instructor in securing timely decisions for Christ. Realizing the lateness of the hour for teaching our message, a worker must have great spiritual power and be very much in earnest.

Dr. W. H. Teesdale, of the Home Study Institute, suggested to our Bible instructors how they may keep growing in this profession. He

called attention to the rather recent correspondence Bible instructor course. L. E. Froom, who has for many years guided in the development of the Bible work through the Ministerial Association, urged our workers to keep in mind that the Theological Seminary provides most helpful refresher courses for personal workers as well as for ministers. (In appreciation of his constant interest in the work of the Bible instructor, the group presented Elder Froom with a small travel clock, and Mrs. Froom received a gardenia corsage.)

During these meetings Mrs. Dorothy Conklin, of the Texas Conference, assisted with her skillful reporting ability. E. C. Banks, of Southern Missionary College, used his wire recorder to record the discussions of these Bible instructor meetings, to appear in the printed report.

As we now look back to these Bible instructor gatherings we sense that it was the occasion of a helpful fellowship. As we bade farewell to one another before starting our journey back to our respective fields, warm handclasps spoke of each worker's appreciation of these inspiring meetings. We then felt that we would long remember this wonderful spiritual feast. By faith we claimed the promised power for service in the ranks of our Bible instructors. We wish all our group who could not attend might have been with us, but you were included in our prayers and planning. As you here read about these wonderful meetings, pray that God's Spirit may make very real to you what we so signally felt at this great gathering.

## "Health and Happiness Kitchen"

By MABLE H. TOWERY, *Assistant  
Editor of "The Ministry"*

NOT a seat was left when the time approached for the demonstration hour on Saturday night during the Ministerial Council. In fact, scores were standing all around the walls of large Polk Hall "A," the vestibules were densely packed, and hundreds had to turn regretfully away for lack of standing room.

The air was filled with expectancy as the crowd waited. The first demonstration was a model cooking school by Mrs. Marion Vollmer, with the assistance of Miss Eva Beeler, medical secretary of northern California. Just before the demonstration, short talks were given by Dr. Wayne McFarland and Mrs. B. R. Spear. These speakers said, in part:

DR. MCFARLAND: "The greatest argument in favor of Christianity is a loving and lovable Christian. A sour disposition is often caused by a sour stomach. Health and nutrition are inseparable. An unhealthful body casts a shadow over the mind."

MRS. SPEAR: "The right arm does most of the work of any of our limbs. Healthful cookery is a field of fishing. Don't say, 'Don't, don't, don't,' but provide something positive. For instance, I have recipes for one hundred entrees that will rival meat dishes as substitutes."

At the front of the platform several large colored charts were displayed, giving information on nutrition and foods. Dr. McFarland explained that the color chart, "Conserving Minerals and Vitamins," by General Mills, had originally cost thousands of dollars. This great company had been impressed by *Life and Health* contacts and had given us permission to reproduce the chart without sharing in this initial expense. Behind the charts a shiny new Westinghouse refrigerator and Champion electric stove were to be seen, together with some white worktables. Mrs. Vollmer had brought kitchen curtains to hang, but had to abandon this part of the decorations because the appointments did not lend themselves to this feature.

Also she was keenly disappointed because no one was able to locate an overhead angle mirror, even though a thorough search was made. The overhead mirror makes it possible for the audience to observe the demonstration more closely.

On one of the tables there was a large tray with a colorful array of fresh vegetables artistically arranged. Other vegetables, which were to be used in a tossed salad, had been partially prepared.

When Mrs. Vollmer in white uniform came to the platform, an Altec baby condenser breast microphone was hung from her shoulders. So she was able to move about freely, working and talking with ease at the same time. She spoke in a neighborly, conversational manner, addressing the audience as if they were a group of women in a real cooking school. She explained that this was to simulate the fourth in a series of health lessons—a fifteen-minute feature preceding the evangelistic meeting. (This series of lessons can be obtained through our Book and Bible Houses, published by Pacific Press. It is in the Home Health Education series of twelve lessons.)

A menu for the day was portrayed on a flannelgraph board by placing there a colorful picture of each food, mounted on flannel. For instance, an orange in sections, cereal (natural rice), fresh strawberries, corn muffins, and Breakfast Cup made with

milk, represented a properly balanced breakfast.

The actual demonstration for the evening was a summer salad, listed for the dinner in the balanced menu. (See recipe at end.)

The day's lesson had been passed out before the demonstration, and six of these lessons bore numbers. Mrs. Vollmer asked for those who received the lucky numbers to raise their hands, and then told them they were entitled to prizes (a package of Ruskets, a six months' subscription to *Life and Health*, and foods prepared for the demonstration, et cetera).

(Continued on page 37)



Governor Earl Warren of California (Center), After Addressing the General Conference Session, Greets Pastor Semi Vulalooa, of Fiji

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# EVANGELISTIC OBJECTIVES AND TECHNIQUES

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*Devoted to Soul-Winning Plans, Problems, and Methods*

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## Recasting Our Evangelistic Approach

By JOHN L. SHULER, *Instructor*  
in *Evangelism, Theological Seminary*

*For a number of years this journal has advocated open identification of our denominational affiliation wherever feasible. We are enheartened to find our experienced evangelists adopting and successfully following this plan in one form or another. Conditions and localities vary, and so do techniques by which we can identify our program without losing either our prestige or our audience. Our readers will be interested in this and a succeeding article from Evangelist Shuler.—*  
EDITOR.

IN EVERY endeavor to win people to our faith Seventh-day Adventists desire that the first impressions be conducive to a favorable consideration of the claims of present truth. The manner of approaching the public in our evangelistic meetings should therefore be studied from the angle of making such an initial impression as will contribute most to the eventual acceptance of God's message. The Word of God furnishes guidance on this matter. Three evangelistic examples may be cited: Jesus, the apostles, and John the Baptist.

First, how did Jesus in His initial public address approach the people of His home town, Nazareth? The answer is found in Luke 4: 16-32. He read certain statements from the prophecy of Isaiah, which foretold the divine message the Messiah would proclaim when He appeared, and the character of the work He would do. Then He proceeded on the basis of "this day is this scripture fulfilled in your ears." The basis of His appeal was the fulfillment of prophecy. He appealed to them on the ground that He was preaching the very message which the sure word of prophecy had appointed for that very hour.

When we study the evangelism of Jesus we notice that His favorite method of beginning His presentations was to talk about subjects concerning which His hearers were thinking. He discussed things in which they were already interested. He illustrated this message by using certain objects with which His hearers were acquainted.

As a second example, how did Peter approach the people in his evangelistic address on the day of Pentecost? He began by quoting that part of the prophecy of Joel which foretold the outpouring of the Holy Spirit, as being witnessed that very day—"This is that which was spoken by the prophet Joel." He also pointed out how a certain prophecy of David had been fulfilled a few days before this in the resurrec-

tion of Jesus. He appealed to them on the basis of the fulfillment of divine prophecy.

And as a third example, how did John the Baptist approach the people in his evangelism? He said, "I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias." John 1:23. He directed their attention to God's message for that hour, as called for in the fulfillment of prophecy. He appealed to them on the basis of the message which God had appointed to be preached, believed, and obeyed at that time.

On the basis of these examples from the evangelism of Jesus, the apostles, and John the Baptist, we shall do well in our evangelism to approach the people on the basis of the fulfillment of prophecy or a discussion of themes in which there is unusual interest. The initial presentation may be built around the prophetic backgrounds of current world events or situations. This, of course, precludes the beginning of a new campaign with the identical sermon with which we opened our previous campaign.

Many people are very desirous of knowing the meaning and outcome of the tremendous happenings and the unprecedented conditions of our day. When we approach them on the basis of the prophetic implications of these things we at once command their attention and their interest. When we show how the ancient prophecies of Scripture are being so accurately fulfilled, it builds up their confidence in the veracity of the Bible, and leads them to believe that we do have something worth while for them from the Word of God.

THIS matter of approach to the public naturally raises the question, Shall the meetings be identified as being sponsored by Seventh-day Adventists? There may be parts of the world field where this procedure would not be wise. There are perhaps no evangelistic techniques that are universal in their application to the entire vineyard of the Lord. But in our city evangelistic campaigns in the United States it is obviously wise, in advertising the first meeting, to inform the public that the meetings are being sponsored by Seventh-day Adventists.

We followed this plan in the Detroit campaign in the autumn of 1947 and in the Oakland campaign in 1949. And it is to be noted that

the identification of the campaign as Seventh-day Adventist did not militate against the securing of large results in either instance. In the newspaper advertisements publicizing the first meeting in these two campaigns a notice was inserted similar to statements used by some of our leading evangelists who advocate this plan. It said:

"These meetings are one unit of a worldwide gospel movement with hundreds of churches cooperating. Many friends of the Bible, and the Seventh-day Adventist churches of ———, are happy to bring these meetings to ———, to the end that they may help our citizens to find a closer walk with God, and that all of us may do our part better in making our blessed free America a still better place in which to live."

Some have argued that if we identify our meetings denominationally, before we begin, many people will not attend, who would have attended had nothing been said about how the meetings were being sponsored. This may be true to some extent. On the other hand, there are many people who will attend because they understand the meetings are being conducted by Seventh-day Adventists. These would not attend had the meetings not been so identified. Where there is no identification it is likely that some will remain away from the meetings, thinking that they are being conducted by the Jehovah's Witnesses, Mormons, Pentecostals, or some other group. The gain which comes from identification definitely outweighs what losses may be involved.

**T**HERE is a further suggestion, which is perhaps the most important of all, touching upon our approach to the public in our evangelism, as seen in the three Biblical examples previously cited. In each case there was given the invitation to listen, investigate, and then heed the evangelistic presentation as being God's message for that very hour. Herein lies one of the secrets of power in evangelistic preaching, because *there is nothing more powerful than a Heaven-sent message whose hour has come.*

This indicates where to place the emphasis in our approach to the public. Seventh-day Adventist evangelism is based on the threefold message of Revelation 14. It is the Heaven-sent gospel message for those who live after 1844 and before the second coming of Christ. Revelation 14:6-12 is the only real justification for the existence of the Seventh-day Adventist Church. This is the charter for our evangelistic preaching. This is what makes Seventh-day Adventist evangelism different from the evangelism of all other religious groups. No other people are attempting to preach such a threefold message, which is God's truth for this time.

We should understand that the preaching of the threefold message of Revelation 14 cannot be limited merely to the proclamation of the special truths specifically mentioned in the

wording of the verses alluded to. It embraces *all the gospel truths that have ever been revealed to men.* It is declared to be "the everlasting gospel" (Rev. 14:6), the gospel of the ages, the one true gospel concerning the one divine plan of salvation, with the one and only Saviour as its central attraction. It is the gospel of Jesus Christ in the true, God-appointed setting for the closing age of the gospel. All its truths must be presented as proceeding from Christ, but in the setting of the judgment hour and the impending return of Christ. This threefold message with its distinctive, all-inclusive truths is the only true way of Christ for our day.

**I**N THEIR preaching, the Lord Jesus, the apostle Peter, and John the Baptist approached the public, and placed their finger on the specific Heaven-sent message for that hour. Why then, should we not in our first sermon to the public, or in the first literature we give them, place our finger on Revelation 14:6-12, as being God's special message for our day, and as constituting the basis of our mission? Why not capitalize on the important passage more than we have in our approach to the public?

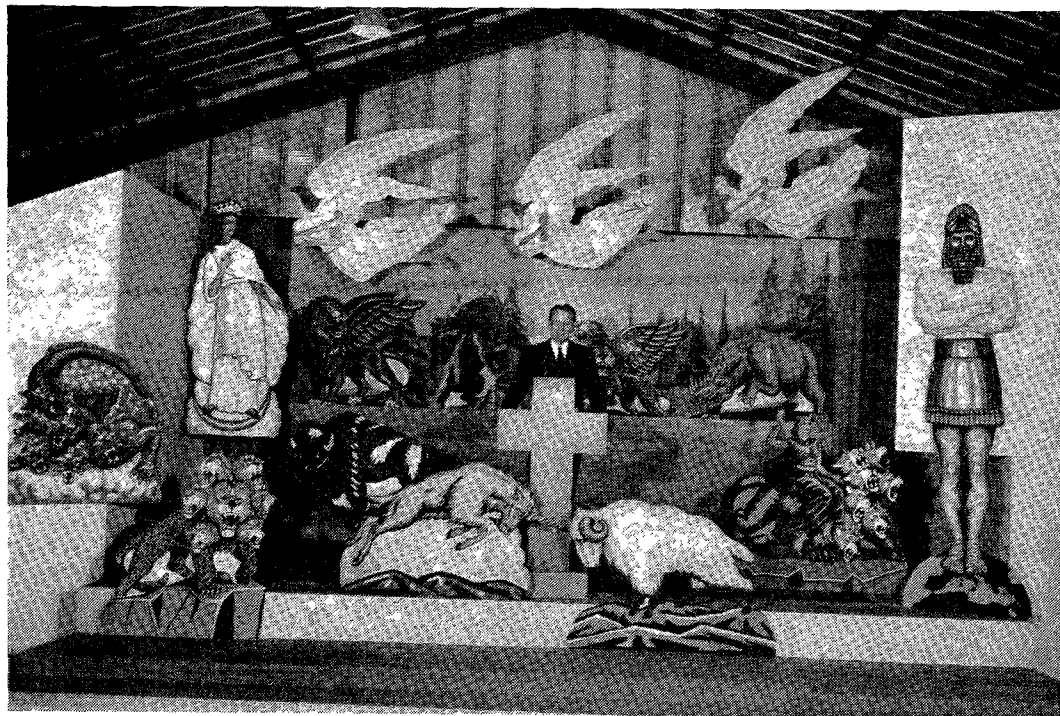
Such an approach gives an immediate, appropriate, and attractive answer to our hearers concerning the "why" and the "who" of the meetings and our mission. This kind of identification places a stamp of authenticity on the preaching, as presenting our message from the Word of God, which has been predetermined of God, for meeting man's need for this mighty hour. It carries with it the power of God for making the best impression for acceptance.

It is only reasonable to believe that the power of God accompanies the preaching of His special message. In the time of John the Baptist we notice that the power of God to attract the multitudes and to convert the believers accompanied the proclamation of God's message for that hour. John distributed no handbills. He posted no placards. He did not have access to the radio or the newspaper. He had no choir. But the crowds flocked to hear him. Why? Because he proclaimed God's message in the power and demonstration of the Spirit. So today the prime requisite we need in our approach to the public is to preach God's message for this hour in the power of the Spirit.

In my next article I shall offer specific suggestions on how to make this message approach to the public, and its advantages.

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❧ ALL should learn what to eat and how to cook it. Men, as well as women, need to understand the simple, healthful preparation of food. Their business often calls them where they cannot obtain wholesome food; then, if they have a knowledge of cookery, they can use it to good purpose.—*Ministry of Healing*, p. 323.



Evangelist Kurtz in His Unique Metal Tabernacle, Surrounded by His Various Three-Ply Cutouts

## Attractive Metal Tabernacle

By ARNOLD KURTZ, Idaho  
Conference Evangelist

IN THE history of public evangelism as carried on by this movement, there has never been any question as to the vital importance of an attractive, comfortable, well-located meeting place in calling out the people.

Here in the West our experience has been that suitable meeting places are often difficult to find. This has handicapped us in entering certain centers with our message publicly. The tent has been employed with some success, but in many areas, weather conditions make the tent impractical, except for the summer months, which here are not the best months for meetings anyway. Then, too, the tent generally is associated with a type of revivalism that does not appeal to the more conservative class of people.

The portable tabernacle seems to offer the most in meeting this problem, although city regulations in some places present difficulties here too. The Idaho Conference has experimented with satisfaction with a metal building with a false front. Our building is manufactured by the Butler Company in Richmond, California. It is 40' x 60', gabled roof style with four windows on each side. This is not a quonset hut. The steel framing goes up quickly with the aid of a tractor power lift, and is se-

cured with bolts. The sheeting—aluminum or galvanized steel as desired—is bolted on quickly on the sides. The roof is the biggest task, but four men can place it in about a week. This building was delivered, set up with the false front as pictured, ready to begin services, for about \$3,500.

Our series here in La Grande, Oregon (population 10,000), ran nine months with more than a hundred evening meetings. If one were to estimate rent for a hall this size at ten dollars a night, the building would be almost a third paid on rent costs saved, to say nothing of the conveniences for our program.

We carried on through all the winter months, and even on the coldest nights we were able to keep the building comfortable with a home-made wood-burning stove, made of two oil drums.

The portability of this building, after the original move, has not yet been demonstrated, but it seems clear that the only problem we may encounter will be in dismantling the roof. Even if a few sheets of aluminum have to be replaced, it would not cause more expense than the new roofing necessary for each move with the wooden type of tabernacle. We believe that after three or four moves, this building will make an excellent warehouse, and that will last years with no upkeep expense. We have had a number of offers to sell the building to men

(Continued on page 47)

## The Evangelistic Pulpit

By L. HUGH COWLES, *Singing Evangelist, Idaho Conference*

A PROMINENT feature of the evangelistic platform is the pulpit. It should therefore be neat and attractive, but not so conspicuous as to draw attention away from the preacher and his message.

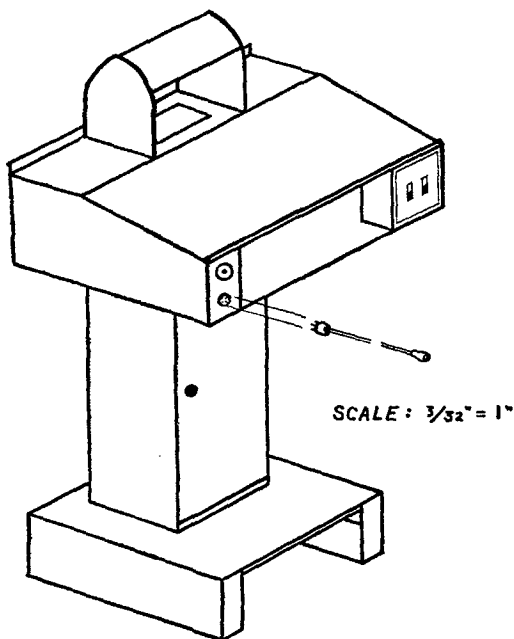
It was suggested in our evangelistic group that we use a pulpit made in the form of a cross. This has proved satisfactory in several ways. It not only reveals the great theme of this great message, Christ and Him crucified, but also provides more visibility for platform devices and does not "hide" the evangelist. It is plain, neat, and not so lavish as to draw added attention.

The pulpit was made from scrap lumber except for the plywood, which was 3/8" second-grade three-ply. It was clear enough to be varnished and left in the natural color. Bending the plywood for the top of the pulpit where the desk light is housed may be done easily by dampening the plywood with a damp cloth until it can be slowly worked into the proper curvature. An opening was made underneath the desk light for the insertion of a small desk microphone, and to provide light for the inside of the pulpit, which is often too dark to find needed articles.

The house lights and the floodlights for the platform are all controlled from the pulpit, as well as the projector signal system and the projector itself. Switches on the pulpit include one three-way mercury switch, which turns off the house lights and at the same time turns on the slide projector; one two-way mercury switch to control the platform floodlights; one mounted push button for the signal system; and one extension push button for the signal system, to be used when the speaker is away from the pulpit. This extension push button can either be plugged when in use, or it may be connected permanently inside.

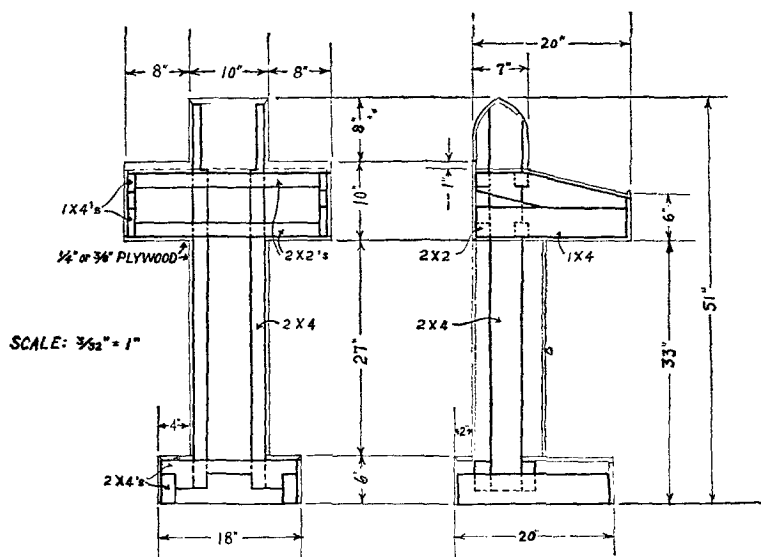
The double push-button system would not be necessary for every evangelist. Many would prefer to use the extension exclusively; others would never be away from the pulpit while showing screen pictures.

The dimensions shown are as we have used them.



PERSPECTIVE VIEW OF PULPIT

**BUS TRANSPORTATION.**—A bill which guarantees continued free bus transportation for parochial school pupils was signed into Massachusetts law by Governor Paul A. Dever. The Sears-Rugg Bill, as it is known, nullifies a Protestant-sponsored initiative petition which sought the repeal of a 1936 law allowing free bus transportation to parochial school students. Sponsors of the petition say they will challenge the constitutionality of the Sears-Rugg Bill.—*Watchman-Examiner*, May 18.



**FRONT AND SIDE VIEWS**



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# THE REALM OF RESEARCH

*Historical, Archaeological, and Scientific Findings*

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## Two Landmarks in Prophetic Interpretation—No.1

By ERICH W. BETHMANN, *Graduate  
Student, S.D.A. Theological Seminary*

### I. The Deflecting Influence of Tichonius

LOOKING over the long and fascinating history of prophetic interpretation, with special reference to the interpretation of the Apocalypse, we are impressed by two figures who have influenced the thinking of generations of expositors in a remarkable way. The one is Tichonius; the other, Joachim of Flores. The first flourished at the end of the fourth century in North Africa; the latter lived from about 1130 to 1202 in Italy. In this first study we shall deal only with Tichonius.

Tichonius (also spelled Ticonius, Tyconius, and Thyconius) was an African by nationality and religion. He was a grammarian, famous for his learning and piety, and belonged to the Donatists, a schismatic church formed in North Africa at the beginning of the fourth century. In spite of severe persecutions, this church continued to exist for more than a century. The reason for her break with the official church in Rome was her contention that bishops and presbyters who had shown weakness during the time of Diocletian's persecution should not be reinstated into their offices. The Roman Church did not take such a rigorous attitude. The Donatists therefore assumed that they were the only pure church, whereas the other larger group of religionists, infected by the spirit of laxity, had succumbed to the whisperings of the evil one.

Such ideas can be traced in the writings of Tichonius, although he did not belong to the most rigorous group among the Donatists. He even admitted that among the Catholics there might be those who will be saved—a statement which brought the condemnation of his writings by the Donatist bishop Parmenian at a Synod somewhat before the year 390<sup>1</sup> while others gave the date at 390.<sup>2</sup> Later Tichonius was highly praised by Augustine, and even referred to as having brought forth weighty arguments against the Donatists.<sup>3</sup>

THE WORKS OF TICHONIUS.—According to Gennadius, four books of Tichonius were known: *De bello intestino libri tres*, and *Expositione diversarum causarum* (both of which are lost), *Liber regularum*, and a commentary on the Apocalypse.<sup>4</sup> The *Liber regularum*, or the Book of Rules, has been preserved and is

most carefully edited by F. C. Burkitt.<sup>5</sup> This work was highly esteemed among the theologians of the Middle Ages and became fundamental for the interpretation of prophetic language both of the Old and New Testaments. It was quoted and criticized by Augustine, but in general he commented on it very favorably and endorsed it.<sup>6</sup> This endorsement by Augustine is probably the chief reason why Tichonius, the schismatic, was able to exercise such a profound influence upon the minds of men for nearly a thousand years. We shall consider these rules in greater detail shortly.

A copy of the commentary on the Apocalypse by Tichonius was still in the possession of the monastery of St. Gallen in the ninth century, according to Haussleiter.<sup>7</sup> Today nothing of it is preserved, and we are compelled to reconstruct it with the help of the works of Primasius, the Venerable Bede, and best of all by means of the commentary on the Apocalypse by Beatus of Libana. Beatus was a Spanish presbyter, an abbot who wrote his commentary in the year 822, and dedicated it to the bishop Etherius of Osma.<sup>8</sup>

Primasius of Hadrumentum still felt somewhat hesitant about using Tichonius, the schismatic, and considered it necessary to apologize by saying that a precious pearl, when found in the mud, should not be rejected. His commentary is more or less a rewriting of the Tichonius commentary, purging it from all Donatistic views, and thereby making it acceptable to the Catholic Church.<sup>9</sup> The Venerable Bede, on the other hand, is absolutely enthusiastic about Tichonius. He considered him to be a rose among thorns (the heretics), and believed that he was correct and catholic in his interpretations, except in those parts in which he applied certain prophecies to the persecutions of the Donatists by the Catholic Church.<sup>10</sup>

But, despite the strong reliance placed by Bede upon Tichonius, the most valuable document for reconstructing the lost commentary of Tichonius is that of the Spaniard Beatus. The latter had no intention of furnishing ideas of his own. He was a mere copyist. He mentions in his introduction all those from whom he has copied, and among those used we find Ticho-

nus. This commentary of Beatus was copied frequently, but only in the year 1770 was it published, by Flores in Madrid.<sup>21</sup> With the help of Béatus we are now in a position to reconstruct with fair accuracy the original text of Tichonius' commentary on the Apocalypse.

### Principal Teachings of Tichonius

Tichonius was living in a period during which chiliasm was still flourishing. Many strange applications of prophecy were made by the chiliasts at this time. However, a new development had set in. The hope of an immediate coming of the golden age, the imminent arrival of the glorious thousand-year period, began to wane to a certain extent, because of the change that had been brought about through Constantine. The church became recognized in the world, and began to play a decisive role in the affairs of the world. Tichonius, therefore, felt the need of bringing Biblical exegesis onto a more sound and general foundation and to veer away from chiliasm. He tried to find a number of basic principles which he expressed in his seven rules. Some of them are commendable; others are of less value. He, of course, could not and did not foresee the prominent influence that his rules would exercise upon generations to come, and how far they would lead people away from an exegesis which takes account of historical events. These rules are:

- (1) *De domino et corpore ejus,*
- (2) *De domini corpore bipartitio,*
- (3) *De promissis et lege,*
- (4) *De specie et genere,*
- (5) *De temporibus,*
- (6) *De recapitulatione,*
- (7) *De diabolo et ejus corpore.*<sup>22</sup>

The first rule is about the Lord and His body, that is, Christ and the church. For instance, the stone of Daniel 2:35, which smashed the image, is Christ. And when it grew to a mountain, then it is the church.<sup>23</sup> The second rule deals with the divided body of the Lord, the body which consists of a right and a left side. For example, in the Song of Solomon (1:5) we read, I am black but comely. Now, it is impossible, for the body of Christ, that is, the church, to be black and beautiful at the same time. Therefore, the first attribute must refer to those who are within the church, but not of the church.<sup>24</sup>

The third rule deals with the theological problem of the promise and the law—how the church, the true seed of Abraham, born of the Holy Spirit, shall relate herself to the law. Tichonius was a strong defender of the Pauline position of grace.<sup>25</sup> The fourth rule dealt with the species and the genus, meaning that it is permissible to use the subordinated idea of a species in order to express the superordinated idea of a higher category. In other words, the plain and definite idea expressed in a verse has in most cases a deeper spiritual meaning. And some verses of Scripture have only the lat-

ter meaning and are related to the church.<sup>26</sup>

The fifth rule of Tichonius is concerned with "time." Every member in the Bible points toward the *aion*, the period or age, of the church. Seven, ten, and twelve were considered perfect numbers. They either stand for the whole period or for part of it. The opposite, however, is also possible; a larger number may stand for a shorter actual period. For instance, the thousand years of Revelation 20 stand for the 350 years during which the church would exist.<sup>27</sup> This was because Tichonius, in spite of his spiritualizing, believed that the end was near, and that the three and a half "days" meant 350 years, which had to be reckoned from the death of Christ in 31, and that therefore the end would come and Antichrist would appear in 381.<sup>28</sup> This false time setting of Tichonius was one of the reasons that Augustine, who is in many respects dependent upon Tichonius, made a radical break with all time calculations.

The sixth rule deals with recapitulations—that, for example, in the book of Revelation the narrative is not continuous but repeats itself and goes over the same ground under new and different symbols.<sup>29</sup> And, finally, in the seventh rule we have the devil and his body as the exact analogy of Christ and His body. As Christ is represented in His church, in the elect and righteous, so Satan is represented in the evil-doers, in the body of the rejected.<sup>30</sup>

### New Philosophy of History

This idea of the *corpus Christi* and the *corpus diaboli* brought about a definite concept of history which dominated men all through the Middle Ages. Through this concept the world became divided into two great camps—the camp of good and the camp of evil; the camp of the church, which developed into the *unam sanctam*, and the camp outside the church. This led to a kind of dualistic thinking. Tichonius held, of course, that nature in itself remains good, but that Satan having gained power over this world is now reigning over the will of men, who through sin become so closely attached to him that they all are practically one person, or one body with him. Satan is the head of this body, and they are the members. Therefore all sinners form one kingdom, one great nation throughout the world, not bound by the limitations of races or the boundaries of nations. This is the *civitas diaboli* (*der Teufelsstaat*).<sup>31</sup> This *civitas diaboli* is like a vast field of corpses. One person goes out to deceive the other, and thereby destroys himself.

In contrast to this terrible picture, the *civitas diaboli*, of those who are engrossed in evil, is the *civitas Dei* (*der Gottesstaat*) which represents the power of good, the power of salvation offered by God. By rebirth through the Holy Spirit man becomes a partaker of this *civitas Dei*. By the death to sin, by repentance, *metanoia*, and by the resurrection through baptism,

men become citizens in the *civitas Dei*, wherein God rules.

Here we have a direct prototype of Augustine's *civitas Dei* which gave the death stroke to the chiliasm of the early church, and which gave the church the argument that she is the only and correct fulfillment of God's rule on earth. The golden age, the thousand years, are going to be fulfilled in the reign of the church. This idea of the *corpus Dei* and the *corpus diaboli* was developed into a complete scheme for interpreting all phases of human endeavors. It became the dominant scheme of interpreting history during the Middle Ages. Here it is in some detail:

<i>Deus</i>	<i>diabolus</i>
<i>Christus</i>	<i>antichristus</i>
<i>angeli</i>	<i>daemones</i>
<i>Civitas Dei</i>	<i>civitas diaboli</i>
<i>ecclesia</i>	<i>universitas malorum</i>
<i>Jerusalem</i>	<i>Babylon</i>
<i>apostoli, prophetae,</i>	<i>reges principes malorum</i>
<i>doctores, praedicatores,</i>	
<i>martyres, virgins.</i>	
<i>boni</i>	<i>mali</i>
<i>sancti, iusti,</i>	<i>reprobi, impii, iniqui.</i>
<i>electi</i>	
<i>salvandi</i>	<i>damnandi</i>
<i>fideles</i>	<i>haeretici, schismatici, hypo-</i>
	<i>critae,</i>
	<i>falsi Christiani, pagani, Ju-</i>
	<i>daei.<sup>23</sup></i>

### His Commentary on the Apocalypse

Now let us turn to Tichonius' interpretation of the Apocalypse and see what Gennadius has to say about it.

"He [Tichonius] also expounded the Apocalypse of John entire, regarding nothing in it in a carnal sense, but all in a spiritual sense. In this exposition he maintained the angelic nature to be corporeal, moreover he doubts that there will be a reign of the righteous on earth for a thousand years after the resurrection, or that there will be two resurrections of the dead in the flesh, one of the righteous and the other of the unrighteous, but maintains that there will be one simultaneous resurrection of all, at which shall arise even the aborted and the deformed, lest any living human being, however deformed, should be lost. He makes such distinction to be sure, between the two resurrections as to make the first, which he calls the apocalypse of the righteous, only to take place in the growth of the church where, justified by faith, they are raised from the dead bodies of their sins through baptism to the service of eternal life, but the second, the general resurrection of all men in the flesh."<sup>23</sup>

Gennadius has well summed up this point of Tichonius. We see that Tichonius made good use of his rules in his interpretation. But there are some other points of interest in his interpretation. He believed that the majority of the members of the church are dead, Satan having achieved that fact by making the clerics serve worldly ends. These pseudo priests were not shepherds any longer, but were holding their positions for the sake of power, and were looking constantly for the friendship of the world. They were introducing pagan customs again, and starting a new idolatry.<sup>24</sup> They invented the idea of a twofold ethic—a higher one for those who refrain from marriage and become monks,

and a lower one for the masses who may indulge in marriage, or in vulgar carnality as they express it. However, the difference between truth and falsehood, light and darkness, church and world, is thereby undermined, because God has only one way to life, the way of repentance, and that is the same way for all. A monk who wants to avoid repentance, and goes into the desert, is serving the devil.<sup>25</sup>

Tichonius' remarks on Revelation 12 and 13 are rather significant. He understands the beast to be the whole *corpus diaboli* of heathen and Christians alike. After Satan had failed to suppress the true church by persecution, he completed a masterpiece of deception and added to the seven heads an eighth head, which is the worldly church. She is a *simulacrum Christi*, a shadow picture of Christ, resembling outwardly the true picture, but in reality leading people away from Him.<sup>26</sup>

He believed that the last time had come, and that the church of North Africa would be the fulfiller of the angels' messages and arouse the world by her powerful preaching, which would separate the righteous from the wicked, deliver the unbelievers to the judgment of God, and lead to persecution at the hands of the wicked.<sup>27</sup> The end will come as soon as the complete number of saints is reached by this last preaching. Satan then will be freed, and the pride of the human heart will appear. Man will sin without restraint. And, finally, the agitation of the false Christians against the true ones will take on fearful dimensions, and will be like a terrible earthquake in which they themselves and all their works will be destroyed.<sup>28</sup>

Regarding the different time periods mentioned in Revelation, Tichonius left everything indefinite, except the one idea of the 350 years, which he propounded, and which we have mentioned before. He was not interested in the historical events, as such, and did not believe that the different symbols pointed to exactly corresponding events in history. To him they described the attack of the diabolic forces upon the church. He is not interested in details and does not want to give answers upon such questions as: When did it happen? or, How is it going to happen? Rather he would ask: What is the situation of the church in general at any time? From which side are the attacks of the evil one to be expected? For Tichonius the Apocalypse is a presentation of the church in history, but not of church history.

Tichonius thereby gave the lead to the exegesis of the Apocalypse for the next thousand years. All the medieval expositors of the Apocalypse follow Tichonius, in principle, with but slight deviations here and there. The first who reintroduced the historical approach, in order to understand certain apocalyptic symbols, was Anselm, bishop of Havelberg (died 1158); and somewhat later, in a more remarkable degree,

(Continued on page 58)

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## Music of the Message

*Ideals, Objectives, and Techniques*

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### The Story of "The Love of God" \*

By BEN GLANZER, Editor,  
*The Voice of Prophecy News*

DOWN through the tedious ages of time man's heart has been cheered at the thought of the boundless love of God, and in his soul there has often been touched a responsive chord to that wonderful love. So compelling is this love that it is often felt by the most unfortunate and seemingly hopeless of mortals. Some years ago after the patient in a certain room in one of the mental institutions of our land had found release from his pathetic earthly sojourn, and his room was being readied for another unfortunate occupant, the attendants found scrawled on the walls of the room the following profound lines:

"Could we with ink the ocean fill,  
And were the skies of parchment made;  
Were every stalk on earth a quill,  
And every man a scribe by trade:  
To write the love of God above  
Would drain the ocean dry,  
Nor could the scroll contain the whole  
Though stretched from sky to sky."

In his saner moments this poor, troubled soul had poured out his simple heart of love to his God.

In the ensuing years these lines were often quoted, and many hearts were touched. Early in the twentieth century an additional two stanzas and chorus, with a simple melody, were written by F. M. Lehman, using the foregoing as a climax in the third stanza. The melody was harmonized by his daughter, Mrs. W. W. Mays. It was nearly twenty years later that the song first "caught fire," and people in all walks of life began singing it.

But always there were inquiries about "that third stanza," and though the story of its origin never failed to make a solemn and heart-stirring impression, many continued to feel that the language of those lines indicated a source even beyond that, perhaps somewhere in the dim and hoary past. They felt that the lines had only been quoted by the inmate in the story.

After endless searching in libraries someone decided to ask a Jewish rabbi—perhaps he would have a clue. The rabbi listened intently to the words, and quietly replied, "Yes, I can tell you who the author of those lines is. Rabbi Hertz, chief rabbi in the British Empire at one time, wrote a book entitled *A Book of Jewish Thought*. Go to a Jewish bookstore, and on page 213 you will find that this poem was written in A.D. 1050 by a Jewish poet, Meir Ben Isaac Nehorai." It is in the hymnology of the

synagogue used for the Feast of Weeks (Pentecost).

We can imagine this poet standing on the shores of the Mediterranean Sea, contemplating the great love of his Jehovah. His heart is moved by the fires of inspiration. As the love of God sweeps over Meir Ben Isaac Nehorai's soul, his imagination fills the ocean with ink, the arching skies seem to magnify the scope of this all-compelling love, and the papyrus marsh comes to life with countless scribes writing ceaselessly and tirelessly about the measureless love of God.

Nehorai's love epic lay dormant through succeeding centuries. But Providence watched over and preserved these memorable lines. Yes, the third stanza of "The Love of God" was written by a Jewish poet in A.D. 1050. Time passed, then God put it into the heart of a Gentile song writer, F. M. Lehman, whose heart also responded to God's love, to add the two stanzas and chorus in our own day, in Pasadena, California, in 1917.

\* Some time ago, just after I had recorded this song for phonograph use, I visited the author, F. M. Lehman, now eighty-one years old and residing in Pasadena, California, and received this unusual story from him. I have found that it always touches hearts when told this way in an evangelistic meeting just before the song is sung. B. G.

✱ ✱ ✱

### Heroes of God

By ROBERT HARE

God's truth has challenged all the ages,  
Has faced the scorn and hate of men;  
Though oft baptized in crimsoned weeping,  
It still writes a deathless pen.  
In vain the tyrant will has purposed  
To crush its life and end its days,  
Triumphant it is still proclaiming  
Jehovah's might, His endless praise.

Though mountain cave and forest darkness  
Have often proved its only rest;  
From these dark scenes its light has broken,  
And braved the storm from east to west,  
Heroic souls have borne its banners  
O'er burning plains and deserts wild;  
Inspired by courage, loaned of Heaven,  
Faith holds its mandate undefiled.

Vainly the prison, flame, and dungeon  
Have carried death in slow disguise;  
Faith heroes followed, heroes fallen,  
And truth still lived beneath the skies.  
Live on eternal truth, live ever,  
Through battling ages dark and long;  
Sometime the endless years will answer  
The echoes of thy triumph song.

God's heroes pass, their memory lingers,  
To share in honor's wide domain;  
Faith ever holds their true example,  
A living witness to remain.  
And when eternal chimes, repeating,  
Bid endless glories gild our sod,  
Truth's deathless host in glory dwelling  
Will still be heroes of our God!

# Aflame for God

(Dedicated to The Advent Ministry)

Louise C. Kleuser

Harold A. Miller

$\text{♩} = 84$

*Firmly—Majestic*



1. His min - is - ters a liv - ing flame Of glo - ry, truth, and power,
2. God's min - is - try a - blaze re - veals Heaven's burning, shining light;
3. A - flame for God! Em - powered a - new! His mes - sen - gers pro - claim



A - blaze for God in ev - 'ry land In earth's great judg - ment hour!  
The Spir - it's pierc - ing rays dis - pel The gloom of E - gypt's night!  
The gos - pel's sol - emn, fi - nal call In Je - sus' ho - ly name!



A - noin - ted lips, touched with the warmth Of heav'n - ly al - tar fired;  
With vi - sion clear, with zeal they raise Their might - y torch of truth;  
Clothed with His robe of right - eous - ness, Each lifts his torch on high;



All sin con - sumed, the heart re - newed Yields serv - ice love in - spired.  
Each vet - eran of the cross well vies With stal - wart Ad - vent youth.  
Earth's dark - est bounds re - flect their light - The King of kings draws nigh!



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MINISTERIAL BOOK-A-MONTH READING COURSE

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**FOR SEPTEMBER**

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# BRIDGE To ISLAM

**A** FASCINATING story of a world religion that emerged from the Arabian desert in the seventh century after Christ, and in the short space of a hundred years spread itself from Morocco to the steppes of central Asia, including large sections of Europe. Today it holds in its iron grip three hundred millions of the earth's population, and is the greatest barrier to Christianity among any people.

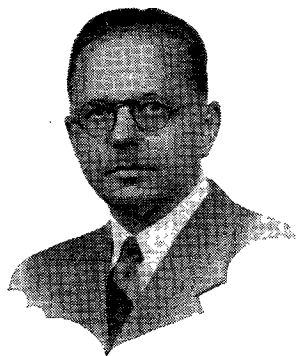
This is one of the most challenging books to the thinking of Seventh-day Adventists that it has been my privilege to read. No Christian missionary has been allowed to enter Arabia, the heart of Islam, for thirteen hundred years. But God is working, and is ready to work more marvelously with consecrated Seventh-day Adventist youth who will dedicate their lives to a difficult task. In conclusion the author has these encouraging words for us: "Islam is the greatest challenge to the Christian church, but perhaps also her best handmaid in making her realize the one thing she needs most—spiritual power."

M. E. KERN.

## About the Author—Erich Bethmann

Erich W. Bethmann received his training at our Seminary in Friedensau, then at Watford, England, and Livingstone College, London. In 1925 he was sent as a missionary to the Middle East, where he first studied Arabic and Islamics at the School of Oriental Studies, and under professors of the Al Azhar University of Cairo. Between 1927 and 1937 he engaged in educational and ministerial work, and in translating literature into Arabic from English. He was also in charge of our Trans-Jordan and Iraq missions.

During World War II he was a civilian internee in a prison camp in India, where he taught Arabic and lectured on Islam and Near Eastern problems. In addition to the Egyptian and Trans-Jordan dialects, and the Syrian and Iraqi dialects of Arabic previously learned, he studied Urdu and Persian, acquiring a working knowledge of both. Released from internment at the war's end, he came to America engaging in research at the Review and Herald Publishing Association in connection with L. E. Froom's work, *The Prophetic Faith of Our Fathers*. He is now completing his M.A. degree at our Theological Seminary in Washington, D.C., preparatory to teaching.



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# PASTORAL PRINCIPLES AND PROCEDURES

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*A Discussion of Opportunities, Problems, and Responsibilities*

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## What Constitutes Success in the Ministry?

By FREDERICK C. WEBSTER, *Departmental Secretary, South Brazil Union*

THIS is a question that we have heard many times: "Is Elder Blank making a success in his ministry?" It is a question that I have asked and that you have asked, and that others have asked concerning your work and mine. What has been the response to this question? Not all the answers are the same, because much may depend on the point of view. One person looks at our work from one angle and another from a different angle.

Perhaps our work on this earth will never be looked upon by all men as being entirely successful. I don't know that that should be our goal. In the Scriptures we read, "Woe unto you, when all men speak well of you!" Our goal should be to please God and make our work successful in His sight. It is He who is our chief and our leader. As ministers of the gospel we are working directly for Christ and under His guidance. Yet what our Christian brethren may think of our work is a rather good indication of how closely we are approaching to the high ideal of "pleasing God."

What constitutes a truly successful ministry? Certainly an abiding fellowship with God and a thorough knowledge of His Word are factors that are most important in our work. I am sure that we are all familiar with our great needs in this respect, and whatever else we may say relative to successful ministry is dependent above all else on attaining these qualities.

We are living in a material age, a competitive age, an age in which a man is judged by what he accomplishes. As ministers of the gospel we need to make certain that we are accomplishing for God. I once heard one of our leaders say, "It isn't enough merely to be good; we must be good for something." Our lives and energies must be geared to produce results for God.

Our mission on this earth is to go forth in the power of the Holy Spirit to save souls for the kingdom of God. The numerous other tasks that we are called upon to perform are all incidental to this one paramount objective.

First, let us remember that it is not we who save souls for the kingdom of God but the power of the Holy Spirit working through us. We are merely messengers under the direction of Heaven, carrying the good news to others.

It is not by our brilliant minds and clever presentations that people are brought to see truth. It is the Spirit that draws back the veil of darkness and allows the light to shine upon the way of righteousness. Our task, then, as messengers is to bring the minds of our fellow men to a point where the Holy Spirit can work upon their hearts, to bring to the throne of their mind thoughts that can open the way for the Holy Spirit to do His work. Many times these thoughts are quickly crowded out by other things of interest, and we must again, through some contact, draw the thoughts of our fellow men to a place where the Holy Spirit can continue His work. The more frequently this can be done in their behalf, the greater the opportunity the Holy Spirit has of completing His work of conversion. We use various means to draw man's mind to this place—by personal interview, by Christian literature, by radio, and by godly living. Each such contact that we make is aiding the Holy Spirit in His work, and thus we are doing our part in saving souls.

Naturally, then, our success as workers for God, would depend upon the number of people whom we can thus reach and the number of times that we can make contact with them. It is at this point sometimes that our task seems to be an impossible one.

Sometimes comparative statistics help us to see ourselves better. These figures will vary somewhat in different fields, but here in the South Brazil Union we have approximately four hundred workers, including ministers, colporteurs, teachers, and institutional workers, to work in behalf of fifteen million inhabitants. We can readily see that if we, as workers, are to contact and recontact all these people in order to bring them to a place where the Holy Spirit can do His work, that our task is an impossible one. Yet the apostolic church had fewer workers, a larger population, and a greater territory to evangelize than we, and they accomplished their task. How did they do it?

"For the carrying on of His work, . . . the Master-worker chose humble, unlearned men to proclaim the truths that were to move the world. These men He purposed to train and educate as the leaders of His church. They in turn were to educate others, and send them out with the gospel message."—*Acts of the Apostles*, p. 17.

The apostles recognized their task to be a task of leadership, of training the believers to go out and tell the story of Jesus. And that is exactly what they did back there in the first century. The only way that we can accomplish our task today is to follow the same method—inspire and train our people to go out and prepare the hearts of men for the Holy Spirit to do His work.

Our task as leaders is not to try to do the work of our members and our work too. Our task is to prepare and lead them in doing the work that God has outlined for them to do. And it is only as we accomplish this task that Heaven can look upon us as successful workers.

"In every church the members should be so trained that they will devote time to the winning of souls to Christ. How can it be said of the church, 'Ye are the light of the world,' unless the members of the church are actually imparting light? Let those who have charge of the flock of Christ awake to their duty, and set many souls to work."—*Testimonies*, vol. 6, p. 436.

It is by training our believers thus to work that we shall see souls responding to the pleadings of the Holy Spirit and a large increase in baptisms in our districts. And it is these tangible results that lead our administrators and fellow workers to look upon our work as being successful. We would not consider a General, division, or union conference president successful if he tried to administer alone all the fields and institutions in his territory. We would not consider a conference or mission president successful if he alone tried to conduct all the public efforts, departments, and schools in his field. And neither can we consider a minister to be successful simply because he works hard. His success depends upon how well able he is to train his members and lead them to bear their God-given responsibilities of telling the good news to their fellow men.

"The best help that ministers can give the members of our churches is not sermonizing, but planning work for them. Give each one something to do for others. Help all to see that as receivers of the grace of Christ they are under obligation to work for Him. And let all be taught how to work. Especially should those who are newly come to the faith be educated to become laborers together with God."—*Ibid.*, vol. 9, p. 82.

## Following the Blueprint in Miami

By W. O. REYNOLDS, *Pastor-Evangelist, Miami, Florida*

SUCH soul-stirring statements as the following have inspired the believers in greater Miami to put on their spiritual armor and obey God's marching orders in these closing hours of earth's history. The time is here for the laymen to be organized and taught how to go out and conquer souls for Christ. It is only as we have followed the blueprint outlined in the Spirit of prophecy that we believe the Lord has abundantly blessed our efforts.

"The time demands greater efficiency and deeper consecration."—*Gospel Workers*, p. 114.

"Time is short, and our forces must be organized to do a larger work."—*Testimonies*, vol. 9, p. 27.

"The nations are angry with one another. Widespread preparations are being made for war. The night is at hand. Let the church arouse and go forth to do her appointed work. Every believer, educated or uneducated, can bear the message."—*Ibid.*, p. 26.

The publishing work is to play a large part in the development of the loud cry, for our periodicals "are to flood the world with light." In volume 6 of the *Testimonies* we read of the "beautiful pattern and a perfect piece of work" that is to be followed by the church to swell the third angel's message into the loud cry. (Pages 326-328.) This "perfect piece of work" is the presentation of both the health books (or magazines) and the religious books, which makes a united work. We are told that one class of books (health) will *always* make a place for the other (religious). This is the method we have followed in Miami in our house-to-house work for a number of months. It has proved a success from the start.

Thirty-four laymen went out on a Sabbath afternoon several months ago to spearhead the lay-evangelism work. In one hour's work they personally contacted 244 people and presented each one a free copy of *Life and Health*. This health approach opened the doors of homes so that 97 signed the Twentieth Century Bible Course cards. This approach also made way for 93 prayers to be offered, and 418 pieces of literature were given away that one day. Since that first Sabbath spearhead groups have gone out each Sabbath afternoon when possible, and have enrolled more than 600 in the Bible course. On several Sabbaths the eleven-o'clock hour has been devoted to testimonial services for these lay workers.

Instead of mailing the Bible course cards back, laymen are delivering the lessons personally each Sabbath, and picking up the test papers to be graded by the Bible instructor. Now that we have carried a group all the way through the lessons, personal Bible studies are opening up on every hand.

By following this "beautiful pattern," and trying to produce a "perfect piece of work," we are looking for a great number of souls to accept the message and be made ready to meet their Lord when He comes in the clouds of heaven.



**COSTLIEST COMMODITY.**—Fear is still the costliest commodity in the world. In a society that is starving, we spend \$27.4 billions annually for armaments and armies. That is twice the sum we spent for military security in ominous 1939. How much is \$27.4 billions? It is just about \$16 for every person alive in the whole universe today.—*Financial Post*.

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## Kindly Correctives

Correct Speech and Cultured Conduct

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### Are We Shining or Showing?

By THOMAS S. GERATY, *President,  
China Training Institute*

WHICH is the more important, holding a pastorate in a metropolitan area, or ministering in a small country town? We often hear such questions as, "How many members are there in the constituency of his district?" We hope that if God calls us to some responsibility, we shall be asked to do something big.

Our vision of ideals may be blurred perhaps by material things, and our conception of service is perchance distorted by the number of people around us. We want to *shine* for God; but, somehow, unfortunately, we too often desire to display the model of our lamp. We want to emphasize our candlepower, but, "my brethren, these things ought not so to be." James 3:10.

In the shaded vestry of an old church in Scotland all preachers who entered the pulpit were challenged to search their own hearts. Framed on the wall before them was the statement: "No man can witness to Christ and to himself at the same time. No man can give the impression that he himself is clever and that Christ is mighty to save."

If God has called us to serve in the wilderness, then we should not seek to force our ministry upon the city. If the Lord points to Emporia, Kansas, then why do we wish we were broadcasting from Radio City, New York? If there is no opportunity to do a large work, make a great sacrifice, or fill a high position, let us be content to do faithfully the work where we are. The messenger of the Lord appeals to us in *Christ's Object Lessons* as follows:

"The smallest duty done in sincerity and self-forgetfulness, is more pleasing to God than the greatest work when marred with self-seeking. He looks to see how much of the spirit of Christ we cherish, and how much of the likeness of Christ our work reveals. He regards more the love and faithfulness with which we work than the amount we do."—Page 402.

God considers not our office or position. He observes our willingness, fidelity, and surrender. He treasures the devotion of consecrated and conscientious ministry.

Fellow worker, lean heavily upon God in your sacred ministry, and be content with the fact that "the Lord has His eye upon every one of His people; He has His plans concerning each."—*Testimonies*, vol. 6, p. 12. Communion with Heaven has led to lowliness of heart. Meade MacGuire presents the thought beautifully in this verse:

"Father, where shall I work today?  
And my love flowed warm and free.  
Then He pointed me out a tiny spot  
And said, 'Tend that for me.'  
I answered quickly, 'Oh, no, not that.  
Why, no one would ever see  
No matter how well my work was done.  
Not that little place for me.'  
And the word He spoke—it was not stern;  
He answered me tenderly,  
'Ah, little one, search that heart of thine.  
Art thou working for them or Me?  
Nazareth was a little place,  
And so was Galilee.'"

Regardless, then, of our place and position in God's program, shall we not accept the admonition of Matthew 5:16: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven?"

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## Religious World Trends

Import of Leading Press Declarations

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### Growth in Membership and Giving

THE United Stewardship Council publishes a report of the membership and giving of fifteen leading Protestant denominations covering a period of twenty-five years, from 1925 to 1949 inclusive. The average increase in membership for the entire group is 36 per cent, and the increase in offerings averages 80 per cent. The Southern Baptists head the list with a 67 per cent increase in membership and a 319 per cent increase in contributions. No other denomination reaches the 200 per cent mark. Those exceeding 100 per cent are: Church of the Brethren, 184 per cent increase in gifts; Evangelical United Brethren, 129 per cent; United Lutheran, 126 per cent; and Presbyterian, U.S., 130 per cent.

The United Lutherans are next to the Southern Baptists in increase in membership, showing a 58 per cent gain during the twenty-five-year period. Next is the Church of the Brethren, 53 per cent; Presbyterian, U.S., 42 per cent; and Protestant Episcopal, 39 per cent.

Seventh-day Adventists are not included in this report. Looking up our own figures, we find that the membership in North America for the year 1925 was 108,802; for 1949, it was 243,193, or a gain of 123.52 per cent. During this period gifts increased from \$8,341,920 to \$33,333,109, or 299.58 per cent. This includes tithe and all offerings for all purposes. We therefore appear to be far ahead of the fifteen denominations listed by the United Stewardship Council in the matter of membership increase, and second only to the Southern Baptists in the increase in gifts.

ROGER ALTMAN, [Assistant  
Treasurer of the General Conference.]



## Farewell From Your Long-Time Editor

**A**FTER twenty-two years of editorial responsibility for *THE MINISTRY*—having had the privilege of founding it in January, 1928, and continuing in uninterrupted charge until and including this issue—I now turn over the full editorial responsibility to the General Conference officers and committee, under whose direction I have labored throughout this enjoyable period, and to the newly appointed staff, who will earnestly carry on.

### SPECIAL BULLETIN

[August 14.—Today, in General Conference Committee session, with W. H. Branson in the chair, the editorial staff of *THE MINISTRY* was officially appointed—Editor, Roy Allan Anderson; Associate Editors, Louis K. Dickson, Melvin K. Eckenroth, George E. Vandeman, Louise C. Kleuser. Every success.—L. E. F.]

Having been asked to carry this special sixty-four-page September issue through to completion, I conclude my work with this farewell message in the capacity of editor. It will be a bit more intimate and personal than customary—a heart-to-heart chat—but this is understandable.

During these twenty-two years *THE MINISTRY* has become solidly established in the thinking and affection of our workers, and now reaches practically every English-reading evangelical worker of the movement, with extension journals in several non-English languages, based on the parent magazine. It was never designed for, and has never been edited for, our laity. It is "the workers' own journal," the official organ of the Ministerial Association.

The many hundreds of letters that have come to our editorial office and to the publishers attest the high, general esteem in which it is apparently held, and which we believe is now more pronounced than ever. Even religious leaders outside this cause have spoken in highest terms of its uniqueness, its high standards, and its obvious value to the church it serves, suggesting that their own organizations would greatly profit by similar mediums.

This journal has sought to stand unswervingly for the highest worker progress. It has endeavored to give a balanced dietary of articles, items, and features, and has ever followed and exalted the clear blueprint given for our guidance. It has provided a forum for expression of conviction, and has dealt frankly and fearlessly with issues and trends that affect

the success of our individual and collective ministry, and consequently the welfare of the cause we love. It has ever sought to maintain high scholarly standards and to observe scrupulous fidelity to fact. It has consistently sought to present the positive side of truth and to stress a Christ-centered gospel in its full present-truth setting and application. Its motto has been "For Greater Power and More Efficiency." There has been earnest endeavor to make it a *world* journal, serving all workers.

How well it has succeeded in these wholesome objectives must be left to the dispassionate verdict of history. Its editorial ideals and aims have ever been far ahead of its actual accomplishments. But God has blessed, and we gratefully acknowledge His guidance and help. My associates on the staff have been most loyal and efficient. And I would be remiss were mention not here made of the strong and consistent moral support extended this journal and its editor by the leadership of the movement throughout these years. When needful there has been consultation with our leaders at headquarters, and in the field, over important issues needing discussion. And frequent recourse has been had to the counsel of experts over articles involving technical matters in the realm of history, archaeology, Biblical languages, science, matters of health and nutrition, and delicate points in the realm of theology. This precaution has been exercised for the protection of reader, editor, and cause alike.

**B**EFORE I take leave as editor, *MINISTRY* readers may be interested in two human-interest episodes not generally known, but which may now well go into the record. The first is this: When I was asked to join Arthur G. Daniells as an associate secretary in the Ministerial Association, back in 1926, he was in the midst of his great series of impressive institutes for our ministers, which were greatly blessed of God. But this work was always markedly localized. When he was ministering in one place he was automatically unable to be in any other place. Of this he was keenly conscious, and felt that in some way we should be able to reach and influence more workers at the same time, and to do so more continuously.

Having been trained in editorial work—serving on the *Signs of the Times*, then on the *Chinese Signs*, and having just come from the editing of the *Watchman Magazine* (now *Our*

*Times*)—I naturally proposed a modest journal for workers. The suggestion of a magazine pleased quite a few, including Elder Daniells. But it disturbed others. We were too small a people, we were frankly told, for a separate preachers' journal. We already had the good old *Review*; why not admonish our workers through its columns? Then, too, it might lessen the circulation and encroach on the influence of that venerable journal. Moreover, we had gone on all these years without such a vehicle; why start one now?—and so on. The arguments were interesting and sometimes curious.

Clearly the moment was not propitious for such a journal. We said no more, but began to issue a comprehensive group of mimeograph exchanges—one for evangelists, another for pastors, and still others for Bible teachers, gospel musicians, and sanitarium chaplains. These modest exchanges were well received. But as members of the several groups heard of the other exchanges, they requested to be listed for those as well. The supplying of these various groups with the different exchanges soon became such a large task—just as we had hoped—that the brethren agreed to a small printed exchange to take their place, available for all groups.

Thus it was that a twenty-four-page *MINISTRY*, of *Reader's Digest* page size, was started. It was acclaimed from the very first. So, simple faith in the place and propriety of such a journal for the service of the field was vindicated. *THE MINISTRY* was established in response to the definite demand of the field, and the faith and conviction of its projectors and founders—the secretaries of the Ministerial Association. The passage of time has confirmed the wisdom of this provision.

The circulation of *THE MINISTRY* began among the workers of North America but quickly spread to the world field. Later it was increased to thirty-two pages of the present page size. Then, in 1938, authorization was given for it to go to forty-eight pages, so as to include a regular health-evangelism section—with the distinct proviso that advertising would cover some \$1,800 of the total cost annually, and that the necessary General Conference subsidy would not exceed \$2,000. (Our North American unions each expend from \$6,000 to \$12,000 annually on their union papers, and count it a sound and profitable investment.) But certain doubters in financial circles said flatly that sufficient ads could not be secured. However, for the last quadrennial period alone the record stands as follows:

From June, 1946, to May, 1950, the total income from ads for the four-year period was \$11,853.02—an average of \$2,900 a year, rather than the \$1,800 pledged.

And now we come to episode number two: This increase in size, to forty-eight pages, came just as I was leaving for extended research

work in Europe. We had arranged to print 1,500 extra copies of each of the first two issues, in this larger size, so as to circularize our doctors, hoping thus to secure their subscriptions. After the editor had left for Europe, on the basis of the heavy cost of these first two larger printings, it was theoretically calculated that the loss would reach some \$20,000 for the year. That, of course, must not be! Action was accordingly taken to reduce the size, not back to the former thirty-two pages, but to cut it down to sixteen.

I pointed out the faulty premise of the calculation, and the impossibility of success under such unworkable conditions and limitations. When the full facts were established, upon my return, we were authorized to continue on the larger basis. (Actually the loss, or subsidy for the year, was less than the \$2,000 agreed to, and the advertising revenue was close to the \$1,800 we had promised to raise.)

Thus this major crisis was weathered, and *THE MINISTRY* continued on in its designated way, influencing not only ministers, Bible instructors, Bible teachers, chaplains, physicians, nurses, and dietitians, but now some one thousand theological students annually as well, with some local elders, lay preachers, and credentialed colporteurs in addition. These latter special groups, however, are small. Thus the soundness of the plan of enlargement and the coverage and provisions of the increased size in cost were likewise vindicated. And so we have continued to the present.

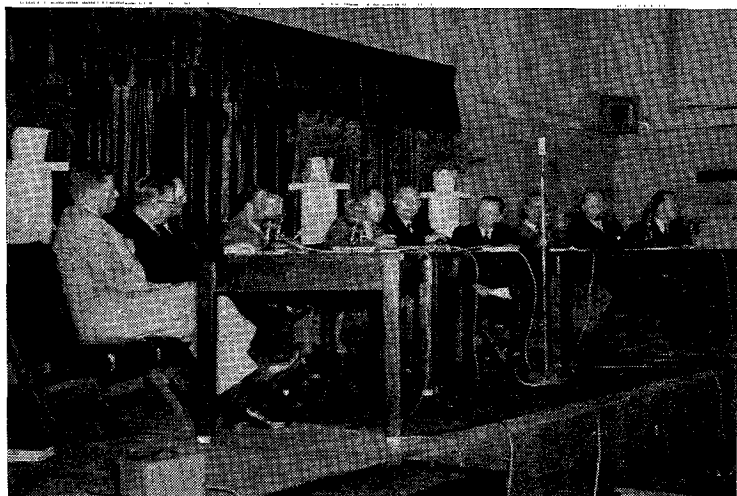
IT IS therefore with satisfaction that this firmly established journal can be  
(Continued on page 62)

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## Editorial Announcement

By this time our readers are doubtless aware of the change in personnel of the Ministerial Association, recently voted at the General Conference session in San Francisco. R. A. Anderson was elected secretary of the Ministerial Association, and L. E. Froom was called to serve as a field secretary of the General Conference. The suddenness of these changes has led the staff of the Ministerial Association to ask unanimously that he edit this September issue of *THE MINISTRY*, which was already in process before the General Conference, before he lays down his duties as editor. Because of Elder Froom's long association with *THE MINISTRY* magazine and the debt we all owe to him for his years of faithful service rendered to the Ministerial Association, we asked him to carry the responsibility of editing this enlarged post-conference number. Future plans for *THE MINISTRY* will be shared with you shortly.

MINISTERIAL ASSOCIATION STAFF.



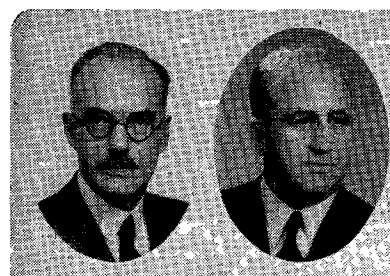
Departmental Panel. D. H. Thomas, T. E. Lucas, J. E. Edwards, P. Wickman, J. W. McFarland, R. A. Anderson (Chairman), H. W. Lowe, H. E. Schneider, D. A. McAdams, L. R. Rasmussen, J. A. Buckwalter (Not Shown)



Radio Panel. G. S. Rapp, Paul Wickman (Chairman), F. E. Froom, R. M. Whitsett, L. K. Dickson



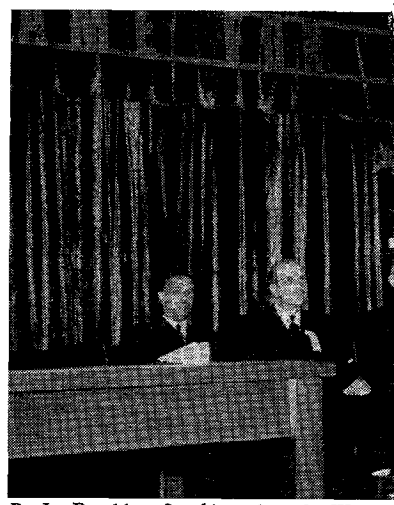
Overflow Group in Forward Vestibule Registers Keen Interest in Panel Discussions



Among the Speakers at the Meeting. H. M. S. Richards, L. K. Dickson



Roving "Mike" in Hand of J. L. Tucker for Audience Participation



R. L. Boothby, Speaking. Seated: W. W. McFarland, J. A. Buckwalter (Chairman of the Meeting), and





Chairman), W. B. Ochs (Chairman of Meeting), H. Lindbeck, R. J. Thomas (Not Shown)



Council Were (Left to Right): Jackson, E. D. Dick, J. L. Shuler



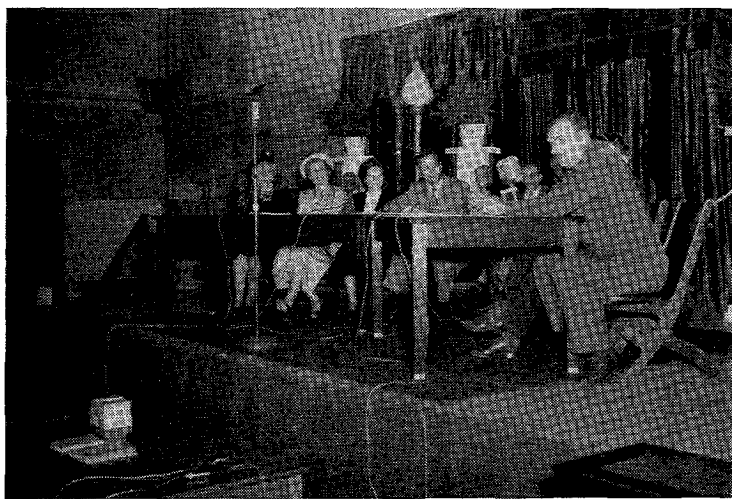
Pastoral Evangelism Panel. (Left to Right) A. L. Bietz, E. F. Koch, M. L. Mills, A. E. Millner, R. A. Anderson (Chairman), H. L. Rudy, A. E. Lickey, T. G. Bunch, T. Carcich



Personal Evangelism Panel. R. J. Spangler, G. D. King, Ellen Curran, Mary Walsh, Dorothy Conklin, Louise Kleuser (Chairman), Dan Venden (Not Shown)



Fordham, M. V. Campbell (Chairman of Meeting), J. L. Shuler



Health Evangelism Panel. Catherine Graf, Lydia Sonnenberg, Elva Heald, G. E. Vandeman (Chairman), E. Heppenstall, T. R. Flaiz, M.D. (Not Visible), T. Carcich



## The Query Column

Bible Questions and Worker Problems

### Purchase and Preparation of Spices

*Does the purchase and preparation of spices by the women, as recorded in Mark 16:1 and Luke 23:56, refer to two separate occasions, or did both writers refer to the same act of purchase before the Sabbath?*

IT IS quite evident in Luke 23:56 that the women returned from the sepulcher and prepared spices and ointments. Then they rested the Sabbath day, according to the commandment. Hence, this purchase was before the Sabbath. In Mark 16:1 it mentions that they had bought sweet spices, and in the same verse the point of time is mentioned, or "when the sabbath was past."

Some, in their attempt to harmonize these two experiences, feeling that they refer to the same event before the Sabbath, emphasize the expression "had bought." Of course, if this form of the verb could be maintained, there would be no problem, for when the Sabbath was past they came to anoint Christ with sweet spices they "had bought," and obviously this would refer to the purchase and preparation referred to by Luke before the Sabbath.

The pluperfect form of the verb, however, can hardly be maintained, for in the Greek text the form of the verb is in the Aorist, and that would call for the rendering, "they bought." It is precisely the same form of the verb as is referred to in Luke 23:56, and "prepared" spices. Both terms, "bought" and "prepared," are in the Aorist. Luke mentions that they *prepared* spices, and Mark says they *bought* spices. It seems that this is the only allowable translation; and this would naturally mean, according to Mark, that they bought the spices after the Sabbath.

Practically all the translations render the verb in this form, not "had bought" but "bought." A. T. Robertson, in his *Word Pictures in the New Testament*, takes this position.

The only way to understand the truth emphasized in these two passages, it would seem, is to recognize that spices were bought both before and after the Sabbath, thus referring to two purchases instead of one. Note the following from A. T. Robertson, also in accord with this thought.

(1) On Luke 24:1 he remarks: "Mark 16:1 notes that they bought other spices after the sabbath was over besides those which they already had (Luke 23:56)." (2) On Mark 16:1 he comments: "*Bought spices*. . . . They could buy them after sundown. . . . They had

returned from the tomb after the watching late Friday afternoon and had prepared spices (Luke 23:56). Now they secured a fresh supply."

It should be observed also that, in John 19:39, 40, Joseph of Arimathea and Nicodemus came and anointed the body of Jesus and wrapped the body in spices. The record is as follows:

"There came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury." John 19:39, 40.

Observe that this was before the Sabbath, and on this A. T. Robertson remarks on John 19:39: "It was common to use sweet-smelling spices in the burial (II Chron. 16:14)."

It is evident also that the women bought spices before the Sabbath and even prepared them, but evidently did not use them. Whether they had insufficient for their purpose, or whatever may be the reason, it is evident also that they needed more, for they purchased some after the Sabbath, because they expected then to anoint the body of Jesus. Note the following from the Spirit of prophecy: "Taking with them precious spices to anoint the Saviour's body."—*The Desire of Ages*, p. 788. "Bringing sweet spices to anoint the body of Jesus."—*Early Writings*, p. 186.

Whichever view we take on this matter, whether referring it to one act of purchase or two acts of purchase, I fail to see any possible basis for a reference to a Thursday Sabbath in addition to the seventh-day Sabbath. It is evident that the Sabbath in Mark 16:1 must refer to the seventh-day Sabbath, because the first day of the week follows immediately.

It seems equally evident that the Sabbath of Luke 23:54, 56 must also refer to the seventh-day Sabbath, because in resting on it they rested on the Sabbath, "according to the commandment." Obviously the only Sabbath "according to the commandment" was the seventh-day Sabbath.

W. E. READ, [Field Secretary, General Conference.]

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☞ SOME in their anxiety to be duly recognized as a minister when answering the telephone say, "This is Elder ———." This is particularly true of some younger ministers who seem to crave recognition. And when signing letters, they will similarly prefix the term *elder* or *pastor*. This is not good form, or good professional ethics. If it is necessary for identification, then the title should always be set off in parenthesis. On the telephone one may well say, "A. B. Blank, speaking," including the given name and initials—which is preferred to the customary Hello, or Yes, as in some countries. A word to the wise is ample.

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# HEALTH EVANGELISM

*Our Health Message a Part of Our World Mission*

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## Medical Evangelism in Toronto

By ERWIN A. CRAWFORD, M.D.,  
Toronto, Ontario, Canada

SINCE the first anniversary of our medical work in Toronto is drawing near, perhaps a report is in order concerning our activities. This account is given for the purpose of expressing the great need for more doctors, and a hospital in the vicinity of this great metropolis, where apparently half the people have never heard of Seventh-day Adventists. We hope that some of the ideas that we have used may be amplified with a strong right arm so that God's work may be quickly finished in the earth.

Besides the usual duties of building a medical practice, my wife and I made a definite decision on arriving in Toronto that we would do whatever we could to help strengthen the local church and conference, using what God-given talents we possessed to the best of our ability.

Since only the occasional visiting doctor brought health messages to the church, we tried to bring the members up to date by conducting a series of twelve weekly health lectures under the general topic "Building and Maintaining an Undeified Temple of God."

"In order to be fitted for translation, the people of God must know themselves. They must understand in regard to their own physical frames, that they may be able with the psalmist to exclaim, 'I will praise Thee, for I am fearfully and wonderfully made.'"—*Counsels on Diet and Foods*, p. 33.

On the basis that we are all striving for translation, and in harmony with the previous statement, we tried to become better acquainted with our bodies by studying one subject each week as follows:

1. Our Foundation—the Bones and Their Function
2. Our Plunging System—Blood Circulation and the Heart
3. Our Electrical System—the Brain and Nerves
4. Our Heating System—Temperatures and Thermostats
5. Our Air-conditioning System—Respiration
6. Our Sewage System—Waste Disposal
7. Our Fuel Consumption Plant—Digestive System
- 8 and 9. Our Fuel—Diet  
What to Eat  
What Not to Eat
10. Provision for Further Building—The Reproductive System
11. Our Exterior—Protection (skin, hair, nails)
12. Our Body, God's Undeified Temple. Review of previous lessons

In these meetings opportunity was given for general questions and answers, and an attempt was made to draw a definite line of demarcation between the healthy body that God intended and the diseased result of man's disobedience of God's laws. The meetings were advertised, and church members brought their non-Adventist neighbors and friends. Some of these became definitely interested, and later attended our religious meetings. They are now keeping the Sabbath in our midst. How far-reaching these contacts will be we may never know on this earth, but at least two opportunities have presented themselves for our giving a health message to public clubs in their regular sessions.

During the summer we are giving health lectures in some of the central churches in this conference, with the neighboring church members visiting. During these visits individual medical counseling is provided for those who have not had opportunity to talk over their problems with an Adventist doctor.

Of course we have the usual contacts with our patients, and from these we see results that gladden our hearts and strengthen us to press forward in our work.

One month after our arrival Dr. Gordon Arnott set up practice just north of the city, and has been active in trying to spread the right arm of the message in this conference. Dr. Donald Smith, the first Adventist doctor to set up practice in this conference, is carrying on an excellent work in Oshawa.

We are seeing encouraging results for the efforts that have been made, but with only three doctors in this conference, which covers a million square miles and has a population of eight million, we need a hospital and many more doctors and nurses to follow up the leads that have already presented themselves.



¶ I WISH to tell you that soon there will be no work done in ministerial lines but medical missionary work. . . . You will never be ministers after the gospel order till you show a decided interest in medical missionary work, the gospel of healing and blessing and strengthening. Come up to the help of the Lord, to the help of the Lord against the mighty powers of darkness.—*Counsels on Health*, p. 533.

# Conducting a Cooking Class

## III. Vitamins—the Sparkle of Youth

By ESTHER CHRISTENSEN REISWIG  
*Syracuse, New York*

Prayer.

Review memory gems from Spirit of prophecy.

What is a vitamin? Vitamins are organic chemical substances, present in very minute quantities in nature, and indispensable to normal nutrition. Although vitamins are required by the body, they do not contribute energy or building material, and are needed only in relatively small amounts. All vitamins must be furnished in adequate amounts or quantities, because no one vitamin can replace any other. Vitamins are essential to growth, development, and maintenance of health.

Chief fault of the American diet of today—unbalanced as to vitamins and minerals. Contains too little of these important essentials. In summarizing the functions of foods we find that vitamins are health and growth promoters.

### I. FUNCTIONS OF FOODS:

1. Energy: starch, sugar, fats.
2. Building and repair: legumes, milk, eggs, nuts.
3. Body regulators:  
Cellulose.  
Minerals: iodine, calcium, phosphorus.
4. Health and growth promoters: vitamins A, B, C, et cetera.

### II. VITAMIN A.

1. Functions: maintains normal amount of visual purple to combat night blindness; maintains healthy skin and soft tissues; increases life span.
2. Deficiency results in malnutrition, stunted growth, eye disease, infections of mucous membrane.
3. Food sources: basic seven, green and yellow fruits and vegetables, butter and colored margarine, parsley, egg yolk, milk, citrus fruits, carrots, tomatoes, bananas.
4. Destroyed not by ordinary cooking but by high temperature or long period of cooking. Use very little water. Pressure cooker better.

### III. VITAMIN B<sub>1</sub>.

1. Functions: prevents beriberi; aids in maintaining nervous system in healthy condition; maintains appetite; maintains good digestion; prevents constipation.
2. Deficiency: stunted growth, loss of appetite, nervousness, constipation.
3. Food sources: whole-grain cereals

- (particularly outer hull and germ), brewers' yeast, legumes—fresh, green, and dried—as beans, peas, soybeans.
4. Not destroyed by ordinary cooking.

### IV. VITAMIN B<sub>2</sub>—Riboflavin.

1. Functions: liberal intake enhances the nutritional well-being at all ages. Soluble in water. Promotes growth.
2. Food sources: milk, eggs, leafy vegetables, apricots, tomatoes, peanuts, soybeans.
3. Lack of it causes deficiency in growth. Lost if water is poured down sink.
4. Soluble.

### V. VITAMIN C.

1. Functions: prevents scurvy; essential for normal health of gums and teeth; promotes growth and health.
2. Deficiency causes malnutrition, stunted growth, tender joints, swollen and bleeding gums, decreased resistance to infection. Growing pains often taken for rheumatism.
3. Food sources: raw fruits, especially oranges; raw vegetables, especially cabbage, lettuce, celery, spinach, carrots—tomatoes very good.
4. Loses value in cooking or drying. Retained in presence of an acid, such as tomatoes, apricots.

### VI. VITAMIN D.

1. Functions: prevents rickets; essential to normal bone growth and tooth development; prevents tooth decay; controls utilization of calcium and phosphorus.
  2. Deficiency causes rickets and poor teeth.
  3. Food sources limited. Cod-liver oil, egg yolk, greens grown in summer, milk, cream, butter, direct sunlight.
- Other vitamins, but not considered in this lesson.

### VII. DEMONSTRATE: Vitamin soup.

Assign class to make it before next time and report on it.

#### VITAMIN SOUP

- |                            |                       |
|----------------------------|-----------------------|
| ½ cup cabbage              | 1 tablespoon oil      |
| ½ cup carrots              | 1 tablespoon butter   |
| 1 cup potatoes             | ½ cup tomatoes        |
| ½ cup string beans         | 1 teaspoon Vegex, soy |
| 1 small sweet potato       | sauce, or any other   |
| 1 small onion              | flavoring             |
| 1 stalk celery with leaves | salt to taste         |

Wash vegetables with a brush. Do not peel. Cut them up, cover with cold water, add fat, and cook until tender. Add tomatoes and salt. Cook 20 minutes longer. Press through a coarse colander. Add Vegex and enough water to make right consistency. Reheat and serve. Cooked natural rice or split peas may be added (½ cup).—MRS. G. W. MILLER, *Shirring Passages*.

## The Methods of the Master

By G. A. ROBERTS, *Former Medical Extension Secretary, General Conference*

WHEN Jesus began His ministry He employed three lines of work: teaching, preaching, and healing. (Matt. 9:35.) He did not at any time discontinue or even minimize any of these lines during His entire ministry. It is true that He gave more time and effort to healing than to teaching and preaching. This was not because the work of healing was of the most importance. It was because it opened the way for that most important of all matters—the preaching of the Word.

All through His ministry Jesus employed the work of healing for this purpose. One of the last acts of His ministry was that of healing the severed ear of the high priest's servant.

The three lines of work are not to be separated one from the other in the work of the church today; nor are any of these lines to be discontinued from the work of the church; nor are they to be minimized in the work. The true teacher will not devote his interest exclusively to teaching. The understanding preacher will not devote his interest exclusively to preaching. The consecrated physician will not devote his interest exclusively to the art of healing.

Though each of these workers properly should make his special line of work his major activity in his daily service, he will at all times bear in mind that to open the way for, and to advance, the preaching of the gospel should be the one and ultimate purpose of all he does in all his work all the time.

The preacher, of course will give himself to preaching, but he will not ignore the importance of teaching and healing; nor will he minimize their importance. In like manner the teacher, though giving himself to teaching, will not ignore the importance of preaching and healing. The physician, though engaged largely in the service of healing, will not ignore or minimize the preaching and teaching of the Word.

On the contrary, each should not only become deeply interested in these three lines of gospel work, but to the extent of his ability actually and practically incorporate these three lines in his own work. Fully to follow the methods of the Master requires this of each laborer who professes to represent and follow Him.

Jesus is the great teacher, the great evangelist, the chief physician. His methods of evangelism have not become obsolete. They have not been improved upon. No effective substitute for them has been found. His methods, faithfully followed, will still produce the best fruitage in abundance.

Should a right-handed man neglect to use his right hand in the work he performs, he can only imitate the good work he could have done

had he used his right hand. But should a right-handed man attempt to do *all* his work with his right hand only, neglecting the assistance that the other members of his body could render, he would and could but imitate the good work he might have done by using the other members of his body also. Just so gospel workers who neglect the right arm of the message in their ministry, and likewise those who attempt to do *all* the work with the right arm, can but poorly imitate what they could do were they to combine all the methods of the Master in their work. His methods are still the correct and perfect pattern.

"The medical missionary work should be a part of the work of every church in our land. Disconnected from the church, it would soon become a strange medley of disorganized atoms. It would consume, but not produce. Instead of acting as God's helping hand to forward His truth, it would sap the life and force from the church, and weaken the message. Conducted independently, it would not only consume talent and means needed in other lines, but in the very work of helping the helpless apart from the ministry of the word, it would place men where they would scoff at Bible truth.

"The gospel ministry is needed to give permanence and stability to the medical missionary work; and the ministry needs the medical missionary work to demonstrate the practical working of the gospel. Neither part of the work is complete without the other. . . .

"If the work of the third angel's message is carried on in right lines, the ministry will not be given an inferior place, nor will the poor and sick be neglected. In His word God has united these two lines of work, and no man should divorce them."—*Counsels on Health*, pp. 514, 515.

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## "Health and Happiness Kitchen"

(Continued from page 16)

The demonstration came to a close all too soon. The ministers as well as the women present were eager for more, but this part of the demonstration had to give way to the next item of the evening. There was a sympathetic response from the audience when Mrs. Vollmer was told she had only two minutes left to finish her part, and then quickly she asked, "Who took my time?"

A more complete report, a résumé of the three speeches, and some of the recipes will be given in the book covering the Ministerial Council meetings which is being prepared for the 1951 Ministerial Reading Course.

### Recipe for Summer Salad

1 cup shredded head lettuce	½ cup cucumber slices
1 cup shredded romaine lettuce	4 radishes, sliced thin
½ cup cauliflower florets	2 green onions sliced thin
½ cup shredded red cabbage	1 large tomato cut in wedges

Toss the prepared vegetables lightly with the tomato French dressing. Garnish with small and very crisp sprigs of watercress or parsley. Serve from large bowl or on a lettuce leaf on individual plates.

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# Challenge of a World Task

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*Mission Problems and Methods*

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## Facing Our Unfinished Task

By A. E. RAWSON, Ministerial  
Association Secretary, Southern Asia Division

THE Master's blueprint for His church is clear, and fraught with solemn import and weighty responsibility. As the small band of humble disciples listened to our Lord's command for world evangelism, well might the gigantic task have completely baffled them. But the record of their achievement within one generation was so remarkable that one is forced to admit that they were endowed with superhuman power.

As we examine the blueprint we notice several outstanding features: (a) The Master declared He was the recipient of all power "in heaven and in earth." (b) He promised His disciples that they would receive of this power. (c) It was after their reception of this heavenly power that they were to become His witnesses to the uttermost parts of the earth. (d) His laborers were assured of His presence with them to the end of the world. (e) They were urged forward by the conviction that the message of the cross would possess irresistible attraction. They went forth conquering and to conquer. The testimony of their enemies was, "Ye have filled Jerusalem with your doctrine." Acts 5:28. "These that have turned the world upside down are come hither also." Acts 17:6.

The triumph of the early church was written "for our admonition, upon whom the ends of the world are come." The ministry in Southern Asia faces a real stronghold of the enemy, but the working force here is larger than that humble band of disciples who received the command. The gospel is the same, only now it is in the setting of the third angel's message, which clothes it with a solemn urgency in view of the shortness of the time in which the task must be completed. The power given was no exclusive possession of the early church. The messenger of the Lord says to the remnant church, "Christ has promised the gift of the Holy Spirit to His church, and the promise belongs to us as much as to the first disciples."—*The Desire of Ages*, p. 672.

A stupendous, unfinished task challenges the ministry of Southern Asia. But this is no time for pessimism. Although there is so much to do and so little time remains in which to do it, the possibilities of achievement are as bright as the unfailing promises of God. All the resources of the early church are ours, and more, too, if only we will avail ourselves of them. Every minister of the gospel should be an enthusiastic optimist. Let us ever remember that the Lord

of hosts is still saying to us, "Not by might, nor by power, but by my spirit." Zech. 4:6. Let us recognize that the challenge of the unfinished task demands response to the call of Joel 2:15-17—the call to true repentance and godly intercession on the part of the ministry. This alone will bring the latter rain, without which the task cannot be finished.

The call to repentance and dedication is to the entire church. It envisages a training of the whole church for efficiency in labor. Efficiency requires a thorough knowledge of our message, tactfulness, fervor, and perseverance in its presentation. Spiritual power, coupled with efficiency in labor, will bring results similar to those witnessed in the early church.

### The Day of Opportunity

Let us say, "This is the day which the Lord hath made; we will rejoice and be glad in it." Ps. 118:24. The entire Southern Asia Division is awakened as never before. Legislation aimed at revolutionary changes in the social life of the people is being enacted with rapidity. Beliefs and practices that have hindered the spread of the gospel are being discarded. The principle of religious liberty has been incorporated in the constitution of the land. Plans for the education of the masses are under way.

Interests in the third angel's message are springing up everywhere. By the various evangelizing agencies thousands are being brought under the influence of the truth. The soil for aggressive evangelism is being prepared in hitherto unentered fields. People of every position everywhere are interested in knowing the meaning of the foreboding events of the present hour. Truly the harvest is ripe, but the laborers are few.

Wonderful opportunities are opening in every union of the Southern Asia Division. Throughout India, Pakistan, Burma, and Ceylon doors that have long been closed are beginning to swing open. Truly, it is nothing but the hand of God. These opening doors are bringing encouragement to our workers, and we are beginning to see that now is our day of opportunity. Just how long these doors will remain open we do not know. It cannot be for long, for the sands of time are running low. Dr. Clyde Taylor, executive secretary, Evangelical Foreign Mission Association, recently said:

"All about us are warnings that our opportunities for evangelizing the unreached areas of the earth are about over. Statesmen, missionary leaders, and students of international affairs tell us that either isms or war or both may end our missionary efforts within five years. At most we may have ten years. Our opportunity to occupy or press the occupation of all great strategic areas that are open to the gospel, such as Japan, the Philippines, French Indo-China, India, Latin America, and Africa, is *now*. More doors may close; 1951 may be too late!"

Dr. Marion Hull, president, Atlanta Bible Institute, in commenting on mission work, said, "Enter the wide-open doors before they are closed." Our workers in Southern Asia are

alive to these facts. Yes, our day of opportunity may be short! Although our evangelistic efforts during 1949 do not sound spectacular as compared with the achievements of some other divisions, yet the record shows that even in this dark land souls are turning to the light and are seeking to follow the Master.

During 1949, including Voice of Prophecy rallies, ninety-three evangelistic efforts were held throughout the division. These efforts were strategically located so as to achieve the maximum result. Almost nine hundred souls joined the remnant church. We thank God for these new church members.

Our workers are ever pressing forward. They know no retreat! Goals far in advance of anything yet made have been set for 1950. The Southern Asia Division plans to hold 136 evangelistic efforts and baptize 1,300 souls during 1950.

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## Effective Illustrations

*For Use in Sermon or Song*

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**PUTTING WORLD TO BED.**—A young mother had called her five-year-old to dinner five times. But he was busily engaged in some highly important thing, as small boys usually are when they are called to dinner, or to wash their hands and neck, or to go to bed. He failed to answer her summons. The impatient mother decided that she would have to spank the little rascal and teach him to obey, and at least to answer when she called him. She walked with deliberate steps out of the dining room and on the front porch.

"Young man," she demanded crossly, "Why don't you come to dinner when I call you? I've called five times already!"

"But, Mother, I only heard you call three times; and, besides, I'm watching God put the world to bed."

The indignant mother looked up to where her young son pointed, and for the first time saw the magnificent sunset, with its deep dark clouds in the west, fringed with silver and gold. It took her breath away; she hugged close the little son whom she had been going to spank a moment ago, and said, "You darling Billy! Mother is glad to know that you are watching God put the world to bed; and, really, that is much more important than coming to dinner, isn't it?" . . .

This reminds me of one of my young theological students who, having been absent from class three times during the spring term, gave this as his excuse: "I was out running my fists through clouds." I accepted the excuse, and gave him an "A" in the course. He later left the ministry and is now one of this nation's truly great landscape painters. Yes, we all get

more out of life by watching God put the world to bed, and by running our fists and arms and souls through clouds.—WILLIAM L. STIDGER in *Zion's Herald*.

**HOLINESS.**—If God in Christ can paint the blush on the bud which hangs from the limb of the rose, and make the dewdrops of morning tremble like molten diamonds on the virgin white lip of the lily;

If he can plant the rivers in lines of rippling silver, and can cover his valley floors with carpets of softest green, tacked down with lovely daisies and laughing daffodils;

If he can scoop out the basin of the seven seas and pile up the great granite of the mountains until they pierce the turquoise skies;

If he can send a Niagara thundering on a mighty and majestic minstrelsy from century to century;

If he can fuel and refuel the red-throated furnace of a million suns to blaze his universe with light;

If on the lovely looms of heaven he can weave the delicate tapestry of a rainbow, and at eventide fashion a fleece of crimson to curtain the couch of the dying sun, and across the black bosom of the night that follows bind a glittering girdle spangled with ten thousand stellar jewels:

Then I do not doubt his power to make us holy, and keep us holy, and ultimately give us an order of life in which righteousness "shall cover the earth as the waters cover the sea."—*Links*.

**FOR WHOM THE BELL?**—A friend has an old clock riding around in the back of his car. Every time there is a slight bump in the road, the clock bell rings gently.

Friend says that for the first several weeks the ringing of that bell reminded him that he should take the clock to the local jeweler for repairs. (It started on its way to the jeweler when it was placed in the rear of his car.) But now, says Friend, every time he hears the clock bell ring, he is reminded that the streets of his town are in terrible shape and that the city government is at fault for not repairing them.

Interesting evolution for the significance of the little clock bell, is it not?

Sin is that way. At first it reminds us that we should do something about it—then after the disease of procrastination goes to work, we let our sins remind us that *somebody else* ought to do something about it.—*Zions Herald*.

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**FASTEST GROWING CHURCH.**—The Evangelical Lutheran Church added 41,674 new members in 1949, bringing its total baptized membership to 813,837. This corporate church is said to be one of the nation's fastest-growing denominations. It is the 3rd largest Lutheran body in the country. Only the United Lutheran Church in America and the Lutheran Church Missouri Synod are larger.—*Watchman-Examiner*, July 6.

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# THE LARGER OUTLOOK

*A Study of Principles, Perils, and Developments*

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## Imagination—Highway to the Soul

By ADLAI A. ESTEB, *Home Missionary*  
*Secretary, Pacific Union Conference*

IMAGINATION is the chief highway to the heart of man. We often speak of the avenues to the soul, and refer to the eye gate and the ear gate. However, every avenue which we employ must lead on to the main highway to the heart, and that highway is imagination. We may use beautiful pictures to attract attention, to appeal to the eye. Why? Because through the eye the imagination is captured. It seems to be psychologically true that what gets your attention gets *you*!

Jesus was the master teacher. He knew man and knew what was in man. He who made the mind knew the psychological laws governing the mind. We agree that "never man spake like this man." Let us notice how He appealed to the eye and the ear, and through them the main highway to the soul, the imagination. Here is one striking reference from *The Desire of Ages* that deals with this vital point. Christ "had tact to meet the prejudiced minds, and surprise them with illustrations that won their attention. Through the imagination He reached the heart."—Page 254.

How did Jesus do this? Among the methods He employed I would like to touch briefly on two: first, the question technique, and second, the use of stories or parables or illustrations. Of the first method it can be said that Jesus excelled in asking questions. In the Gospel of Mark, the shortest of the four Gospels, we find that Jesus asked sixty-three questions in these sixteen chapters. As to the second method, perhaps it will suffice to say that "without a parable spake he not unto them." Matt. 13:34.

For several years I have been conducting laymen's evangelistic institutes throughout the Pacific Union Conference. In our classwork and the practice periods I have had many occasions to call the attention of our laymen and fellow workers to this important subject, imagination, as the highway to the soul. Furthermore, in our field adventuring, or house-to-house visitation, we have found a living laboratory in which to apply these principles, and it thrills us to see how they work.

Why do they work? Why did Jesus employ them? Was it not because Jesus, as a master teacher, used *creative* methods of teaching rather than *transmissive* methods? Christ was a true educator. *Education* actually means "to

draw out." That is what Jesus was doing by asking men, "What think ye?" "Have ye never read?" and scores of other questions. Christ's methods were creative, for they stimulated the imagination. They caught the attention, and "through the imagination He reached the heart."

Unfortunately, much of our teaching consists of telling people, rather than preparing an inquiring mind through the wise use of questions and stories. When you ask a person a question, if he cannot answer it, he at least has a much more receptive mind to receive the answer, for he now has an inquiring mind. He is ready now for the answer to the question, if he cannot answer it himself. If he can answer it, he feels that he has discovered a great truth. You have "drawn him out." That is creative teaching—*education*!

Elbert Hubbard once wrote, "If I can uplift or inspire, let it be by example, inference, and suggestion, rather than by injunction and dictation."—*The Notebook of Elbert Hubbard*, p. 11. Yes, it is a far better way to use the creative method, in contrast to the transmissive method of injunction and dictation. How many of us like to be dictators—we like to tell them! But thereby we often close the very heart that we want to open. We actually bar the way to the soul. We alienate the very one we want to befriend. We slam the door shut in our own faces. We close the mind when what we seek is an open mind.

Let us study Christ's method of creative teaching, the use of questions to educate and draw out, and thus prepare an inquiring mind, an open mind. Further, let us use stories and illustrations and parables, in order to gain the attention and capture the imagination.

I am sure if we study Christ's methods more, and follow His methods, we will have far greater success in appealing to the hearts of men and women. In our house-to-house work we find the methods of Jesus very successful.

We ask the man of the house whether he is a native son, or the woman whether she is a native daughter, and it gives them a chance to tell us what State they were born in. Then we can ask them whether mother used to take them to Sunday school when they were children. Thus memory is brought into service. And



what memories come back at times! How quickly they become friends and tell us of childhood days! This gives us many opportunities to talk to them about the spiritual guidance their children need. A few questions about their children are bound to bring out many opportunities for a heart-to-heart talk on spiritual things.

Then, best of all, is the story for the children. And the parents are just as interested in the stories we tell as their own boys and girls are. We have had some thrilling experiences as we have told stories to the children, for when we would look up at the parents we would often see tears in their eyes as we talked to their children about heaven. One father threw his cigarette away and got down on his knees with me in prayer with his children after he heard me tell the children the wonderful story of the beautiful home of the saved.

If stories have such power, I wonder whether we should not be giving more emphasis to the subject of imagination. We must get the attention of the people and capture the imagination, or we cannot win their hearts. Certainly Jesus, the master teacher, found it worth while. And if He found it necessary to use stories and questions, perhaps some of us who have neglected it might profit by a restudy of His methods. "Without a parable spake he not." "Through the imagination He reached the heart."

## IM-A-G-I-N-A-T-I-O-N

By ADLAI A. ESTEB

Imagination is a mystic link

In great constructive preaching.

Man's languid mind is led to think

By its creative teaching.

Its arrows speed to wake our souls,

Where dormant powers lie sleeping.

It thrills our eyes with higher goals

And sets our spirits leaping.

Good stories, music, verse, and art—

Each is a mighty lever

To move man's moody mind and heart

To worship God forever.

**Bridge to Islam**, one of the five regular volumes of the 1950 Ministerial Reading Course, has been selected as the book to read during the month of September. See page 26 for further particulars regarding this book. A review will appear soon.

For important announcement regarding *Shepherd-Evangelist*, see page 2.

## The Book Shelf

Books, Reviews, and Discussions

**Church Usher's Manual**, Willis O. Garrett, Revell, New York, 1924, 63 pages, 75 cents.

Among many Seventh-day Adventists the work of the usher is not always held in high esteem. Rather it is often regarded as a menial chore, to be done by those not gifted with other more highly regarded talents for public service. In some communions, on the contrary, the work of the usher is considered one of the highest privileges of service for the church, and the honor of ushering is bestowed on the most influential members of the congregation.

Certainly among Seventh-day Adventists the dignity and responsibility of ushering are worthy of study. Effective methods of ushering may well be considered by pastors and evangelists who desire to make their public efforts more successful.

This little book of only sixty-three pages is "A handbook for church ushers and all others who would promote the spirit of fellowship in the house of God." Its four brisk chapters discuss in clear, forceful language the duties and privileges of the usher, of the head usher, of the ushers' association, and of the pastor and church bodies in relationship to ushering.

This paragraph gives the keynote of the book: "Think of it [ushering] primarily as real Christian service. It is Kingdom work. You are working under divine orders. Take this as your working motto: 'I serve the Lord Christ.' As you repeat it to yourself over and over again, the Spirit will direct you as you turn your attention to a guest."

Every evangelist should spend at least a thoughtful hour with this valuable book. He will probably find in it a number of ideas that, if carried out, will strengthen the work of his corps of ushers.

CHARLES E. WENIGER. [Dean,  
S.D.A. Theological Seminary.]

**Peloubet's Select Notes on the International Bible Lessons for Christian Teaching**, uniform series, edited by Wilbur M. Smith, W. A. Wilde Company, Boston, 1950, 429 pages, \$2.75.

Peloubet's *Notes* appear for the seventy-sixth year, and for the sixteenth year under the capable editorship of Dr. Smith, professor of apologetics at the Fuller Theological Seminary, Pasadena, California. The lesson outlines are arranged by quarters, as follows:

1. The Early Church Faces Its World.
2. The Prophets Speak: Hosea, Amos, Jonah, Micah, Habakkuk.
3. Great Men and Women of the Bible.
4. Growing in Christian Living.

Although these weekly lessons are part of a

six-year related cycle, the foregoing outlines provide a well-balanced diet of early church history (from the ascension to the end of the New Testament period), prophecy, biography, and Christian living.

These lessons are developed by a committee representing thirty denominations in the United States and Canada, meeting once a year, but each member does a great deal of ad interim work.

Each week's lesson has a good analytical outline, somewhat in the Campbell Morgan style. There are also devotional readings for each week, with topics for beginners, primaries, juniors, intermediates, young people, and seniors. In addition, suggestions for a teacher's library (with the author's evaluation of works recommended) appear with each lesson. The comments are concise and mainly from standard reliable commentators. A short but adequate index completes the usefulness of the whole book.

A church or private library stocked with these annual notes would provide solid scholarship in readily assimilated form.

H. W. LOWE. [Associate Secretary,  
Sabbath School Department.]

**How to Be Healthy in Hot Climates, Eleanor T. Calverley, M.D., Thomas Y. Crowell Co., New York, 1949, 275 pages, \$3.**

The author lectures on tropical medicine and hygiene at the Kennedy School of Missions of the Hartford Seminary Foundation, and has had much experience as a resident in tropical countries. The book is intended for the non-medically trained person who is planning to live in the tropics. It gives practical suggestions on (1) what to take to a mission field; (2) how to adjust to other workers, to native servants, to native customs; (3) how to ensure a sanitary environment in terms of water, food, housing, insect control; (4) how to manage during illness and emergencies when Western medical care is nonexistent; and (5) the nature of tropical diseases, with special reference to prevention.

This book should be of use to missionaries going out for the first time. It could also be used profitably in colleges and schools of nursing to acquaint students with the health problems of mission lands. The chapters on food do not entirely conform to our denominational teachings on health reform. But in general the instruction is sound, and readily adapted to our special needs.

AMANDA SLOANE. [Assistant Director,  
School of Nursing, New England Sanitarium.]

**Bible Encyclopedia and Dictionary, A. R. Fausset, Zondervan, Grand Rapids, Michigan, 753 pages, \$4.95.**

Here is a terse, discerning, and refreshingly evangelical Bible encyclopedia and dictionary. It comprises 753 pages of candid, reliable, read-

able data on hundreds of topics, compressed into a single volume. It is alphabetically arranged for ready reference, and is illuminated with 600 small line-cut illustrations. This storehouse of valuable information for religious workers is by the coauthor of the excellent Jamieson, Fausset, and Brown Commentary, and treats many subjects that the larger encyclopedias omit. The discussion of Antichrist is unusual. It may well be a standard reference desk volume, along with the concordance and the dictionary. It is especially commended for theological students building up their ministerial study equipment, for a Bible dictionary is an indispensable.

L. E. FROMM.

## Wholesome Humor

IN HIDING?—Searching frantically through the general listings as well as the classified section of the phone book, while someone waited at the other end of the line for the telephone number of our church, I finally asked my associate in the office: "Where is our church, anyway? Aren't we listed in the phone book?"

Quick as a flash came back the response: "Look under *bushel*; you'll probably find us hidden under there."

CORA F. THURBER.

A minister whose church was burning down one night met a man in the crowd which gathered around the blazing structure.

"This is the first time I've ever seen you at this church," said the minister.

The man replied, "This is the first time this church has been on fire."—*Lutheran*, April 27.

"A very formal dinner was given in honor of Dr. Adam Clarke, famous commentator and clergyman. His aversion to the flesh of swine was well known, but on this occasion his hostess evidently was not aware of it. There was placed before him, as he sat in the place of honor at table, a huge platter on which, with all the customary garniture, lay a small roasted pig.

"He was called upon to invoke a blessing and, after a brief pause, responded with these words:

"'Oh, Lord, if thou canst *bless* under the New Dispensation what thou didst *curse* under the Old, bless this pig!'"

✱ ✱ ✱

❧ ONE feature noticed in South America was the definite attention paid by the missionary workers to their health—plenty of fresh fruit, proper rest, exercise, sunshine, and an occasional swim. It is foolish and shortsighted to drive oneself past the safety line, and so to invite illness and needless, premature breakdown. Such an unreasoned program creates inevitable expense and loss, and handicaps our service to the cause. The great missionary apostle said something about moderation in all things.

## Paul in Modern Straits

THIS letter was evidently side-tracked, and we are not too sure of the address, but someone suggested that it might be of interest to our readers, and so we share it with you.

"DEAR BRETHREN:

"I am sending this word in reply to the invitation you extended to me to come over to Macedonia and help the people in that section. I might say I am interested in the call, but there are a number of things I should like to have clearly understood before I give my decision, and I would appreciate your dropping me a line, addressed to Troas.

"No mention was made of the salary I would receive, or of the car depreciation. Though it is true that I am not preaching for money, yet these things, of course, must be taken into account. I have been through a long and expensive course of training; in fact, I may say with pardonable pride that I am a Sanhedrin man. Furthermore, I have large and valuable evangelistic equipment. The day is past when you can expect an evangelist to rush into the field without some idea of the support he is to receive. Kindly get the brethren together and decide this matter, and then let me know what I may expect.

"I recently had a fine offer to return to Damascus with a definite increase in bonuses and rent subsidy. Furthermore, it has come to my ears that I made a very favorable impression on the believers in Jerusalem during my last visit there. In fact, it has been intimated to me that I may receive a call to serve this headquarters church. Such a position would, of course, add greatly to my influence and prestige. But meanwhile I shall be glad to consider any offer that you care to make.

"If you wish further recommendations, I suggest that you write S. Peter at Jerusalem. He is well acquainted with me and my experience. I will say for myself that I make friends easily, am fairly popular, a good organizer, and especially strong in argumentative preaching. If I should accept your call, I must stipulate one month's vacation each year, and the privilege of making an occasional lecture tour.

"Sincerely yours,  
"PAUL."

## The Field Says

*Echoes From Our Letter Bag*

### Wanted!—Great Preachers

EDITOR, THE MINISTRY:

I read a book recently that I would like to recommend to our fellow ministers—*The Art of Illustrating Sermons*,\* by Dawson C. Bryan (Abingdon-Cokesbury Press, Nashville). If I had only read a book like that years ago, I might have been a better preacher.

I am ashamed of Adventist ministers sometimes. We have the greatest message in the world, and yet how few of us are great preachers. And the reason is that we are not great students. We are so busy with routine things that we do not take time to study. Dr. Bryan has a meaningful sentence on page 252 of his book: "If other parish work has been allowed to take too much time, preaching suffers, and more, the people, and the Kingdom suffer."

I appreciate deeply the efforts the editor of this paper has made to help us. Through the years you carried the torch practically alone. I am glad you have the stalwarts you have with you now in your work of editing THE MINISTRY. May God bless you all in your work for Him.

EARL R. REYNOLDS. [Minister,  
El Centro, California.]

\* An elective in the 1939 Ministerial Reading Course.

### Don't Prolong the Preliminaries

EDITOR, THE MINISTRY:

In many of our churches there is a tendency to prolong the preliminaries, such as announcements and formal exercises, to the extent that the one who is to speak is deprived of precious time to present his message to the people. The congregation becomes weary, and little children are restless. One feels it especially when he has invited some non-Adventist to hear a sermon, which has been previously announced, and the visitor has his mind distracted by these long announcements, and is not in the proper frame of mind to receive or enjoy the sermon.

Recently I was in a church where it had been announced that one of our missionaries from a very interesting field was to speak. Fifty minutes, by the clock, was consumed by opening exercises and announcements, which, if they had been planned and organized properly, could have been disposed of in fifteen or twenty minutes.

I have been told of an experience which occurred in one of our large institutional churches. The guest speaker for the day was the head of the theological department of one of our large colleges. He had been asked to

stop promptly at twelve o'clock. The preliminaries went on and on, and when the speaker was introduced it was five minutes to twelve. He explained to the audience that he had been asked to stop promptly at twelve; then he read his text, promised to preach his sermon the next time he visited them, and sat down.

If more visiting speakers would be as courageous as he was, perhaps this condition would be remedied or at least improved.

ROSE E. BOOSE. [Bible Instructor,  
Watsonville, California.]

## Witnessing Before Methodists

EDITOR, THE MINISTRY:

Recently I had the unusual privilege of being asked to give a résumé of the doctrines held by Seventh-day Adventists before a group of young people on a Sunday evening in the largest Methodist church in the greater Cleveland area. This church, which is located in Lakewood, Ohio, has a membership of more than four thousand, and is served by three ministers.

These young people, ranging in ages from twenty-three to thirty years of age, were very attentive and manifested genuine interest while I briefly explained why I am not only an Adventist, looking for the return of my Lord, but a *Seventh-day* Adventist, and as such keep holy the seventh day of the week as commanded by the Scriptures and observed by Christ, our example. This also afforded an excellent opportunity to correct the mistaken view many hold that Seventh-day Adventists preach the law without grace or the atoning blood of Christ.

At the close of my talk the young man in charge suggested that a question-and-answer service was in order, and immediately hands went up throughout the audience, indicating that they had questions to ask. The questions, asked without any trace of prejudice, but rather of frank interest, dealt with points regarding the second coming, Sabbath observance, law and grace, and the health principles of Seventh-day Adventists.

After expressing thanks for the information given, the one in charge made this remark: "We have learned a great deal this evening about Seventh-day Adventists, and we have certainly learned much about the Bible also."

After the service was concluded several of these young folks told me of contacts they had made with Seventh-day Adventists. One young man spoke of his personal acquaintance with Elder Tucker and his Quiet Hour radio program. Another had attended Elder Boothby's lectures in Washington, D.C., and had been a patient at the Washington Sanitarium.

Just prior to this occasion we had concluded a series of evangelistic meetings in Lakewood, and as a result sixteen souls were baptized and others are preparing for baptism. It is evident

that these meetings have been blessed of God in serving to break down some of the prejudice in conservative Lakewood. It is hoped that through these contacts many will be impressed that Seventh-day Adventists have the saving truths for these times.

E. H. LEHNHOFF. [Pastor,  
Lakewood, Ohio.]

## Reflections on College Training

EDITOR, THE MINISTRY:

Recently my husband and I have been initiated into the art of giving Bible studies. He is a part-time pastor of a sizeable district. Here the towns are small, far apart, and Seventh-day Adventist churches are few and far between. For some time we have visited interested people in many towns in our area. Interest has been aroused in various ways, but now we must help this interest to grow. The only answer is giving Bible studies in homes of the interested people in the various towns. (We are using a filmstrip projector.) Evangelistic efforts are not held in such small places. Distances would often prevent people from attending one of our churches. Though several have completed Bible correspondence lessons, that is not enough to convince them of our message. It requires personal contact.

We are finding the Bible work indeed thrilling! "Thrilling" inadequately describes the satisfaction derived from doing personal work. We keep asking ourselves two questions: "Why haven't we tried this before?" and, "Why isn't more emphasis placed on personal work in college?" We both realize that there is much that we do not know. Feeling our lack, we read and study the material we now have available, such as the new book *The Bible Instructor*, and then prepare as best we can, pray, and work with these interested people.

We both received practical, systematic training to be colporteurs, and here we learned something about dealing with people while canvassing. My husband, through the ministerial course, received excellent training along these lines. Of course, I too took Bible courses in college, but I am out of step with him. Where I feel I lost out in college was in not receiving a practical, systematic training for winning souls through Bible studies.

I now feel that I would very much like to retrace my college days. I would then enroll in a Bible instructor's course. Every young woman planning to be a minister's wife should be prepared to do Bible work. We have several helpful church members here who, with their limited training, are regularly giving Bible studies. They say that the opportunities for teaching our message are unlimited. We are finding that as we follow up this interest there are more people to study with than we can possibly handle.

MRS. MORTEN JUBERG,  
Powell, Wyoming.

## Baptizing in Cold Water

OCCASIONALLY some of us have to do our baptizing in a river or lake where the water is very cold. To remain in such icy water very long is difficult, especially for those who are getting along in years, and those who are not in the best of health.

For those who do not have the regular rubber breeches manufactured for this purpose, I suggest that they have a pair of waterproof pants made of plastic material, such as is used for shower curtains. This material can be made into pajamalike pants with a high waistline, and with no openings except at the top, and the bottom of each leg, with a drawstring at the top and at the bottom of each leg. This material can be sewed like cloth, and very little if any water will seep in at the seams. Put this garment on over heavy underwear, tie the drawstrings snugly around each ankle and the chest, then dress as customary.

This material is so light, it will not change one's appearance, and will not be seen at all. But it will keep one perfectly dry and from chilling. When not in use these pants can be folded and put away in a small space. They are very inexpensive, and quite easy to make. If desired, the bottom of each leg could be made with an extension for the feet, and thus keep the feet dry also.

I have a pair of these waterproof pants which I have used twice now in very cold water. They give me perfect satisfaction. With such protection, one can stay in icy water a long time without discomfort.

EVERETT E. BEDDOE. [Pastor,  
Redding, California.]



### Be Still!

By LOUISE C. KLEUSER

Seek thee, my soul, a sure retreat,  
Where thou canst think and pray;  
The hurried mode of modern life,  
Is not the godly way!

Souls cannot grow in jargon, haste,  
God calmly bids, Be still!  
He speaks to thee in quietude,  
There thou shalt hear His will!



❧ NEVER weary the hearers by long discourses. This is not wise. For many years I have been laboring on this point, seeking to have our brethren sermonize less, and devote their time and strength to making important points of truth plain, for every point will be assailed by our opponents. Everyone connected with the work should keep fresh ideas; . . . and by tact and foresight bring all that is possible into your work to interest your hearers.—*Evangelism*, p. 178.

*The Ministry*, September, 1950

## Death of Dr. Leo Lehmann

DR. LEO H. LEHMANN, director of Christ's Mission, Inc., and editor of the *Converted Catholic Magazine*, passed away suddenly on Monday, June 19, from a heart ailment.

Ten years ago Dr. Lehmann was called to take the helm of the mission and the magazine, which, under his able administration, achieved a place of recognized authority in reporting and interpreting the program of the Roman Catholic Church as it affects the separation of church and state and the preservation of democratic principles and institutions in America.

Dr. Lehmann brought to this task unique qualifications. He was born in Ireland on December 6, 1895, where he received his preliminary training for the priesthood. In 1921, after four years of study at the international seminary de Propaganda Fide, in Rome, he was ordained in St. John Lateran. His first appointment took him to Cape Town, South Africa, and in 1927 he was transferred to the United States.

While in Africa, Dr. Lehmann was called to Rome to participate in negotiations in connection with a case against the Jesuits. Here he acquired an insight into Catholic intrigue that raised questions and doubts which later experiences were to increase until he became thoroughly disillusioned. In 1929 he resigned the priesthood. He was later soundly converted, and began to equip himself for the unique ministry to which he was called in 1940, when he became identified with Christ's Mission and the *Converted Catholic Magazine*, published in New York City.

Recognizing the keenness of Dr. Lehmann's mind and the importance of his writings, the Roman Catholic hierarchy never ceased to attempt to draw him back into the Roman Catholic fold. His objectivity and fairness in dealing with the Catholic issue have commanded the respect of his adversaries. Under his direction Christ's Mission has been the means of leading many ex-priests to a personal knowledge and acceptance of Jesus Christ as Lord and Saviour, and has helped them through the difficult period of reorientation of their lives. Many, through the mission's assistance, have been retrained for the Protestant ministry. And several have been retrained on the mission's extension staff, and have traveled to all parts of the country in response to the growing demand of Protestant churches for enlightenment on the Catholic issue.

Dr. Lehmann is survived by his wife, Margaret, and two sons. An impressive memorial service was held at the Baptist Temple in Brooklyn on June 22, at which a great number of his friends and admirers gathered to pay tribute to his faithful labors in his Lord's service.

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# THE PULPIT AND THE STUDY

*Biblical Exposition and Homiletic Helps*

## Christ's Triumph Over the Nations

(Sermon Outline)

By ROBERT H. PIERSON, *President,  
Southern Asia Division*

### I. INTRODUCTION.

The revelation of *Jesus Christ*. Rev. 1:1.  
Blessed is he that readeth. Rev. 1:3.

### II. CHRIST IN REVELATION 19.

1. Description of One on white horse.  
Verses 11-16.

2. Marks of identification.

a. "Faithful and True." Verse 11.

(1) Jesus is the faithful witness according to His own testimony.  
Rev. 1:5.

(2) Greek—*Pistos*, or trustworthy.

(a) Faithfully fulfilling promise to disciples. John 14:1-3.

(b) Faithfully fulfilling promise to Thyatira church. Rev. 2:25.

(c) Faithfully fulfilling promise to Philadelphia church.  
Rev. 3:11.

b. "Eyes were as a flame of fire." Rev. 19:12. One like the *Son of man*. Rev. 1:14.

c. Name called "Word of God." Rev. 19:13. Jesus the "Word." John 1:1, 14.

d. "King of kings, and Lord of lords." Rev. 19:16.

(1) Paul describes Jesus at His coming. 1 Tim. 6:14, 15.

(2) Ancient custom to have title inscribed upon vesture.

(3) Mediatorial robes laid aside.

### III. OUTSTANDING FEATURES OF THE SCENE.

1. Seated upon white horse. Rev. 19:11.

a. Horse symbolic of war.

b. Triumphal entrance into Jerusalem on colt. Prince of Peace. Contrast. Matt. 21:6-8.

c. Same scene, Jesus seated upon white cloud. Rev. 14:14.

2. On His head many crowns. Rev. 19:12.

a. "Greek diadems"—not merely garlands of victory, royal crowns as King of kings.

b. Kingdoms of this world become kingdoms of our Lord and of His Christ. Rev. 11:15.

Queen Victoria—"I wish Jesus would come in my day. I would so love to lay my crown at His feet."

c. Crown of thorns before Pilate. Matt. 27:28, 29.

(*The Desire of Ages*, page 739, describes contrast.)

3. Vesture dipped in blood. Rev. 19:13.

a. The prophet's picture. Isa. 63:1-3.

b. "His blood be on us." Matt. 27:25.

c. "They also which pierced him." Rev. 1:7.

(See *The Great Controversy*, pages 643, 644 for vivid description.)

4. Armies with Him. Rev. 19:14.

Battle of God Almighty. His coming interrupts Armageddon. Rev. 16:14.

### IV. "BEHOLD HE COMETH!"

(Description of His coming. *The Great Controversy*, pp. 640-642.)

1. Sign, little cloud. Matt. 24:30.

2. Armies in heaven followed Him. Rev. 19:14.

3. Glory covered the heavens. Hab. 3:3, 4.

4. Faces turned into paleness. Jer. 30:6.

5. Heart melteth, knees smite together, faces gather darkness. Nahum 2:10.

6. "Our God shall come"; "very tempestuous round about him." Ps. 50:3, 4.

7. Righteous rejoice. Isa. 25:9.

8. Righteous dead raised. 1 Thess. 4:15-17.

9. Wicked slain. 2 Thess. 2:8.

### V. THE AFTERMATH OF ARMAGEDDON.

1. Supper of great God described. Rev. 19:17, 18.

2. Wicked call for rocks to fall. Rev. 6:14-16; Luke 23:30.

### VI. APPEAL.

1. Marriage supper of the Lamb to which all are invited. Rev. 19:9.

2. Supper of the great God. Rev. 19:17, 18.

3. Prepare to meet thy God. Amos 4:12.

## Order of Worship Service

ON A recent visit to Atlantic Union College we noticed a form prepared by Taylor G. Bunch, pastor of the college and community church and instructor at the college, describing his order of worship service. We reprint it here, not so much as a suggested order of service, but as an excellent idea in rostrum organization. Please note the detailed explanation, which would leave no visiting worker in doubt as to

the procedure, and would also aid in fully organizing lay officers in their responsibility for the Sabbath service.

One feature that impressed us was the order of march to be filled in at the top of the form, thus eliminating last-minute arrangement and confusion in the prayer room. We thought that the Spirit of prophecy quotation on prayer might be a good reminder in some instances as well.

It will be noticed that there is no provision made for announcements, because this congregation uses the printed church bulletin, but if any last-minute change needs to be made or explained, this is cared for before the offering is taken. Naturally each worker would want to adjust this form to fit his need, but we believe the idea of including the details of organization as well as the order of service to be helpful.

G. E. V.

### ORDER OF SERVICE

ENTER ROSTRUM AS FOLLOWS

- 1 \_\_\_\_\_
- 2 \_\_\_\_\_
- 3 \_\_\_\_\_
- 4 \_\_\_\_\_

Prelude \_\_\_\_\_ The Organist

The Lord is in His holy temple  
The Lord is in His holy temple  
Let all the earth keep silence  
Let all the earth keep silence before Him  
Keep silence, Keep silence, Before Him

ENTER HERE—REMAIN STANDING

Doxology \_\_\_\_\_ "Praise God"  
Invocation \_\_\_\_\_  
Hymn No. \_\_\_\_\_ Congregation  
Prayer \_\_\_\_\_

"One or two minutes is long enough  
for any ordinary prayer."—2T 581.

Offertory Prayer \_\_\_\_\_  
Music Selection \_\_\_\_\_  
Sermon \_\_\_\_\_  
Hymn No. \_\_\_\_\_ Congregation  
Benediction \_\_\_\_\_

Leave rostrum during choral amen.

Postlude \_\_\_\_\_ The Organist

### Metal Tabernacle

(Continued from page 19)

who would set it up as a machine shop or use it for a gymnasium.

The attractive, modern-design front, with a lighted, moveable-letter sign, has been a matter of favorable comment. A group of ministers of another denomination, passing through en route to a convention, stopped to make drawings of it for presentation to their people. We believe the tabernacle has helped immeasurably in promoting good will for the cause here.

*The Ministry, September, 1950*

### Augustinian Friar in Portugal During Reformation

THE Augustine friar Valentine da Luz, of the Lisbon Monastery, was called before the Holy Office in 1561 to answer to charges of heresy. The Reformation was well under way in Europe, and it is evident that, regardless of precautions to keep the great light of truth of Central Europe out of Roman Catholic Portugal, some of the beams of light got past the frontiers. Youthful Damião de Goes, court chronicler and ambassador at large, had visited Northern Europe in the early days of the Reformation. He is known to have had personal contacts with Luther, Melancthon, and Erasmus, according to the faithfully kept, handwritten records of the Holy Office. He admitted during his trial, covering many years, that he had also received many personal letters from these Reformers as well as some "books written by Erasmus." That this man was faithful in spreading the gospel in Portugal is attested by records personally examined in the library of the Torre de Tombo, Lisbon.

Friar Valentine, of the aforementioned monastery, had evidently been in contact with the court official Goes, or at least he had read the books of Erasmus, because his trial was going on at about the same time that Goes was writing. When questioned he answered, "If all the priests preached the gospel as did Erasmus, it would be better." After days in the dungeon he was again asked whether he would quit preaching the gospel in his monastery, to which he replied: "I can never quit preaching the gospel truth. . . . The indulgences of the Pope are unscriptural. . . . The doctrine of purgatory cannot be found in the Scriptures."

After a long period of time he was again called to answer searching questions. The final record says that the courageous friar was given his sentence, at which time it was also said, "He preached the heresies of the reformers and opened the door for the slow poison of Luther to enter the church." Time and again he was admonished to recant, but he was declared obstinate to the last, and was finally turned over to the secular authorities for "severe punishment and quick judgment." (Process 8352, Torre de Tombo, Lisbon.)

Had he lived, he might have done, as an Augustinian friar in Portugal, the work that Luther did in Germany. As it was, he was a faithful witness to the last.

E. P. MANSELL. [Director, Munguluni Mission, Portuguese, East Africa.]



CATHOLIC INCREASES.—According to the official Roman Catholic directory for 1950, just issued, the church gained 1,047,798 new members during the past year. The number of converts, based on adult baptisms, was listed as 119,173.—*Christian Century*, June 21.

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## The Minister's Wife

*Her Vital Partnership in Service*

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### The Lady of the Parsonage

WHEN a woman marries a minister, she acquires not only a husband but, in most cases, a congregation. Before long, she finds she's wife, mother, diplomat, organizer, psychologist and pillar all rolled into one.

The wife of one Episcopalian minister moved into the rectory on a Tuesday. On Thursday afternoon she found herself at the weekly meeting of the church sewing and knitting club. She could neither sew nor knit. "For eight years I did nothing except develop a complex," she said.

Obviously, it was almost as important to train the minister's wife as the minister himself. Last week Capital University (American Lutheran), Columbus, Ohio, was well into the first semester of a course designed to give her just the basic training she needed.

The students themselves—some 40 attractive wives and fiancées of the seminary students—were responsible for starting the class. It resulted from discussions at meetings of the Married Seminarians' Club (45 of Capital's seminary students have wives). The women took their idea to school officials, who liked it, and the precedent-setting course began. It is the first class for women in the Seminary's 100-year history.

Classes are held Thursday evenings, formally cover three subjects. Dr. Edward C. Fendt, dean of the seminary, teaches Christian doctrine and ethics; Dr. Harold L. Yochum, president of Capital, offers church management; and Prof. G. H. Doermann handles religious education. After the lecture, students open fire during a question period. . . .

Originally the course was to have ended when the young ladies ran out of questions, according to Dean Fendt. "But they have more questions than ever now, and we've only scratched the surface." Recently, the course was extended to two semesters.

Emphasizing the importance of a minister's wife's being well informed on Christian doctrine, Dean Fendt says: "She must be prepared to counsel troubled persons. It is the wife who usually answers the doorbell and telephone. Many of the people calling will be seeking advice and the minister may not be available. The wife must deal with them."

Patient, long-suffering ministers' wives are usually the last to point out that the ministry is the only profession where the wife has to take the husband's job too. In addition to managing her own household and raising her children

to be models for the congregation, she must be a leader in church auxiliary affairs, charity and social work. She must be ready to take over a Sunday school class on short notice.

Unlike women of the congregation, the minister's wife can be a part of no church clique. She must know, letter-perfect, the workings and organization of the church, be sympathetic with her husband's overload of work. She must have the tact necessary to settle petty disagreements among parishioners. Adds Dean Fendt, a bachelor himself: "A good minister will always take advice from his wife."—*Pathfinder*, April 19, 1950.

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## Minister in the Making

*Plans and Methods for Theological Students*

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### An Ordination Welcome \*

By the late F. C. GILBERT

YOUR brethren have seen fit to set you apart to the gospel ministry. It becomes my pleasant duty and happy privilege to welcome you to this holy fellowship and divine calling.

I welcome you first of all to its *labors and duties*. The minister of Christ is required even by his ordinary duties to make more speeches than a lawyer, more visits than a doctor, to do more studying than a college professor, to write more copy than an editor, and to lose more sleep because of irregular hours than a trained nurse.

I welcome you to the *dangers* of the Christian ministry. No man lives more dangerously than does the minister. He is a man constantly surrounded by perils. Pitfalls and snares are prepared for him on every side. The principalities and powers of evil pursue him as they pursue no other. His life is one of high adventure for God, and it lacks no thrills to which men are susceptible. Of all men on earth, the minister needs most to be constantly on guard against the enemies of his soul and of his mission.

I welcome you to the *constant spiritual development* of the ministry. In the life and experience of the minister of God all the graces of the Spirit are to be exemplified. If he is to be indeed an example to the flock, he must experience all that the gospel is able to accomplish for those who yield wholly to its gracious influence. A minister of the gospel should be the most complete demonstration and example of what grace can accomplish in human lives. Certainly he must never permit himself to lapse into a condition of self-satisfaction. There must be in his heart a continuous dissatisfaction with

\* A welcome to the ministry extended at an ordination service.

himself, together with a determination to become day by day increasingly like his Lord and increasingly efficient in handling the affairs of his great commission.

I welcome you to the *power* of the ministry. In the Christian ministry there is a power inexplicable to its enemies. And that power has been constant and unfailing over a period of nineteen hundred years. It has bound the members of this fellowship together by forces beyond the power of the human mind to estimate. It has laid upon the brotherhood of Christ's ministers obligations which have been paramount to every earthly obligation. A bond more potent than any ties of blood, than any of the charms of pleasure, than the authority of kings, than any and all motives, from the highest to the lowest, that sway the minds of men, has controlled them.

I welcome you to the *sacrifices* of the ministry. Through all these nineteen centuries there have been members of this mysterious brotherhood of the Christian ministry who have put aside every earthly ambition, and suppressed every appetite, desire, passion, and hope that has been contrary to the mystic influence that has swayed their souls. Entrance into this ministry demands that you yield your dearest ambitions and highest hopes, and go forth as strangers in unknown lands, if God's Spirit indicates that to be His will. You may be separated from fellowships and associations in which you have found the keenest delight. You may be sent far from home across the seas; called upon to traverse desert and waste places of the earth, your feet pressing the sands of many shores, finding your homes in far-off islands, or climbing Alpine and Andean heights; asked to make your dwelling among savages and cannibals. You may be called out from homes of ease and plenty to endure hardship, poverty, and toil. You must have courage to brave the cold of the Arctic Circle and the burning heat of the tropics. You must be prepared cheerfully to endure hunger, thirst, reproach, and every kind of hardship, and with a smile and song to suffer scourging, chains, imprisonment, and death itself.

I welcome you to the *fellowship* of this ministry. Nineteen centuries ago a divine Man entirely without wealth or prestige, a poverty-stricken, despised Jew, laboring with His hands in a carpenter shop, a person whose very existence is doubted, whose authority is denied, whose very birth is discredited, and who went to His ignominious death as a malefactor, a Man who promised poverty to His followers, who offered suffering and death, who foretold reproach, and made the loss of all things one of the conditions of fellowship with Him, stood on a slope of the Mount of Olives, and spoke to a few poor fishermen and lowly toilers, and seriously gave utterance to amazing words. He said: "All power is given unto me in heaven

and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world.

It is this word, spoken so many centuries ago by an obscure Jew to a little group of laboring men, that is the warrant, the obligation, and the marching orders of this mighty brotherhood of the Christian ministry. It has held them steady in their allegiance, true to their loyalty, devoted to their Master's service. To doubters, to scoffers, to deniers, both in and out of the church, it is the word of a dead Jew who has not been seen for nearly two thousand years. To them it is an idle tale, a dream, a fancy. *But that word has power today.* Tens of thousands of men who never saw that Leader and who never heard His audible voice are ready now to risk life itself to carry out that word. No monarch ever lived on earth who had a sway so wide, so grand, so glorious, as that of the despised Nazarene. The conquerors of history, while they lived, wielded mighty power and influenced myriads of men. But they are dead. And their power and influence are ended. But Jesus, the great Leader of the Christian ministry, the Chief Shepherd of the church, is not dead. He is the living Christ. And He is alive forevermore. And it is to the fellowship and brotherhood of this glorious ministry of which He is head that I welcome you today.

I welcome you to the *joys* of the ministry. There is no other joy that earth can give, no other satisfaction that life can produce, so deep, so pure, so far reaching, so eternal, as to be an instrument in the hand of God to save a sinner from eternal death. God has honored you greatly by calling you apart from men to serve Him alone in the greatest work ever committed to mortals.

As you go forth from this service of ordination to engage in God's work in this field in which you have been placed, be assured that the prayers and brotherly good wishes of these, your associates in this goodly fellowship, will be with you, as well as those of this great concourse of God's people. We welcome you to this high and noble calling, and wish you the fullest success in winning lost souls to your divine Lord and Master.



CATHOLIC SCHOOLS.—Continuing their growth, the Catholic schools and colleges of the United States will have a record enrollment of 3,500,000 students when the new academic year opens this fall. The greatest gains have been made on the secondary and higher education level. Plans are underway for a huge building program estimated to cost \$250,000,000 over the next 5 years to meet the demands upon the Catholic educational system. What will be the ultimate outcome of this attempt to parallel the public school system of the United States in years to come?—*Watchman-Examiner*, July 6.

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## Bible Instructor Council

*Methods, Experiences, and Problems*

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### DON'TS FOR PERSONAL WORKERS.—

Don't become too busy with material things so that you will be cheated out of time in speaking to sinners. Do not feel failures. Do your best and let the responsibility rest with the sinner. Our responsibility is to present Christ. It is the Holy Spirit's office work to convict the sinner and to quicken the Word of God. The Bible does not say, "Be thou successful, but it says, "Be thou faithful." Do not become discouraged. Christ did not win all who came to Him, or to whom He preached. The people at Nazareth turned against Him, and the rich young ruler went away sorrowful.

Don't debate or argue with a sinner. He is not won that way. Rather witness to him. Don't allow yourself to be side-tracked by a question being asked which deals with non-essentials. Don't lead off or allow yourself to be led off on denominationalism. Don't ask many questions which require "no" for an answer. Don't use high pressure methods. Don't get angry or show irritation. This is wrong. Witness for Christ and testify. Sometimes the person you deal with will try a worker. Present Christ and let Him produce conviction.

Don't give up if you do not succeed. Pray for that case and follow it up in the near future. Don't answer every question that you are asked. Don't begin by saying, "Why don't you join the church?" Don't be side-tracked into a social visit. Don't talk about the church at first, but talk Christ. Don't become discouraged if you don't win your first applicant. You will win some one eventually if you keep at the task.—JOSHUA STAUFFER in *Gospel Minister*, Feb. 24.

**DO'S FOR SOUL WINNERS.**—It has been said, "A hint to the wise is sufficient." Discipline yourself into soul winning. Gladly assume a responsibility, then do your duty before God and sinners. Witness for Christ at every opportunity. Pray daily to win souls. Linger much at the feet of Jesus and learn from Him. Imbibe of His spirit, love and compassion. Pray that the Lord of the harvest will send laborers into the harvest field. To be able to do this honestly, one must be willing to go himself. Look upon the whitened harvest fields. Visualize a world perishing without the gospel. Have a prayer list of the names of sinners. Pray for them daily. Be much in touch with God before you approach a soul. Pray for self first, then for the person you seek to contact. Ask God to prepare you so you may be able to present Christ intelligently to him, and that the Lord will prepare the other person to be responsive to the gospel. Arrange to meet the

other person when and where he may be alone, where you may deal without embarrassment or interruption to either.

Be friendly and kind in spirit. Draw attention to Christ and not to yourself. Be hopeful and joyful. Ignore the indifference of those with whom you deal. You can well afford to lose nine cases to win one. Be sensitive to the leadings of the Spirit. Recognize the Holy Spirit and that He watches over the time element in bringing two souls together. Get seekers to say "yes." Ask questions which require "yes" for an answer. Secure a final yes, which is to accept Christ. Always take your Bible or New Testament with you. Also a good supply of tracts.—JOSHUA STAUFFER in *Gospel Minister*, Feb. 24.

### Outlines for Bible Studies

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Pilate asked Jesus, "What is truth?" It is to be found in the hearts of millions of longing souls today. Can those who desire the truth be sure of finding it? John 18:38. Truth definitely assured to those who seek. John 8:32.

Seeker guided into truth by Spirit. John 16:13.

Cost of truth is high. A treasure not to be parted with. Prov. 23:23.

Its possession is a cause for rejoicing. I Cor. 13:6.

### II. PLACE WHERE TRUTH IS FOUND.

#### 1. In Christ.

a. Truth is in Jesus. Eph. 4:21.

b. To find Him is to find truth. John 14:6.

c. He is the Rock—a God of truth. Deut. 32:4.

#### 2. In His Word.

a. Thy Word is truth. John 17:17.

b. True from beginning to end. Ps. 119:160.

#### 3. In His Commandments.

a. Thy law is truth. Ps. 119:142.

b. All His commandments are truth. Ps. 119:151.

### III. CONSEQUENCES OF OBEYING OR REJECTING TRUTH.

1. Glorious reward in store for those who keep truth. Isa. 26:2.

2. Sorrowful end of those who disobey. Rom. 2:8, 9.

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**INFIRMITIES OF OLD AGE.**—There is a difference between infirmities and inconsistencies. We will readily admit that we have certain infirmities, but it is hard to confess to inconsistencies. Many times the former leads to the latter, just as faults become sins when we defend, rather than deplore them. Let us notice a few infirmities.

1. Being careless in eating and soiling the linen at the table.

2. Being untidy in dress. It does not cost much to keep clean teeth, finger nails, and collars. Spots on clothes and run-over heels should not appear.

3. Being queer about little things, such as sitting in a certain corner, or having a certain cup or place at the table.

4. Being too talkative and especially drawing attention to self, where you have been and what you have done. "Let another man praise thee and not thine own mouth."

5. Being stingy! In early life it was necessary to practice strict economy and this became a habit. But now it is sad to see the same person go underfed, with shabby clothes, and give less to worthy causes than he should. He is soon to pass away and leave his hard-earned money to ungodly relatives and dishonest lawyers. What a pity!

6. Being easily frustrated! We read about a "grasshopper being a burden." The inference is that trifles annoy and loom up as mountains. It may be a small thing that could be disposed of in a few minutes, but suddenly it assumes proportions beyond your ability. . . . Feverish haste does not help! Everything that comes is either sent or permitted by God. If sent, in due time you will see it was the best thing that could have happened. If permitted, He can rule and overrule, and in the end work it out for your good and His glory. "Rest in the Lord, wait patiently for Him."—E. E. SHELHAMER in the *Gospel Minister*.



## The Dollar and the Cent

A big silver dollar, and a little brown cent,  
Rolling along together, went  
Rolling along the smooth sidewalk,  
When the dollar remarked—for dollars can talk:

"You poor little cent, you cheap little mite,  
I'm bigger and more than twice as bright.  
I'm worth more than you a hundredfold,  
And written on me in letters bold,  
Is the motto drawn from the pious creed,  
'In God we trust,' which all can read."

"Yes, I know," said the cent, "I'm a cheap little mite,  
And I know I'm not big, nor good, nor bright.  
And yet," said the cent, with a meek little sigh,—  
"You don't go to church as often as I."

—Wall Street Journal.

**ARTISTRY!**—Recently I heard a master of the violin in concert. He is one of the ablest of the day. His sheer mastery of his instrument and of his audience, and his amazing artistry and the finesse of his performance, captivated us all. Every shade of feeling and effect was produced. Every grade of difficulty was compassed, including every type of technique. Behind it all lay years of exacting toil, patience, study, memorization, development, and perfection. It involved subservience to a great task. It was not simply a streak of genius on display. It was the climax of years of meticulous preparation and hard work. It was definitely earned. I fell to pondering over our great work of preaching. Are we ministers artists in our own field, masters of ministerial techniques? Are we outstanding expounders, teachers, pleaders, exhorters, evangelists of the Word? Have we mastered the intricacies of speech and diction, of logic and appeal, of voice and gesture, of basic knowledge of language, history, and a dozen related fields? We must do so if we are to be artists in our own right. Few seem willing to pay the price of mastership. Many seem content to remain mediocrities. True, not all can be pulpit giants; but all can learn to excel. Contentment with low standards and meager attainments is the curse of many a preacher. The sheer artistry of professionals in their fields should serve as a tremendous challenge and stimulus for us to strive for the highest perfection that we can attain in the greatest work in the world. L. E. F.

## Introducing the New Staff

(Continued from page 6)

am sincerely happy over the choices. These secretaries merit the full confidence of our worker body. I therefore commend them to you, confident that you will give them your full moral and tangible support.

So, members of the association throughout the world, it is a pleasure to introduce your new staff. It is really the old tried and true staff, continuing practically intact. The high ideals and clear objectives of the association's service to the field in recent years will be carried forward with greater vigor and more success than ever. New and larger plans will be introduced. Much is rightly to be expected, and, under God, much will be achieved. The greatest days of the association are clearly just ahead.

Members of the staff for 1950-54, I am sure that you will have the fullest confidence, prayers and moral support of your fellow workers everywhere. God bless you each and all. I pledge you my own prayers and full support, and call upon all workers to join in this pledge. So, farewell and Godspeed, associates in service!

July 15, 1950.

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**ILLITERACY IN R. C. COUNTRIES.**—Statistics on the percentages of illiteracy in Catholic and non-Catholic countries refute the Roman Catholic hierarchy's frequent boast that their educational system is superior to the public school systems in America and other democratic countries. Here are the figures:

Hierarchy-controlled Countries	Per cent of Illiteracy
Argentina	54.4
Brazil	85.2
Bolivia	82.9
Chile	49.9
Colombia	73.0
Mexico	70.7
Portugal	68.9
Spain	58.7
Non-Catholic Countries	Per cent of Illiteracy
United States	7.7
Canada	11.0
Australia	1.8
Holland	.8
England	1.8
Denmark	.2
Scotland	1.6
Sweden	.2

—Churchman, June 1.

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**MISSIONARY SPECIALISTS.**—Missionaries now being sent abroad by American and Canadian Protestant churches are more likely to be teachers and technicians than preachers or evangelists, more are college-trained than was formerly the case, and more are going to Japan, India and Latin America. These are some of the trends summarized in the latest over-all report on missionary personnel released yesterday by the Foreign Missions Conference. Of the 875 missionaries sent out in 1948, 545 were college graduates, as compared with 489 of those going out the previous year. The decrease in the number of missionaries ordained as ministers, and of evangelists, is ascribed to the growing tendency to turn leadership of new missionary churches over to native Christians, with the missionaries carrying on the technical jobs for which no local leaders are available. Greater emphasis is being placed on training new missionaries to speak fluently the language of the country in which they will work. All specialists are given basic training in interpreting the message of Christ.—*Christian Century*, June 7.

**BAPTISTS' NEW NAME.**—At its annual meeting, held this year in Boston, the Northern Baptist Convention changed its name to American Baptist Convention. In thus acting to remove a regional connotation from its title, the denomination recognized, without admitting that it did so, that the expansionist policy of the Southern Baptist Convention is forcing it also to think in national terms.—*Christian Century*, June 7.

**TELEVISION FILMS.**—The Protestant Film Commission has unveiled the first in a series of television films for local sponsorship. The production, "The Parable of the Good Samaritan," employs puppet figures created by Mabel Beaton, sculptress of Rye, N.Y.—*Christian Century*, June 14.

**PEABODY AWARD.**—A special citation to "The Greatest Story Ever Told," dramatic radio series sponsored over A.B.C. on Sundays by the Goodyear Tire & Rubber Co., was made this year in the annual Peabody Awards presentation, the most sought-after commendation in radio.—*Christian Century*, June 14.

**DUKHOBOR PROBLEM.**—The radical Dukhobor sect known as the Sons of Freedom has been creating serious difficulties for authorities in British Columbia. They have staged nude parades, burned property (including their own homes) and sabotaged railroad lines. . . . A source of concern to other religious groups in Canada is that the trouble made by this 2,000-member sect has given a bad name to all the Dukhobor communities. The 10,000 orthodox Dukhobors, known as the Spiritual Communities of Christ, have repeatedly protested the terrorism practiced by the Sons of Freedom.—*Christian Century*, June 14.

**WORLD COUNCIL CONCEPT.**—We live in a world in which the original confidence of the church that Christ is the true Lord of all is constantly challenged. Dare we maintain that Christ is Lord of this world of ours with its crying injustices, its suffering masses, its power politics, its unceasing conflicts, and its attempts at self-destruction? It is the Holy Spirit who enables us to believe that Jesus is Lord, and to hold this confidence firm and unshaken to the very end. In the power of the Spirit we believe and we must proclaim that Christ has borne and overcome all this sin and all this suffering, and that He reigns. Armed with that victorious certainty, the churches stand to combat the tides of hopelessness, defeatism, and indifference which threaten to undermine the life of the nations. For since Christ is King, we are sent out to bear fearless witness to Him and to serve the brethren in self-forgetting acts of charity and of justice, and in devoting ourselves to the healing of the nations.—Presidents of the World Council of Churches in *Zion's Herald*, May 17.

**LITERACY IN MEXICO.**—After five years of the campaign against illiteracy, in Mexico, more than



2,000,000 persons have learned to read and write. Campaign officials believe that in another ten years, illiteracy can be wiped out altogether.—*Churchman*, June 15.

**RELIGIOUS TV PICTURES.**—The Protestant Radio Commission, interdenominational agency, has just unveiled at a press screening at the Museum of Modern Art its first effort to produce for television a series of motion pictures which can be used by church groups in all parts of the country where television facilities exist. The three films now in production are "The Prodigal Son," "The Lost Sheep," and "The Ten Talents." Everett Parker, director of the commission, says "millions of children, as well as adults, will be seeing these ageless Bible stories, enacted by beautifully sculptured puppets, on their home television receivers soon."—*Presbyterian Tribune*, June.

**MODEL RESTAURANT.**—"You Are Invited to Say Grace at Our Tables," appears beneath a Scripture verse at the top of the menu cards of Mac's Sugar Bowl Cafe in Mount Vernon, Iowa. The menu also reads, "The Best in Foods—No Liquors."—*Pentecostal Herald*, quoted in *Gospel Minister*, June 15.

**AMERICAN BIBLE SOCIETY.**—A distribution of 8,822,880 copies of the Scriptures during 1949 was reported at the 134th annual meeting of the American Bible Society, which was held at the Bible House in New York City on Thursday, May 11th.

The distribution in this country amounted to 4,727,626 copies, and, according to Dr. Gilbert Darlington, treasurer of the society, was one of the largest in the society's history. The books were circulated in 85 different languages in the United States. . . .

Five new Scripture volumes were brought out by the

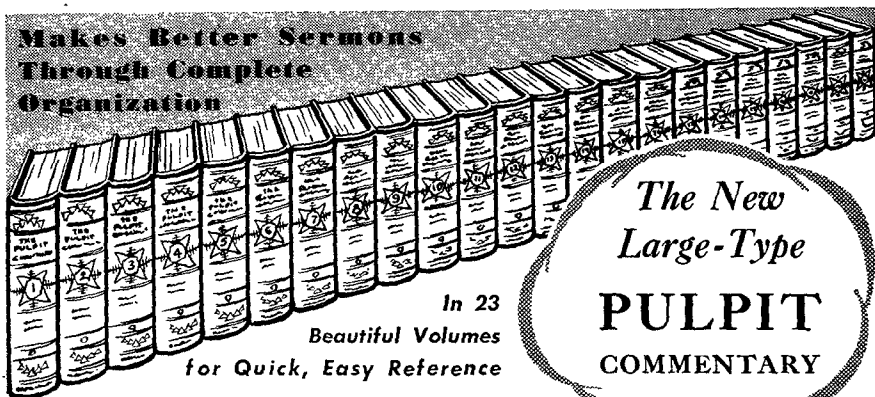
Bible Society during the year—first publication of Marshall Islands and English diglot volume; a Gospel in Nukuoro, for use on one of the Pacific Islands; Navaho and English diglot volume, in which the new orthography required by the Government was used, for the Indians in this country; a Malagasy Testament and Psalms for Madagascar and the Book of Acts for the Mazateco Indians in Mexico.

The worldwide shortage of Scriptures, reported last year, continues, Dr. Darlington concluded. The society has never been faced with such a demand as it faces today in the countries where it works outside of the United States. The advance of literacy, the general rise in living conditions including education, and the struggle for freedom among people still free, account for much of this.—*Zion's Herald*, June 14.

**CHRISTIANITY IN INDIA.**—India does not discriminate openly against its minorities as the sister-state of Pakistan does. There are two Christians on the national cabinet. A Christian is the governor of Bombay. From the beginning of her political freedom, the province of Madras has had an Indian Christian minister. There are Christians in the consular and diplomatic services too.

There is no evidence of wholesale religious persecution in India. But villages have a somewhat different story to tell from towns. A district superintendent of The Methodist Church was fined in an Indian state for having baptized some converts who had moved into the Christian fold out of free choice. In some areas, however, Christians are asked to come and start schools. Certain Indian states which were formerly closed to Christian missions are now throwing their doors open. It is highly desirable that such a privilege is not abused by irresponsible and irrational forms of Christian preaching.—*Zion's Herald*, June 7.

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¶ You need not feel that all the truth is to be spoken to unbelievers on any and every occasion. You should plan carefully what to say and what to leave unsaid. This is not practicing deception; it is to work as Paul worked. He says, "Being crafty, I caught you with guile." You must vary your labor, and not have one way which you think must be followed at all times and in all places. Your ways may seem to you a success, but if you used more tact, . . . you would have seen much more real results of your work.—*Evangelism*, pp. 125, 126.

## God Met With His People

(Continued from page 2)

nal in the months to come. There was the distinct "sound of a going." The shape of things to come was clearly discernible.

Moreover, there was marked unity in all these matters—no divisions, no strife for position, no conflicting emphasis. This council and conference will go down in our history as a heavenly sitting, when the appointed leaders took the lead and caused Israel to know what to do.

Marked unanimity also characterized the work of the nominating committee, and an able corps of leaders was nominated and elected. Large plans were laid, and great things are rightly to be expected. God is now counting on every worker in this cause to do his duty energetically, aggressively, and cooperatively, and under the full impulse of the Holy Spirit. Time is waxing dreadfully late. This is no time for triflers, faddists, or fumbler. God expects skill of His workmen and a marked increase of fruit from their labors. Everyone, then, forward together!

L. E. F.

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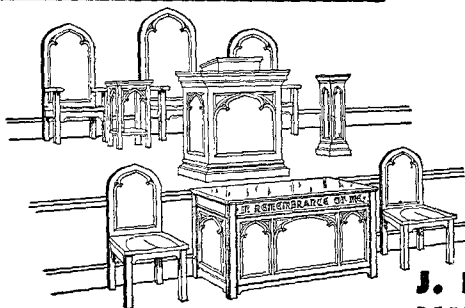
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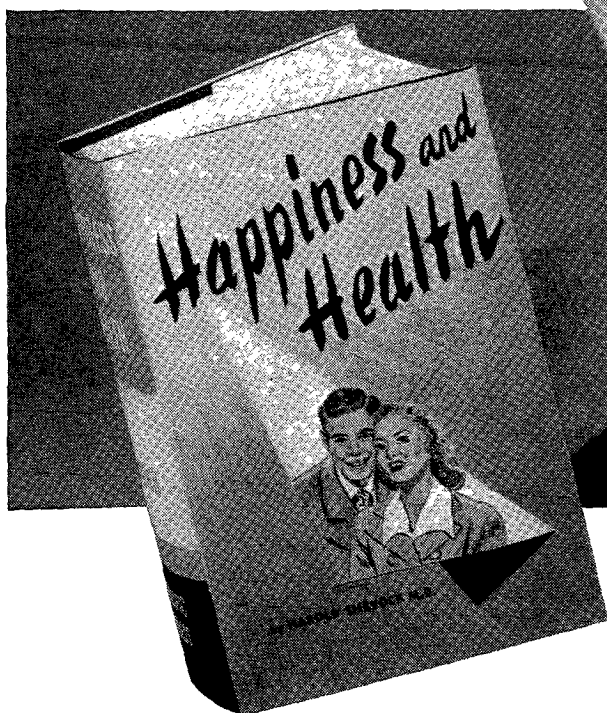


# HAPPINESS and HEALTH

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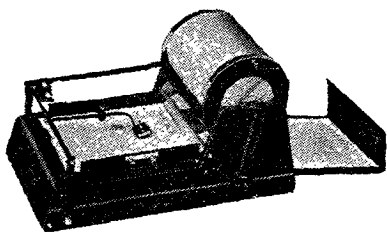
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## Printed Report to Follow

(Continued from page 2)

ment. This will include action photos of the various speakers, panels, and demonstrations, the platform and audience, and the evangelistic exhibits in Polk Hall "A," as well as the association booth or headquarters desk on the second floor of the auditorium. There will also be human-interest feature stories of each meeting, tersely told by special writers, giving the spirit, purpose, and obvious value of the various sessions. It will, of course, include the different addresses and panel discussions, recorded and revised, the music of the council, and its theme song and hymn.

In addition, it will report the four Bible instructor meetings held during the session, as well as the two association meetings held during the conference at the departmental hour. It will also reproduce, in an appendix, the five special documents distributed, together with the actions of the session concerning evangelism and revivalism.

All in all, this should constitute a book of marked inspiration, abiding help, and great historical value, portraying a conspicuous milestone in the onward march of the ministry of the Advent Movement.

## Prophetic Interpretation

(Continued from page 23)

we come to Joachim of Flores (died 1202) and his followers. We will next note Joachim.

(To be continued)

<sup>1</sup> Traugott Hahn, *Tyconius Studien in Studien zur Geschichte der Theologie und der Kirche*, vol. 6, part 2, p. 5.

<sup>2</sup> C. A. Scott, "Donatists," *Encyclopedia of Religion and Ethics*, vol. 4, p. 844.

<sup>3</sup> Augustine, *De doctrina Christiana*, vol. 3, pp. 30, 31 in Migne, *PL*, vol. 34, cols. 81, 82.

<sup>4</sup> Jerome and Gennadius, *Lives of Illustrious Men*, part 3, chap. 18 in *NPNF*, 2d series, vol. 3, p. 389.

<sup>5</sup> F. C. Burkitt, *The Book of Rules of Tyconius, in Text and Studies*, edited by J. Armitage Robinson, vol. 3, pp. xii-cxxi, and 1-114.

<sup>6</sup> Augustine, *op. cit.*, vol. 3, pp. 30-37, in Migne, *PL*, vol. 34, cols. 81-90.

<sup>7</sup> The oldest catalog of the library of the monastery of St. Gallen contains this item under no. 242: *Expositio tichonii donatistae in apocalypsim* vol. 1, *vetus*; compare with: G. Becker, *Catalogi bibliothecarum antiqui* (Bonn, 1885), p. 48 in art. "Tyconius," by J. Haussleiter in *Realencyklopädie für protestantische Theologie und Kirche* (3d ed.), vol. 20, p. 853.

<sup>8</sup> J. Haussleiter, "Die Kommentare des Victorinus, Tyconius und Hieronymus zur Apokalypse," in *Zeitschrift fuer kirchliche Wissenschaft und kirchliches Leben*, vol. 7, part 5, p. 245.

<sup>9</sup> Hahn, *op. cit.*, p. 3, and Migne, *PL*, 68, cols. 793-936.

<sup>10</sup> Bede in Migne, *PL*, 93, cols. 130-206.

<sup>11</sup> Haussleiter, *op. cit.*, p. 245.

<sup>12</sup> Burkitt, *op. cit.*, p. 1.

<sup>13</sup> *Ibid.*, p. 2.

<sup>14</sup> *Ibid.*, p. 10.



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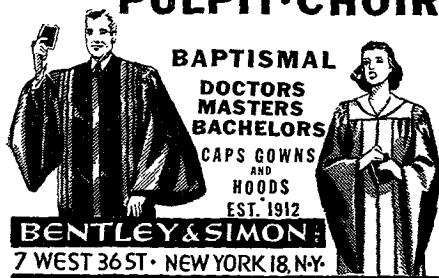
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<sup>15</sup> *Ibid.*, pp. 12-31.

<sup>16</sup> *Ibid.*, pp. 31-54; Hahn, *op. cit.*, p. 7.

<sup>17</sup> Burkitt, *op. cit.*, pp. 55-66; Hahn, *op. cit.*, p. 7.

<sup>18</sup> Alois Dempf, *Sacrum Imperium*, pp. 121, 122.

<sup>19</sup> Burkitt, *op. cit.*, pp. 66-70.

<sup>20</sup> *Ibid.*, pp. 70-85.

<sup>21</sup> Hahn, *op. cit.*, pp. 24, 25.

<sup>22</sup> W. Kamlah, *Apokalypse und Geschichtstheologie*, in *Historische Studien*, Heft 285, pp. 56, 58.

<sup>23</sup> Jerome and Gennadius, *Lives of Illustrious Men*, part 3, chap. 18, in *NPNF*, 2d series, vol. 3, p. 389.

<sup>24</sup> Hahn, *op. cit.*, p. 72.

<sup>25</sup> *Ibid.*, p. 73.

<sup>26</sup> *Ibid.*, p. 75.

<sup>27</sup> *Ibid.*, pp. 89, 90.

<sup>28</sup> *Ibid.*, p. 95.

✱ ✱ ✱

### Panel Discussions Helpful

(Continued from page 12)

panel discussion on Sunday night (reported in detail in the printed volume), on "Channeling All Church Departments Into Soul Winning," opened up tremendous new fields. Here were representatives from every major church department around a table discussing frankly how they could best coordinate their program into a common evangelistic advance. Such is surely the crying need! Surely the time has come to concentrate on the one great single objective of every feature of God's work! Here at last in the Ministerial Council an attempt was made to get these departments together, candidly and fully discussing their common aim! And such was the end result of each panel discussion.

Truly the contributions of these panels will be felt throughout our ranks, as we see before us the great new evangelistic advance.

✱ ✱ ✱

### Resolutions From the Conference

(Continued from page 10)

that these endeavors, wherever possible, be preceded by well-planned Bible correspondence course campaigns, radio evangelism, young people's "Share Your Faith" activities, literature distribution, home visitation, branch Sabbath schools, colporteur evangelism, health evangelism, the conducting of cooking schools and home nursing classes, and the holding of outdoor meetings.

f. That the division, union, and local conference, and mission field committees take the lead in planning their budgets so as to provide operating funds for evangelism.

3. That the various departments—Ministerial, Home Missionary, Sabbath School, Missionary Volunteer, Medical, Educational, Publishing, Temperance, Radio, Religious Liberty, and Press Bureau—along with the schools, sanitariums, food factories, and publishing houses, give special study to synchronizing their efforts, products, literature, and equipment to this united soul-winning advance.

4. That we appeal to our people to speed this forward evangelistic move by a faithful stewardship of the means which God has placed in their hands, and that our ministers educate our people in the payment of an accurate tithe, and counsel them to sell their surplus property and to prepare their wills and legacies so that now God's cause may have ample means to implement this worldwide soul-winning program.

## Evangelism in Metropolitan Centers of the World

WHEREAS, We believe that we have no time to lose, the end is near, and

WHEREAS, We have been told that we must plan to place in the cities "capable men who can present the third angel's message in a manner so forceful that it will strike home to the heart. Men who can do this, we cannot afford to gather in one place to do a work that others might do" (MS. 53, 1909); and

WHEREAS, We believe the time has come, and is long overdue, when definite plans should be put into operation to fulfill this inspired counsel and to realize the fulfillment of the promise that "servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven" (*The Great Controversy*, p. 612. Italics ours.);

We recommend, 1. That special evangelistic teams, consisting of at least an evangelist, a singing evangelist, and a personal worker, be organized for work in the larger cities of the world.

2. That union conferences be responsible for the organization and locating of these teams.

3. That each union conference study ways by which the necessary funds can be made available for evangelizing the cities in its territory.

4. That definite steps be taken in the union conferences of North America to organize and set in operation these evangelistic teams, and that a report be rendered at each Fall Council from each union in

North America as to what has been done in organizing these teams and a résumé of the results of the operations of the said teams.

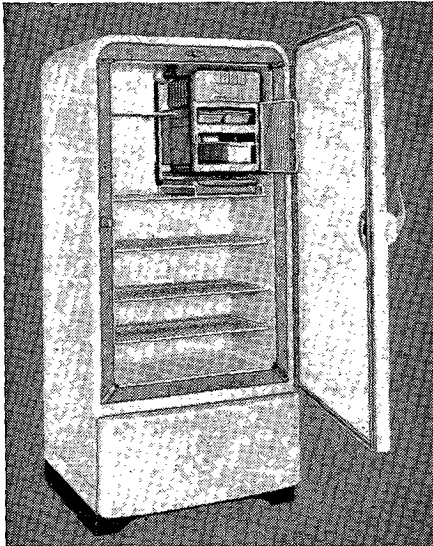
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## The Council in Retrospect

(Continued from page 5)

a dangerous silence upon vital truths and earnest counsel from the Lord which the world and the church need just now.

In the spirit of anxious humility we came from this Ministerial Council to remain bowed low before the throne of grace, asking continuously for divine wisdom, guidance, and grace that we may not miss the way in finding safe ground. We are convinced that our greatest hope and necessity before the opening providences of God in this hour is honest thinking and holy living. God has given us a little taste of the showers of His rich, empowering blessing and presence in the council and session just closed. Let us continue in earnest expectancy and godly fear to seek a closer walk with God and in our seeking to find Him in all His power, so that the work may quickly triumph.



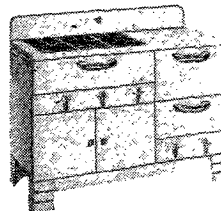
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## Farewell Message From Editor

(Continued from page 31)

placed in other hands for greater service than ever before. An abundance of good copy is likewise being turned over, sufficient to care for the next several issues. Broader plans and advance moves will be fostered through this journal, which will earnestly serve the field as heretofore, strongly supported by the new administration and continuing the same high principles and policies that have characterized the past.

There will be desirable changes in the style, emphasis, and format. That is well, and should be. In fact, such has for some time been contemplated by your long-time editor and his staff. Every journal needs periodically to be recast in format, lest it get into a rut and lose its effectiveness. New features that will create

new interests and meet growing needs should supplant older features that have successfully served their time. A new emphasis and force must match the new conditions and opportunities that confront us. These will be carefully studied and carried into effect soon, doubtless with the January issue, which is the logical time for such changes.

And so, members of the ministerial brotherhood, farewell as editor. I have been invited by the new staff to write to you periodically through these columns, which I shall gladly do. It has been a high honor and a distinct privilege to have served you now for over twenty-two years. Your support and encouragement throughout this period have been magnificent. And we have had good times together through these monthly visits—out to the ends of the earth.

And farewell, MINISTRY magazine! You are dear to my heart. This could not be otherwise after putting one's best into you for more than two decades—prayers and tears and toil, as well as mind and heart and soul. Success to you in days to come! Be unswervingly true to God, to the high principles of divine truth, to the mounting challenges of the hour, and to the high calling of a journal for the preachers of the supreme message of time and eternity. Farewell!

L. E. F.

August 4, 1950.

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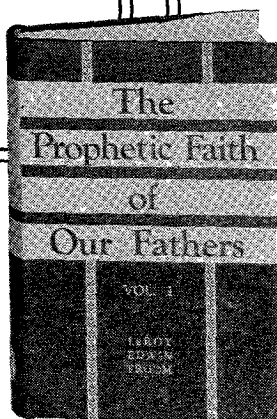
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**BUNGLING!**—Bungling on the part of a surgeon is most serious in its potential effect upon the patient. The loss of a life may result. But if the soul of the patient is right with God, eternal salvation is assured. We need not discuss here the question of the responsibility of the surgeon, but bungling on the part of a physician of souls is infinitely more grave, for bungling here may turn a soul away from God and truth and salvation, and result in eternal loss. How serious, then, is the responsibility. And how wisely we should work. How skillfully we should deal with the human soul that comes under our touch. God expects us to be master workmen in this most delicate of all professions. Good sense, good psychology, tact, skill, and sound judgment are all imperative. We need divine wisdom to know what to say and how to say it, and what *not* to say and when *not* to say it. Divine enlightenment is imperative, and is available for the seeking. Such wisdom comes from God, and should be most earnestly sought. He is both willing and anxious to bestow it. To seek this work of the Spirit should be our first concern. Bungling should be reduced to the minimum.

**RECOGNITION!**—Some men have made conspicuous contributions to this cause which are not always recognized and appreciated until the passage of time, and often the coming of death, gives perspective and brings out the real magnitude of their contributions to the church they serve. Uriah Smith on prophetic interpretation, John N. Andrews on the Sabbath, Arthur G. Daniells on organization, Milton E. Kern on work for youth, George McCready Price on creationism, and Harold M. S. Richards on radio preaching, are examples. There are various others, but these will illustrate. They were pioneers—pathfinders in their respective fields. They made conspicuous contributions to this movement, for which we are all debtors. All honor to these scholarly, hard-working men of God who toiled long and hard until success for God crowned their efforts. And now we have all entered into their labors. There might well be some way by which due but belated recognition and honor for distinguished service could be given, denominationally, to those sons who have been such a credit to the church they loved and served. We have often been more prone to criticize than to recognize and appreciate such efforts. This ought not so to be.

**OBSTRUCTIONISTS!**—Why don't critics devote their talents to constructive endeavors? Why don't they show us the way things should be done? Why don't they produce something so excellent, so superior, so ideal, that we will all be constrained to adopt it? After all, it doesn't take anywhere near the ability, the genius, or the brains to tear apart as to build. A well-constructed building can be demolished in a brief space of time. But most house wreckers could never construct a strong, symmetrical, and durable structure that was long in the building. Doesn't the role of chronic critic ever pall on its possessors? It is not good to develop a reputation for always being against everything, for being an obstructionist who must be passed and overruled before the procession can proceed. It is not good for a man's own soul. It makes him a fighter. He develops a reputation that must be maintained. And it is not good for the brethren, who know in advance that there will be a fight of wits and strategy, and that they will have to brace themselves for the ordeal, and only when it is over then move forward.

**SOUR!**—It is sad to see a man go sour in his advancing years. He becomes critical of everybody and everything. He is always on the off side of a question. Things have to be passed, and matters move forward, over his perpetual protest. All the brethren seem out of step. He wonders—often out loud—at their judgment, and their lack of understanding, and perhaps at their gullibility. His is the wise way and the sophisticated attitude. He expects to be overruled, but feels duty bound to protest. The preponderant weight of opinion and numbers, on the part of his experienced brethren, may usually be against him, but that is just so much the worse for them—"truth is usually on the side of the minority." He is the breeching of the horse-and-buggy days, or the brakes of this mechanized age. That attitude does, of course, get the spotlight, and affords opportunity for oratory. It creates a reputation that must be maintained. It affords an opportunity to match wisdom and wits with the brethren. But it never seems to occur to such an individual that perhaps something has gone wrong with his own approach, attitude, and viewpoint, which makes everything look so dark and dangerous. Perhaps it is well to have some such to help us to be careful and sure, and to test out our positions and supporting facts and reasons. But we could not stand too many of them. Such a role is not a happy one to fill.

L. E. F.