

The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

October, 1950

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Impressions From the G.C. Session

Veterans of the Advent Cause

THERE they sat, these noble workers in the Advent cause! What an inspiration to see them! Their silver hair crowned a golden life of long and distinguished service to the cause of God. At the General Conference in San Francisco they were signally honored and respected. Seated in a special section reserved for them, they deserved this distinction. One cannot view such a group of godly veterans without sensing an inward pride for these spiritual fathers and mothers. What a task they have bequeathed to us and how much we continue to need them! One cannot see them there without looking back and trying to visualize them in action during the days of their vigor and youth. No wonder devils trembled and fled as the Advent church moved forward under their leadership. Time—the relentless overlord of all men—has crept upon them. Their eyes may be dimming, but not their vision. Their hearts may be weaker now, but not their courage. Their steps may be slower, but their feet still press firmly on toward the kingdom. Their voices may be softer now than years ago, but there is still melody in their testimony, which challenges us all to prepare to see Jesus soon. It may be harder for their ears to catch the voices of men, but they hear more clearly than ever the voice of God! And what shall we say of many others in the army of the cross, those in the twilight of life who were not able to attend the session? They were with us though, after all. They joined us in spirit. They united their petitions with ours. Their great God heard their voices along with the others. Their sweet, tender, longing, mellowed prayers may have been perceptible only to the ear of God, but He included each of them in the prayers of His people at the great session. Yes, thank God for this heritage of veteran workers. M. K. E.

Reflections on San Francisco

LOOKING back on the General Conference, I am still conscious of having waited in long lines before being served at one of the city's excellent cafeterias. Before eating I bowed my head to ask the Lord's blessing on the food. Next to me a friendly businesswoman sought contact. "How long does your convention last?" she asked. Most of the conventions in our city seem to continue for just a few days, but you people have been with us more than a week."

After being informed when the session would end, my inquirer continued, "You must have much important business to attend to in your meetings." I replied that we were holding a

world conference, and our delegates had wide responsibilities. This impressed her with the importance of our gathering.

On a similar occasion an established resident of San Francisco remarked, "We keep observing you Adventists, and find that you are so friendly. There seems to be so much good will between you. From the newspaper stories we see that you are well united in your plans. That is the reason you are able to accomplish such a wonderful work in many countries." Making comments on the uncertainty of governing bodies and the disunity of statesmen, our observer said that she liked the spirit of Christian fellowship in our ranks.

"We will really miss you when you leave us in a few days," commented a friendly hotel maid. I had supplied her with a number of our attractive periodicals. She had made these serve double duty by first reading them and then taking them to a sick relative at a near-by hospital. "Believe me, if the world had many more such people, we might find different conditions," she continued. "God bless you in your good work," was her farewell benediction.

I sincerely believe that the many casual contacts made by our delegates and visitors to the city of San Francisco will continue to witness for a wholesome Adventism. The fact that we were attending to the business of God's kingdom was not lost in the impressions made by our stay there. Our strength, however, lies in the blessings of the Holy Spirit, a consciousness of our heaven-appointed, worldwide commission, and a wonderful message that draws our hearts together and unifies our actions.

L. C. K.

Women at the Conference

ON THE way to our Bible instructor meetings we had to brush shoulders with hundreds of women who were headed for other departmental meetings as well as our own meeting. Children and parents were receiving special instruction in adjoining halls. Our Bible instructors, who must constantly deal with families in their acceptance of our message, may rejoice that our organized work is so well balanced. Nothing was neglected at General Conference. This was more than a great visiting occasion, and although there was much of that around the globe, in the lobbies, and on the sidewalks around the auditorium, we were impressed by the large number of women who faithfully attended the meetings of the session, whether these stressed business, Bible instruction, or missions. The Sunday morning ministerial precouncil meeting by actual count had an attendance of more than 250 women. Our sisters were well in evidence at the special meetings for them, and were by the sides of their husbands at the general meetings. It was evident that the conference held their interest from start to finish.

L. C. K.



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Editor: ROY ALLAN ANDERSON

Associate Editors: WILLIAM H. BRANSON, LOUIS K. DICKSON, LOUISE C. KLEUSER,
MELVIN K. ECKENROTH, GEORGE E. VANDEMAN

Assistant Editor and Circulation Secretary: MABLE HINKHOUSE TOWERY

Public Evangelism Effective in Middle East

By NEAL C. WILSON, *President
of the Nile Union Mission*

EVANGELISM is ever to be the watchword of the church—yes, even in countries that are predominantly Moslem! The divine edict to *preach* the gospel remains unchanged. Members of the human family, whether young or old, are to be prepared for the heavenly kingdom through the “foolishness of preaching.”

During the past six years I have found it possible to conduct several evangelistic campaigns in the cities of Egypt, and to observe several other efforts in various parts of the Middle East. Many have felt, and perhaps still do, that public evangelism has little or no place in our work in the countries of the Middle East. They assert that it simply does not yield fruitage in souls saved. I am not of this group. My personal experience has led me to believe that our well-tried methods of evangelism, *properly adapted*, will play an ever increasing part in proclaiming the righteousness of Christ in every quarter of our globe. It is this message, we are told, that will bring ultimate triumph to the work. Realizing this, it should be our object to promote public evangelism in every place where it is at all possible to do so.

It is my firm conviction that now is our period of opportunity in the Middle East. Men are confused by the conflicting issues of world politics. Tremendous hatred has been stirred up everywhere over economic problems arising out of the greed and selfishness of man's natural heart. Religion has failed to bring any comfort or hope of better things ahead; hence the millions in these Bible lands are feverishly seeking after some satisfying explanation of, and solution for, the distressing problems that face our world. This is surely the time that we have waited for, and God's message to the Advent people is, “Go in and possess the land.” In order that MINISTRY readers might better understand the situation in the Middle East, I have sought through the following eight points

to touch briefly the most pertinent factors as related to evangelism.

1. ADVERTISING.—One of the most effective means of advertising is personal invitation either by telephone, letter, or visitation. Next to this we have found the newspapers of the most value in reaching the masses, especially where the campaign is being held in one of the larger cities. Editors are usually willing to accept advertisements for such meetings, although in a few cases they have objected and refused. We have also used some banners and posters, and these have worked quite effectively, particularly in the smaller towns. All radio stations are controlled by the government; hence there is no way at present to advertise through this medium. Handbills are probably the most widely used, but in the large cities they are of little real consequence in putting the news before the majority. Everything must be passed by the censorship office, and therefore one must be very guarded in what is said in these types of advertisements. Because of the fact that Islam is so dogmatic in the absolute authority and power and predestination of God, one dare not raise questions by advertising such titles as “Does God Hear and Answer Prayer?” “Is Heaven a Real Place?” “The Question God Cannot Answer.”

2. SUBJECTS.—We have found that it is wise to spend about the first two weeks on topics that will build up the confidence of the people in the sincerity of the message we have to present. Then we can begin with Daniel 2 and lead on to other prophecies and the second coming. Prophecy is something that appeals to Christians and Moslems alike in the Middle East—to the Christian because prophecy has never been explained to them by their own leaders; to the Moslem because they believe so much in prophets and yet have almost no prophecies in the Koran. Probably the two most difficult sub-

jects to present are the state of the dead and hell. Egypt was where Satan's great master deception of man's immortal soul was crystallized into a belief, some four thousand years ago, about the time the pyramids were built. This doctrine still pervades the whole religious atmosphere of these countries, and as a consequence, much of the power and blessing of the Holy Spirit is needed to make these important truths clear to the hearers.

3. PICTURES AND MUSIC.—Moslems, generally speaking, are very much opposed to the showing of pictures in a religious service; especially if in the pictures any person represents God or any heavenly being. Moslems are strongly against idolatry in any form. If you were to enter a mosque you would be struck by its simplicity and complete lack of all unnecessary objects.

Some Christians in these lands also react unfavorably to the use of pictures, for they think it makes the meeting like a theater. There seems to be little aversion to charts and diagrams, so we have used more illustrative material of this nature than we would ordinarily use in the States.

Music is a real problem. Aside from the Armenians the people of the Middle East simply do not have what we know as harmony and parts. Community or congregational singing is almost unknown. In churches and mosques alike most of the music is provided by one man, who chants in a rather weird minor key. We have found, however, that the majority of people greatly enjoy a good stirring gospel song service, and our biggest handicap in this connection is to find enthusiastic and capable singing evangelists. We are striving in this direction.

4. FINANCES.—Offerings are very poor, and the majority will not give more than about five cents at any one time. The largest total offering I remember receiving at any public meeting was about four Egyptian pounds, or twelve dollars, and this was from an audience of over five hundred. I have tried appeals, stories, and anecdotes, Bible examples, and although the people will always agree, they just do not respond in a tangible way. The difficulty lies in the fact that they believe so strongly in predestination that they will tell you that if it is God's will that you should stay and preach, God Himself will find a way. If it is not His will, why should they work against Him by giving a liberal offering.

The cost of renting a hall with chairs to seat 750 would be about twelve to fifteen dollars a night, excluding light and other miscellaneous equipment. Advertising in the newspaper costs from two dollars to four dollars a square inch. Three thousand handbills, of average size (14" x 11"), in two colors cost twenty-five dollars. We estimate the total cost of conducting a three-

month campaign, in a city four nights a week, at approximately fifteen hundred dollars.

5. PSYCHOLOGY OF PEOPLE.—The vast majority of thinking people admit that their religious faith is but a formal shell; that it will not endure the test of practical, everyday application in one's life, and that it has no true divine foundation. Realizing, therefore, that they need something better; but being fearful of the consequences in their family and social circles, they become very fanatical and prejudiced toward any new explanation of spiritual questions. The traditions of the past, and the great persecutions that Christians of the "orthodox" groups have suffered because of their faith, have caused them to feel that they are the true church of God, and that the persecution is but an evidence that God is purifying the dross from His church.

There is little use of trying to cover one's identity, since there is very little secrecy in the Middle East, except it be of something evil. If a man knows any good news, he should proclaim it from the housetop. Therefore the people think that if one makes the least endeavor to cover his identity, it is because he represents some organization that is not honorable, and he is therefore ashamed of it. The best way is tactfully and politely to let people know who you are and why you are preaching such a message.

6. PITFALLS.—One needs to be as wise as a serpent and as harmless as a dove. The etiquette of the people is such that they must show overwhelming politeness, even to enemies when they are face to face. Interpreted into our evangelistic endeavors, this means that no matter what truth you present, the people will nearly always agree, but without the least thought of sincerity. Visiting in the homes becomes a real pitfall, for it is so apt to become merely a social appointment. Many would invite you to visit them each week over a period of two or three years, and even listen to a Bible study each time, with absolutely no thought beyond that of passing the time and bettering themselves socially.

Many churches maintain a regular list of persons whom they sustain each month, the only requirement being that such persons attend church services, so that it will appear that the pastor has done a great job of increasing the membership. It is not difficult, therefore, to get an audience, but one must be careful not to be deceived by their apparent interest, else in the end he is certain to be greatly disappointed. The words of the Master strike one with great emphasis after living in the Middle East for a time: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

—Please turn to page 44

EVANGELISTIC OBJECTIVES AND TECHNIQUES

Devoted to Soul-Winning Plans, Problems, and Methods

Why People Become Adventists

(Report on a Questionnaire)

By FLOYD O. SANDERS, *President
of the Arkansas-Louisiana Conference*

THE question, "Why do people become Seventh-day Adventists?" was asked in one of those usual office round-table discussions. And from this, with the aid and suggestions of many men who have had experience in evangelism, a questionnaire was finally prepared with ten simple questions. All these questions were arranged so as to be answered by one word, as "yes" or "no," or else they were of the multiple-choice type.

At first the questionnaire, together with a letter of welcome into the church, was sent only to the newly baptized. But because of the interesting and helpful information received, the questionnaire was finally taken into a number of churches. With the aid of a few workers in other conferences, these questionnaires were finally received from churches scattered throughout ten States.

No attempt has been made to make an exhaustive survey, yet it has been apparent throughout the study that, with slight variations in percentages, certain facts have been evident at all times. Although it is recognized that 1,500 questionnaires are not sufficient to answer all questions, yet there are certain pertinent facts for soul winners.

It is said that an inexperienced hunter was one day hunting quail. New to the field, he was startled when a large bevy of quail whirled away into the distance. Where should he aim? On the spur of the moment he pulled the trigger and swung the gun hoping in this way to kill as many as possible. This is not the recommended method of experienced hunters. It is hoped that the report of this questionnaire may help us as workers to direct our aim more accurately.

METHOD OF APPROACH.—The completed questionnaires were divided into two groups: (1) those who had been baptized within the past two years, and (2) those who have been in the truth for a longer period. Since most of the questionnaires were taken within the church, it is to be recognized that even the newly baptized are those who are largely integrated into the church program and would not include those who are already on the way out. Also the established group does not include those mem-

bers who are weak in the faith and who do not attend church services regularly.

GENERAL OBSERVATIONS.—After this arrangement a careful study was made of each group and also of the combined facts for the entire group, that certain helpful suggestions might be found. Some striking facts appear even in a casual observation of the reports. Considering the entire group, we find that 57 per cent say their first contact with Seventh-day Adventists was through relatives, neighbors, and friends and 49 per cent say they were influenced to accept this message for the same reason. Such facts make the statements in the Spirit of prophecy concerning the importance of utilizing the laymen in our work even more striking. What a mighty power lies dormant!

Only 60 per cent of the group had any of our books in their homes when they accepted this message. If 40 per cent of those who are even interested enough to accept this message do not have our books, what must be the picture among those who are not as yet interested? What an unworked field! Our bookmen often wonder how nearly their task is completed. Surely as the messenger of the Lord has said, we need one hundred colporteurs where now we have but one.

More than 50 per cent of those questioned had been members of another church before becoming Seventh-day Adventists. After deducting those who were reared in Adventist homes from the remaining, we find that only twenty out of each hundred were actually non-church members when we found them. Could it be that we have not directed our aim toward the really unchurched people as yet?

One other striking fact stands out in the report. Among the newly baptized members, 47 per cent say they have studied, at least in part, the Voice of Prophecy, the 20th Century Bible Course, or a similar correspondence course given by our denomination. Even among the established group 32 per cent say they have taken such a course, in most cases after coming into the message. Here, then, is a medium of great importance in our work of instructing new members, of indoctrinating and encouraging established members.

Application of Facts Gathered

Figures may be interesting, but unless they are of value they become useless and time absorbing. So the question may properly be asked, "How may I apply the facts gathered to my own soul-winning program?" Here are a few suggestions:

1. Since 56.7 per cent of the established membership are those who have Seventh-day Adventist relatives, then a pastor may look for more than half of his future membership gains to be from this group. Would it not be wise to build a file with the names of relatives of Adventists within the territory, and use these for evangelistic purposes, such as *Signs of the Times* literature distribution and other soul-winning endeavors?

2. Inasmuch as 55 per cent of the established group had attended some Seventh-day Adventist church service at least once a year or more before being baptized, then we may look to this group for fruitage. Should we not secure the name and address of every visitor who attends our churches? No stranger should come into our midst and slip away without such a contact, yet how often people leave without a greeting.

3. Should we not give more promotion to our Bible correspondence courses, since 47 per cent of the newly baptized people say they have taken such a course? Spearhead evangelism, city-

wide literature programs, and every other means should be employed to increase such enrollments.

4. Since 21.4 per cent of the newly baptized and 31.4 per cent of the older members were reared in Seventh-day homes, why not make this another source of evangelism? It will surprise many a pastor when he compiles a list of those in his city who fall in this category, yet one out of four of our members comes from the youth of the church.

5. If 22 per cent of the older members and 26 per cent of the newly baptized declare that their first contact with Seventh-day Adventists was through evangelism, this then is a fruitful avenue by which to acquaint people with our doctrines. Note that 38 per cent of the newly baptized and 29 per cent of the other group claim this as the greatest influence causing them to accept our truth. Even the "foolishness of preaching" should be constantly used, for it is a very fruitful field of soul winning.

6. Since 40 per cent of the entire group say they did not have any Adventist books in their homes when they were baptized, we should therefore make every effort to see that available literature is in the hands of every convert.

7. When all the efforts of the laymen are combined we find that 49 per cent of the entire group feel that relatives, neighbors, and Bible

Questionnaire Sent to Church Members in Ten States

1. How did you first hear of Seventh-day Adventists? (Check the correct space below.)

- () S.D.A. relatives. () S.D.A. neighbor or friend.
() Night services in the church; or () in hall; or () in tent;
() Sabbath services in S.D.A. church. () S.D.A. book salesman;
() S.D.A. book. () S.D.A. magazine. () S.D.A. tract.
() 20th Century Bible course. () Voice of Prophecy.
() S.D.A. hospital or sanitarium. () S.D.A. school.
() Some other way. State what _____

2. How long was this before you were baptized? _____

3. What do you feel was the strongest influence in causing you to decide to become a Seventh-day Adventist? (Check proper space below.)

- () S.D.A. relative. () S.D.A. neighbor or friend.
() Night services in church; or () in hall; or () in tent;
() Sabbath services in S.D.A. church; () S.D.A. book;
() S.D.A. magazine. () S.D.A. tracts or other literature.
() Bible Correspondence Course. () Voice of Prophecy.
() Bible studies in home by preacher. () Bible studies by layman.
() Some other influence. State what _____

4. Do you have any relative who was a Seventh-day Adventist before you became one? () Yes. () No. If so, who was it? (Check below.)

- () Father. () Mother. () Son or daughter. () Brother or sister.
() Uncle or aunt. () Other relative _____

5. Did you have any Seventh-day Adventist books in your home before you became a Seventh-day Adventist? _____

6. Have you ever taken a Bible correspondence course issued by S.D.A.'s? _____

7. Had you been in any S.D.A. church service as much as a year or more before you became a member? _____

8. Were you reared in a Seventh-day Adventist home? _____

9. What church did you belong to before becoming an S.D.A.? _____

(SPECIAL NOTE.—Give careful study to questions 1 and 3. As far as possible check the one item in the list that most nearly gives the facts in your case. Those who were raised in S.D.A. homes are requested to fill in as many questions as apply in their case.)

studies by laymen were the greatest influence in causing them to become members. Surely since half of our members feel that laymen were the strongest influence in their conversion, we should utilize this great sleeping giant in an intense soul-winning program.

Reasons for Large Losses

"Do you detect any reasons for the large evangelistic losses?" Our evangelists are often criticized unjustly for the large number of apostasies between baptism and the final established state in the church. All are conscious of this fact, but what may be done to check it? Where does the loss occur? A few observations may be helpful:

1. Of the newly baptized, 59 per cent declare they were baptized within five years of the time when they first heard of Adventists, whereas only 34 per cent of the established members gave this answer. This 25 per cent difference may account for some of the loss. It would seem to indicate that many of the newly baptized had an inadequate knowledge of Seventh-day Adventists, and may have looked upon us as just another church. Forty per cent of the newer members say they were baptized within a year of hearing of Adventists for the first time.

Since this percentage is rather high, it may be possible that many thought of a very definite contact which led to their final interest rather than some incidental knowledge from former years. Yet it would still indicate they were not fully aware of what we stand for. Perhaps some method might be devised by which those wholly unacquainted with us could have a longer orientation study to better fit them for the responsibilities and duties of church membership. At least greater care in preparing these for baptism may help conserve some of this loss.

2. Of the newly baptized, 38 per cent claim evangelism as the determining factor in their decision and 29 per cent of the others. Again the recentness of their experience might have influenced their answer. But if their statements are true, then this extra 9 per cent would include those of whom the evangelist has always been conscious—those who take the step because of the glamour of the meeting or the personality of the evangelistic company. Perhaps but little can be done to conserve this loss.

3. In a careful study of the new converts from a few carefully selected larger efforts it was found that the number of those who had previously attended one of our church services was relatively small. Only one third had attended any of our church services as compared with 55 per cent for the established group, or a difference of 22 per cent. In fact, taking the entire group of newly baptized, which would naturally include a larger per cent of Seventh-day Adventist youth, we find that the figure is raised to just a little over 40 per cent. This great difference also shows that the evangelistic

loss comes in that group who are not acquainted with Seventh-day Adventists.

Summing it all up, most of our loss comes in that group who have never been in any of our services before and who have no Seventh-day Adventist relatives. Added to these, of course, are those who are enamored with the evangelist and his company. The only solution to conserve this loss would be in some study directed toward supplying this lack in their experience—either in a longer and more thorough preparation, or a careful program on the part of the evangelistic company and laity in integrating them into the church and its functions after baptism.

Other facts are evident from the study, but those given here are sufficient to aid any worker in more efficiently directing his aim toward larger baptisms by directing more of his work into the fields where baptisms lie.

Making Small Efforts Successful

By B. J. KUHN, *Licensed Minister, Manitoba, Canada*

MAKING small efforts successful means making a big thing out of a little thing! This is done by the use of the simple laws of addition and subtraction—subtract the expense of a large hall, a staff of helpers, and all those things that go with the large effort. Then add an additional portion of the grace of God, and use a greater portion of your limited time in prayer—prayer that connects you with Heaven; for you are there alone, but your fellow brother is in the city with all its convenience and advantages. You cast your burden upon the Lord. Then, like John the Baptist, you go out into the wilderness and cry, "The kingdom of heaven is at hand."

John preached in the wilderness, and the people left their homes in city and village, and went to hear him. It was his message that attracted the people from every station in life. He was not preaching for his own glory or for numbers on a report; he was preaching the kingdom of heaven, referring the people to the glory of Jesus.

We have an advantage over John the Baptist because the kingdom of grace is at hand and also the kingdom of glory. The nearness of Christ's kingdom has opened up opportunities, "which things the angels desired to look into." Our success will depend on the use we make of the opportunities God has given us.

In the work of a small effort we may have just as much success as we may have in a large effort. The promises of God are that He will surely give us success, yet we must put forth an earnest effort as though success depends on our effort alone. We must do all that human energy can do, then ask in faith for divine aid.

The secret of success is the union of divine power with human effort. Joshua was successful because he had power with God. He commanded, "Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon." He had power because he lay prostrate upon the earth before the Lord in the camp at Gilgal.

Men of prayer are men of power. One really needs to go through the experience of humble, self-denying sacrifice as did the apostles before the day of Pentecost. When the power from God is united with the methods of Christ, success will come. The Saviour mingled with men as one who desired their good. He showed sympathy for them, ministered to their needs, and won their confidence. There are three steps of vital importance in a small effort: (1) soul evangelism, your own soul first; (2) church evangelism, your own church first; (3) then evangelism for others.

Revelation 12:11 gives us the law that governs success in evangelism: "They overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death."

When the minister first has his own soul saved by the blood of the Lamb, when his life testifies of salvation from sin and he loves not his life unto death, when his church is saved from sin and testifies by living the gospel and willingly sacrifices all—then only can he effectively appeal to the sinner.

There are some factors that regulate an effort that do not eliminate certain expenses. We

must have a good meeting place—one which is clean, well heated, preferably on the ground floor, and in a good location.

Unessentials in advertising must be eliminated, but secure the best medium, using carefully planned advertisements. In small efforts personal invitation is most effective. At one place there was no newspaper service where I was holding meetings, but one of our Spirit-filled brethren spent four hours before the meeting in personally inviting people. The result was a full house. I believe that if you cannot secure a good hall, it is better to begin your meetings in a good home with five to ten people, and end with twenty, than to begin with fifty people in a poor meeting place and end up with an empty hall.

Even though the meetings may be held in a home, they must be regarded as most important. And if it is to be a success, preparation is necessary—prayer preparation and practice. The singing is just as important as the sermon. We must have good singing of simple gospel songs. The one leading the singing is as important, and must be as well prepared, as the one who preaches the message.

A great deal of the success of the small effort depends on visitation—visit, visit, visit. We must spend much of our visiting time, first in praying with people, then later in Bible studies, and in interesting them in reading simple literature—the ABC's of the gospel story. And in this way small, inexpensive efforts will be successful.

Approach to Seventh-day Adventist Evangelism

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

IN A previous article we noted from the Scriptures how Jesus, the apostle Peter, and John the Baptist approached the public in their evangelism on the basis of presenting the heaven-sent message for their respective hours. In the present article I purpose to list some of the advantages of the use of the message approach of Revelation 14:6-12 in evangelism, and to offer some suggestions on the use of this approach.

We have been instructed that "the third angel's message must be presented as the only hope for the salvation of a perishing world. The theme of greatest importance is the third angel's message, embracing the messages of the first and second angels."—*Evangelism*, p. 196. There are four main advantages in using this message approach of Revelation 14:6-12 in the first meeting.

1. *It will help to allay the denominational prejudices that we must encounter.*

When we identify the meetings beforehand as being sponsored by Seventh-day Adventists it eliminates opposition and antipathy arising on the ground that we are sneaking in to steal sheep under a false front, or that we are deceiving people by a disguised approach. And when we use the message approach in our preliminary advertising and in the first sermon, it at once lifts our campaign above the narrow limits of denominationalism. We show from Revelation 14:6 that this threefold message is God's special gospel message for every people and nation. It is for every church and religion, and for those who may not belong to any church.

We declare that the purpose of these proposed meetings is to explain God's universal

message for our day. This helps to relegate the denominational rivalries to the background. It gives us a clear common ground on which to meet other denominations, having a message from God for all people—not to condemn all other beliefs or to trouble the churches, but to extend the help of the heaven-sent message to all. It makes our evangelism stand on its own foundation as an appeal to all, both religionists and non-religionists.

2. *It makes our evangelistic meetings unique in all the field of evangelism, with an appeal above all other evangelistic meetings.*

No other people are attempting to preach this threefold message to the people of every nation. This at once marks our meetings as different from any ordinary revival, or from any other evangelistic meetings. This of itself is a drawing factor for securing a regular attendance.

People today are looking for a man who has a heaven-sent message of hope, certainty, and security for this troubled hour. Through the message approach the hearers are led to see that we are not here merely to lecture on a variety of apparently detached Biblical subjects, but that the proposed addresses are to be a step-by-step unfolding of the message of Revelation 14:6-12, which God has appointed for this hour. When the people see this they will put forth special effort to come and hear every presentation in the campaign. Seventh-day Adventist evangelistic preaching should be not merely a series of Bible lectures but a step-by-step unfolding of God's everlasting-gospel message, leading men to keep the commandments of God and the faith of Jesus.

3. *It enables us to capitalize on the prophetic basis of our teaching and movement.*

People are troubled about the meaning and outcome of the unprecedented happenings of our day. The answer to their inquiries can be found only in the prophetic messages. The message approach on these matters will arouse, build, and hold interest.

4. *It will help the hearers in making their decision to become Seventh-day Adventists, and especially in making that decision more promptly.*

The divine authority of the Seventh-day Adventist Church and of its ministers grows out of Revelation 14:6-12. This prophecy indicates that, beginning with the arrival of the judgment-hour in 1844, a God-ordained movement would arise, by which this threefold message will be preached to every nation. So in determining what religious faith to espouse there is really only one question to settle: Is the Seventh-day Adventist Church this God-ordained movement of Revelation 14:6-12? Everything turns on this pivotal point.

By using this message approach at the first meeting, the 1844 date and the subject of the

judgment can be presented early in the campaign, and the hearers can be led to see for themselves, early in the series, that the advent movement is this God-ordained movement, which was due to come in the closing age for the consummation of the work of the gospel. This helps them to decide quickly to take their stand with this movement. This prophetic basis is the only real basis for one's becoming an Adventist. If this Advent Movement is the fulfillment of Revelation 14:6-12, then the only consistent course for those who see this is to unite with it. It offers a sound, solid, satisfactory basis for such a decision. When the people are convinced that the preaching is God's message for this hour, that becomes a powerful incentive for immediate and favorable decision. (See Matt. 21:25-27.)

We do have many disadvantages in our evangelism, but why not study to make the most of our advantages? In view of these four advantages of using the message approach of Revelation 14:6-12 why not capitalize on this feature more than we have heretofore?

Suggestions for Using the Message Approach

1. The first subject of the campaign may be advertised as "The Impending Climax of All History," or "The Glorious Outcome of the Present Upset Situation," or "Why Doesn't God Do Something?" or "The Way of Jesus in 1950," or "The Most Important Prophecy for 1950."

2. The sermon may emphasize the following points:

If ever the world needed a message from God, to show men the way out, it needs one now. In previous similar crises God sent a message to fit man's need. Examples: The days of Noah before the Flood. (Heb. 11:7.) The time preceding the manifestation of the Messiah at the first advent of Jesus. (John 1:19-23.)

3. In using Revelation 14:6-14 there is a certain advantage in giving verse 14 first, which presents Christ coming on the cloud. Then raise the question, What message is to be preached to the people of every nation in the closing period of the gospel, just prior to the return of Jesus? Then present the message from verses 6-12.

It should be made plain that this message is not some new gospel but the everlasting gospel, the saving gospel of Christ's blood, His grace, and His righteousness, *in God's own appointed setting for this closing period*, in which we are now living. It is the way of Jesus for 1950. It includes all the truths Christ has ever revealed to man.

It is well to show that this message presents God's remedy for earth's troubles, and the solution to the problems which are crushing mankind. It is designed of God to give man certainty in this time of uncertainty, security in this time of insecurity. Its acceptance will give

us hope and peace in these days of stress and test. It furnishes the answers to the questions that are uppermost in men's minds today.

Then raise all manner of questions concerning the items mentioned in the message. When did the hour of God's judgment begin? How are people saved and made ready for the judgment? What does it mean to worship Him that made heaven and earth? What is meant by Babylon's being fallen? What is meant by the beast? the image? the mark? What is meant by the warning to worship not the beast?

State that the purpose of these meetings is to search the Word of God and learn what these things mean. These items will be taken up from time to time as the meetings move forward. Announce the next few subjects, and show their relation to the message of Revelation 14:6-14.

Mention that the people whom these meetings represent ardently believe that this is God's message for our day, and are dedicating all their energies to proclaim it in all the world. It is just as important for us to understand and heed this message as it was for the people of Noah's time to know and heed the message about the coming Flood. (1 Peter 3:20.)

It will be well to have ready a tract like "Has

God a Message for Today?" which covers the salient points you have made in the sermon, and give a copy to all as they leave the meeting. Or the tract may bear the same title as that of the opening sermon. One of our publishing houses could very well prepare a general tract that could be used for this opening meeting anywhere.

4. It may be well to follow this message approach with a sermon which shows that the everlasting gospel is based on seven facts about the person of Christ—His incarnation, sinless life, atoning death, bodily resurrection, literal ascension, priestly mediation, and Second Advent. Follow this with a sermon on the purpose of Christ's coming. Then follow along with the signs of the times, heaven, Daniel 2, Daniel 7, Daniel 8, and the sanctuary (showing when the hour of God's judgment came), the Sabbath (identifying it as the sign of the worship of the Creator), the immortality question, the remnant church, Babylon, and so on.

We recognize that there are countries where a direct Biblical approach to evangelism may not be the most favorable method. But in these lands where a direct Biblical approach is in order we do well to take advantage of this message approach from Revelation 14:6-12.



Book Stand in Larkin Hall at Recent General Conference Session in San Francisco. Note the Large Open "Book" High Over the Display, Calling for "A Greater Evangelism"



Facing the Future With Courage

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

THE last issue of THE MINISTRY was a special number—pages packed with extra interest. It contained reports and pictures of the Pre-Session Ministerial Council recently held in San Francisco. But with all its unusual features, it carried with it also a note of sadness, for the editorial written by THE MINISTRY's long-time editor and beloved Ministerial Association Secretary, Elder L. E. Froom, was really an announcement of his retirement as editor of the journal.

For nearly a quarter of a century he carried the burden of THE MINISTRY. He built it from a humble mimeographed bulletin to the splendid journal it is today. Here we can but express our humble thanks for his loyal and loving labor, but eternity alone will reveal the full result of his earnest and painstaking toil. We are sure that our workers scattered throughout the world field would want to express their appreciation for this service, and so as your spokesman I deem it a privilege to write it on your behalf.

For nine years it has been my privilege to be closely associated with Elder Froom. This has been in both office and field, and only through such close fellowship is one enabled to evaluate another's contribution. And I want to say that Brother Froom's service to this cause has been outstanding and in many ways unique.

Now that his work is changed, and he has laid down his work as editor of THE MINISTRY, the future of the association and of the journal itself will be but the reflection of his stalwart character. I think it was Emerson who said that "an institution is but the lengthened shadow of a man." And the journal through all the years of its history has reflected the high training and breadth of interest of its long-time editor. Thank you, Brother Froom, and may God bless your future service as He has so richly blessed your service of the past.

And now what of the future? Those who attended the recent General Conference session were conscious that a new day of evangelistic opportunity has dawned—a day when the whole church is awaking to a new sense of her God-given responsibility. One thought that stood

out impressively in the Ministerial Council at San Francisco was the enlarged meaning given to the word *Evangelism*. Soul winning was not to be shut up within a certain department. On the contrary, every department of the church—Sabbath school, publishing, home missionary, medical, Missionary Volunteer, educational, press, radio, and religious liberty, yes, the treasury too—must become truly evangelistic. Instead of these being just so many extra burdens to crush the already overtaxed pastor, they are actually the channels through which he may lead the whole church into the service of saving souls.

These are days when we can rightly expect that some preachers will be so empowered by the Spirit of God for the proclamation of the evangel that whole nations will be stirred. And the giant cities of earth, many of which have scarcely been touched by the third angel's message, will be shaken by the power of Spirit-filled preachers. But while a few men will be doing this, hundreds of other workers and lay members will be hurrying from home to home with the joyful news of salvation.

A Twofold Ministry—Preaching and Visiting

This was the Master's method. He went from house to house, and He taught His disciples to do the same. Theirs was a twofold ministry—public preaching and personal visitation. Each was the handmaid of the other. And the picture we get of the Pentecostal evangelism is brief but beautiful. We read: "And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." Acts 5:42. Goodspeed's translation is even more impressive. "They did not for a single day stop teaching and preaching in the Temple and in private houses." Not just houses in general, or a few special houses, but in every *private house*. Every individual home became a scene of evangelism.

Surely we need more of the apostolic pattern of evangelism, when the whole church engages in this program of ministry. It is not merely to sell a paper or to solicit a donation for mis-

sions, but to train members to go out and meet the needs of their neighbors.

Other religious groups have caught this vision. Recently the Church of England set in motion a plan to visit every home throughout the British Isles. This was an effort to spread the good news of grace, but it was also an effort to find the missing members of their flock. Even the Roman Catholic Church is seeking to stir her members to action. John O'Brien says:

"The obligation of winning souls for Christ rests upon the conscience of every Catholic lay man and woman. . . . *Convert work* will then be not an occasional spasmodic affair, but the steady persistent, unremitting work of priest and people.

"Until that is accomplished we shall limp along with the pathetic average of 2.7 converts per priest per year, while the mountain of churchless people grows ever larger. . . . Until the search for the sheep that are lost, strayed, or stolen becomes the daily concern of pastor, nuns, adults, and youth, we shall continue to average but one lone convert a year for 250 Catholics."—JOHN A. O'BRIEN, *Why Not Share the Faith?* pp. 1, 2.

Then this same author cites the activities of Jehovah's Witnesses. He states that this sect "had a membership in 1940 of less than 44,000 in America. By the end of 1946 its membership had skyrocketed to 500,000—an increase of more than 1,000%!" Then he asks, "How was it achieved? By the flaming, crusading zeal of its members who go from house to house to peddle their wares and stand on the street corners in rain or snow to sell their *Watchtowers*."—*Ibid.*, pp. 14, 15.

"The leaders of various Protestant denominations are seeking to combat the decline in church attendance through the more generous use of their lay men and

women in a movement known as Visitation Evangelism: this means the use of lay people to visit homes to reclaim backsliders and to win new members. Through its use the Methodists claim to have added last year nearly 600,000 new members."—*Ibid.*, pp. 23, 24.

If other religious bodies are concerned over the unchurched in our cities and towns, we know that our own dear members are even more concerned. Ministers of God's last message, let us organize and inspire our flocks to gather the last harvest from a doomed world. Our members are waiting only for truly spiritual and dynamic leaders. The different departments of the church are to provide a channel of service for every member. Remember that a clergy-centered church soon loses its evangelistic fervor. The organization, however, is not enough. But with the departments intensely evangelistic, working in cooperation and not in competition, we can see the world being lightened with the glory of God. Not all can work in the same way, but all can work in some way.

This journal by its very name speaks to and for the ministry. Through all its history it has been the voice of the worker force of the movement. It has provided a medium of exchange in techniques that has brought strength to our service. Now, as ever, we desire that it shall guide and inspire the worker force throughout the world into such a relationship to God and to each other that, being led by the Spirit, we may together be used of Him to lead every member of the church to find his place in the service of evangelism and march with the hosts of God to victory.

The "New" Ministry

IMPROVE THE MINISTRY? That is exceedingly difficult and perhaps impossible. Its editorial precision and exactness, the maintenance of its high professional quality, the practicality of its articles, the scope of its service—all these have contributed to make THE MINISTRY the esteemed and cherished paper that it now is among its thousands of readers. Its incisive and penetrating editorials, at times its challenging and even provocative calls to new advances, its fearless defense of those principles that have made Seventh-day Adventists a distinctive people, its constant probing for additional evidence to sustain our historic and distinctive truths, the breadth of experience and recognized skill of its contributing authors in their diversified fields of activity, have all made THE MINISTRY what it is today.

Of course we cannot improve on that. We shall ever welcome the continuing contributions of articles from our leaders and workers. We shall solicit articles from those who have distinguished themselves by the development of

techniques, plans, and methods, to share their knowledge and skills with our great fraternity in suggesting ways to hasten the coming of Jesus.

But there will be changes, of course. THE MINISTRY will take on a "new look" beginning with the January issue. We can hardly wait to share it with you, because we think you will approve. After all, we are almost bursting with ideas and suggestions that we got from the field. We want this to be truly a representative exchange for our ministerial and evangelical workers. New division of editorial responsibility in the securing and preparation of articles among the editorial staff for the various sections or departments of the "new" MINISTRY will assist in bringing forth more specialized material. There will be serious attempts to include more pictures, illustrations, sermon outlines, evangelistic leads, pastoral suggestions, and so forth, all drawn from the field. Yes, we hope and believe you will like the forthcoming issues of the "new" MINISTRY. M. K. E.

MUSIC OF THE MESSAGE

A Discussion of Ideals, Objectives, and Techniques

Music, the Spearhead of Evangelism

By GEORGE W. GREER, *Professor of Music,
Australasian Missionary College*

EVER since the days of the unprecedented success of Alexander's phalanx, every successful military campaign has used the spearhead attack on the enemy. In our great evangelizing campaign the music of the message is the spearhead ordained of God to engage the enemy. This opening wedge in the enemy lines must be prepared with extreme care. Every detail must be minutely timed and tested. Months of rehearsal are necessary. Nothing is left to chance. Then as the moment arrives to advance, the whole unified scheme goes into gear, and the army follows to victory.

The use of sacred music as a front-line offensive weapon is not new. Let us note the experience of a godly king of Judah, recorded for our admonition. It was terrifying news to Jehoshaphat that an overwhelming force of the enemies of God's people were united and on their way to attack. "And Jehoshaphat feared, and set himself to seek the Lord, and proclaimed a fast throughout all Judah." 2 Chron. 20:3. And they came out of all the cities of Judah to Jerusalem to seek the Lord and His help. Not only were the men of war on their knees, but the entire church "stood before the Lord, with their little ones, their wives, and their children." Verse 13. All hearts were united in consecration, expressed in the urgent eloquent prayer of their leader, and God did not keep them waiting. The prophet Jahaziel, through the spirit of prophecy, gave assurance and instruction, meeting the needs of the hour.

The praise and gratitude meeting which followed was led by the choir "with a loud voice on high." Those were songs of faith and confidence in God. We need more such singing today, and we will have it if the whole church will unite in complete consecration as we open our evangelistic drive on the enemy. "And they rose early [not late] in the morning, and went forth." They did not sit and wait for the enemy to attack. Striking first is winning strategy. The spearhead is not a defense weapon; it works best on the offensive.

So we picture the army of Judah, which through humble consecration has now become the army of the Lord, marching with confident, spirited step, doubtless on the double quick, down through the "wilderness of Tekoa." Then

their commander called a halt and delivered a final stimulating, prebattle speech. This psychological prelude to battle was one of the secrets of Napoleon's success. We must not forget it in our evangelistic offensives. He said: "Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper." Verse 20. We cannot succeed without this confidence on the part of every worker—one hundred per cent belief in God and the Spirit of prophecy. Then prosperity and permanency will surely follow.

Jehoshaphat was not a dictator. Before they went directly into battle he called a council meeting, and they quickly planned together the final strategy. They arranged the spearhead, chose the lyric and music to be sung, and sent the choir out to make contact with the enemy, singing hymns of praise and faith. This was their battle song. They possessed "the beauty of holiness." Such singing can only follow a season of heart-searching and drawing near to God. And it is the only kind of singing that is accompanied by divine power and the assistance of the angel choirs. "If more praising of God were engaged in now, hope and courage and faith would steadily increase. And would not this strengthen the hands of the valiant soldiers who to-day are standing in defense of truth?"—*Propheis and Kings*, p. 202.

Needless to say, there followed one of the most phenomenally overwhelming successes ever to attend an attack on the enemies of God. Doubtless those Ammonites and Moabites heard not only the choir of Levites but the angel choir singing with them. All the conditions requisite to affiliation with the heavenly singers had been met. "When human beings sing with Spirit and the understanding, heavenly musicians take up the strain, and join in the song of thanksgiving."—*Testimonies*, vol. 9, pp. 143, 144. And it will always be so. The record says, "And they were three days in gathering of the spoil, it was so much." 2 Chron. 20:25. Finances poured in, as they always will when we humbly follow God's instructions. The program is clear and clean cut—first the preparation of every heart in the church, then detailed study of instructions with one hundred per cent belief, and then action.

Not only is music the spearhead of the campaign as a whole; it is a headline attraction in publicity, the opening inspiration of the meeting itself, and the spearhead of the evangelist's message, as it prepares the hearts, emotions, and minds of the people for the sermon. But it must be in the "beauty of holiness," musically exact, top quality, thoroughly prepared, and spiritual. Such a standard is a contrast to some of the cheap shows patterned after the world, which always precede small results in evangelism.

As the air force softened the enemy before the attack, so music will soften and subdue and uplift the hearts of the audience, in preparation for the message. When the evangelist steps forward to speak the room should be saturated with an atmosphere of praise and prayer, every heart opened wide by the Holy Spirit and ready to be filled with God's truth.

The song service should be live, enthusiastic, stimulating, full of variety and interest, but should never miss its purpose of preparing the hearts of the people for the sermon. No amount of time or energy must be spared in planning and rehearsing that which can be practiced beforehand. Carefully chosen, special selections, both instrumental and vocal, can effectively be interspersed. Have an orchestra or a good band on hand if possible, but be sure it is an asset, never hit or miss. Practice, practice, practice! Do not expect any musical organization that has not been trained for weeks to be a success.

Choose your music very carefully. It must "serve a holy purpose, . . . lift the thoughts to that which is pure, noble, and elevating, and . . . awaken in the soul devotion and gratitude to God."—*Patriarchs and Prophets*, p. 594. If it meets this, God's standard, He will bless it, and His blessing is like the electric spark in the engine that gives life and motion and power.

If the majority of the audience is made up of older people, be sure not to sing too fast. If it is a cultured group, they will want more hymns than gospel songs. On the other hand, do not overlook the young people who may, in some cases, be in the majority. They can think and move faster, and will be bored if the tempos are too slow.

There has been a tendency in many of our campaigns to ignore the cultured classes, which usually represent the minority. We must remember that they generally have had the privilege of music and art studies, and have a standard of musical taste far above

the average radio listener. In fact, this class of those who enjoy only the better things in music and literature has grown in recent years. Fine music has become a part of the inspiration of most of those in the metropolitan areas and even in some country high schools. When the young people have learned to love the great musical works by playing and singing them in symphony orchestras, bands, and choirs, they may stamp our message as cheap and our people as ignorant if our music is common and unworthy.

THE situation can be compared with our interest in and enjoyment of reading. Those who can read only the kindergarten primer, and whose intellects are not developed beyond that level, will not enjoy good literature such as we find in the writings of Isaiah and Paul and a world of worth-while books. Conversely, the educated, cultured mind is bored and disgusted if required to listen only to that which is on the beginner's level.

This presents a very real problem as we endeavor to catch all in the gospel net. It is possible with a middle-of-the-road policy and an unprejudiced mind to produce music which will not offend either class, and inspire and draw both. This, of course, stresses the importance of music leadership that is thoroughly trained and able to see from both viewpoints.

I heard recently of an army officer deeply interested in our message, who was so "nauseated" by the music of the song service that he would go out and remain away until the preaching service began. This situation can only result from ignorance and low aim on the part of the song leader. May God give us clearness of vision in this matter, for eternal consequences are involved.

Take courage, musicians of the message. If we follow the instructions—consecration, organization, and faith counterbalanced with unending, thorough effort—God's spearhead will be followed by a pentecostal ingathering of the lost.



Many Workers Brought Their Wire and Tape Recorders to the General Conference Session, and a Room Was Assigned for Them in the Basement. Here Pastors Could Record Meetings and Thus Bring Inspiration to Their Churches Back Home

BIBLE INSTRUCTOR COUNCIL

Plans and Methods, Experiences and Problems

The Versatility of Bible Readings

We feel assured that our Bible instructors will appreciate reading a very stimulating article published by Elder Littlejohn in the Advent Review and Sabbath Herald in 1891. The article furnishes ideas and suggestions as well as interesting background for our denominational Bible-reading plan. A few of the methods might appear to be somewhat juvenile, but the point of simplicity rather than profundity in the giving of a Bible study may well be noted. Brother Littlejohn's enthusiasm over some of these simple plans for conducting an animated Bible reading can be readily appreciated by our Bible instructors.—L. C. K.

THE advent of Bible readings among Sabbathkeepers, marked a new era in their history. Bible readings did not originate with them. They were in vogue for many years before being adopted by our people. Especially were they popular with that class of preachers usually styled Evangelists. When introduced among us, they were favorably received at once, because they met a long-felt necessity. Our isolated churches needed something of the kind to give variety and interest to the usual Sabbath meetings which, in the absence of preaching, had in many instances been devoted to a more or less formal round of stereotyped and prosy individual testimonies. Not alone, however, in the Sabbath meetings were the readings needed. They furnished a vehicle for conveying our peculiar doctrines to those unacquainted with them.

Our faith is so largely based upon the Scriptures, that it can be read out of them more readily, perhaps, than that of any other people in existence. Such a mode of presenting the truth to those unacquainted with it, furnishes some very marked advantages even over the conversational method. First, it disarms an opponent at once; for he feels that in the texts quoted, God is speaking and not man. Secondly, if the practice is followed of asking questions and then reading answers from the Bible itself, without allowing discussion, both the questioner and the reader of the text, are saved from the danger of becoming heated, as they would be almost certain to do in a debate. Thirdly, the Bible readings multiply tenfold the number of those who can engage actively in building up and spreading the truth; for there are very few who are competent to present our views from the desk, whereas there are hundreds who could do so through the Bible readings, who lack nearly every quality peculiar to a public speaker. Fourthly, the conductor of Bible readings needs neither a church nor a congregation; since he

can hold his readings in a private house where there may be only one or two present.

It has been said, that "nothing succeeds like success." Judged by this rule, the Bible readings among us have certainly been a success. Probably no book ever published by the REVIEW AND HERALD Office has ever attained in so brief a period, a circulation so great as that reached by the volume entitled "Bible Readings." We learn from one who is thoroughly informed as to the fact, that "Bible Readings" has been issued in the different languages, to the number of 375,000 copies.

Recently having had occasion to test the practicability of conducting Bible readings to advantage at our own home, and having ascertained that the methods employed by some others varied from those in use with us, I have decided to write a few words descriptive of our plan. A great drawback in conducting Bible readings often arises from the fact that most persons require considerable time in order to find the text that they are to read. To obviate this difficulty, we employ slips of paper, bearing on one side the number of the question, and on the other, the texts that are to be read in replying to that question. These slips are handed to those who are to take part in the reading, before the exercises begin. This enables them to look up their texts and mark them, before they are called upon to read them, thus avoiding all delay and embarrassment. With this plan there is no hesitating or hindrance, and nearly all present can be induced to participate in the reading. If the plan is adopted of giving out the texts at the moment they are to be read, those not familiar with the location of the books of the Bible will become confused and annoyed to that degree that they will not be willing to repeat the experiment.

The result is that the class is suddenly reduced in numbers and interest; to avoid this trouble some have adopted the practice of having two or three do all the reading. While this avoids one difficulty, it creates another. There is nothing that people enjoy more than active personal participation in anything in which they engage. Let two or three do all the reading, and the balance soon come to regard the whole thing as the peculiar institution of those two or three. Let all share in the reading so far as they are qualified to do so, and all will come to feel that

they have a personal interest in it, and that they are individually responsible for its success. No one, however, should be pressed beyond measure to read. Some are distrustful of their abilities in that direction, and will absent themselves from the class, if over-urged to take a part. Such should be made to feel that their presence is desired even though they come merely as spectators. . . .

In conducting the readings, the leader should first give the number of the question, then read the question itself distinctly, and announce the location of the text that will furnish the answer desired. Such a course enables the person holding the slip answering to the number called for, to turn to the text in question and read it without delay. Where there are more questions than there are members in the class, to each member there can be given at the outset as many slips as he will be expected to answer questions.

It is a very good plan to have an assortment of our small tracts on hand, so that at the close of each reading, one bearing upon the subject that has been under consideration, can be given to each one present not familiar with our views. It is not best to give too many tracts at once. If this be done, they will be less likely to be read, than they would be if fewer were used. Ordinarily one or two tracts of eight or sixteen pages is about as many as it would be advisable to give to each one at a time.

Of course the remarks made above are simply advisory. The plan mapped out works well with us. It might not prove to be practicable in all places and at all times. The leader of a class should have sagacity enough to adapt his methods to the changing conditions and moods of those with whom he has to do.—W. H. LITTLEJOHN, *Review and Herald*, Nov. 24, 1891, p. 724.

Outlines for Bible Studies

The Spirit of Prophecy

By MRS. ESTA A. WYRICK, *Bible Instructor*,
"The Quiet Hour," Oakland, California

I. PROPHECY IN OLD TESTAMENT TIMES.

1. Adam spoke face to face with God before sin. Gen. 1:28.
2. After sin he only heard His voice. Gen. 3:8.
3. Later God spoke by prophets. Amos 3:7; 2 Sam. 23:2.
4. Prophet is called a Seer. 1 Sam. 9:9.
5. Holy men spake as moved by Holy Ghost. 2 Peter 1:21.
6. God spoke to the prophets in visions and dreams. Num. 12:6.
7. When law is neglected God restrains prophetic visions. Lam. 2:8, 9.

"Where there is no vision, the people perish." Prov. 29:18.

8. Divine prophecy is threefold:
Explains the past.
Counsels for the present.
Foretells the future.

II. PROPHECY IN THE EARLY CHURCH.

1. God has set prophets in the church. 1 Cor. 12:28.
2. Apostles, prophets, and teachers are to be in the church. Eph. 4:11.
3. Prophetic gift is to edify and perfect the saints. Verses 12-15.
4. Paul's prophecy reveals Antichrist's coming. 2 Thess. 2:3, 4.
5. Antichrist's attack on God's law foretold by Daniel. Dan. 7:25.

III. DECLINE OF PROPHECIC GIFTS FOR CENTURIES.

1. When law was forsaken, prophetic gift ceased in church. Ps. 74:7-10.
2. Prophetic gift will be restored to church in last days. 1 Cor. 1:4-7.

IV. REMNANT CHURCH IDENTIFIED BY PROPHETIC GIFT.

1. Remnant are known by commandment keeping and testimony of Jesus. Rev. 12:17.
2. "Testimony of Jesus is the spirit of prophecy." Rev. 19:10.
3. Keeping commandments develops faith of Jesus. Rev. 14:12.
4. Three messages are given by remnant church. Verses 6-12.
5. Three angels' messages continue to close of probation.
6. Remnant church appears in 1844 at close of 2300 days' prophecy. Dan. 8:14.
7. Identifying true church:
Keep commandments of God.
Have Spirit of prophecy.
Arise in 1844.
Give judgment-hour message.

- V. APPEAL: How definitely remnant church meets specifications of God's true church in last days! Prophetic gift, associated with obedience to God's law, identifies His true believers. How grateful we should be for guidance of Spirit of prophecy. We will continue to study how this special gift was revealed in our time, and through whom.



❶ MISSIONARY QUALIFICATIONS.—Describing the sort of men who were wanted for the mission field, Rowland Hill said, "We want men of good plain sense in their heads, and plenty of grace in their hearts—men who can make a good wheelbarrow, and talk to the inquisitive heathen about the love of Christ all the time they are knocking it together."—*Gospel Witness and Protestant Advocate*, June 29.

PASTORAL PRINCIPLES AND PROCEDURES

A Discussion of Opportunities, Problems, and Responsibilities

The Minister and His Church Officers

By WESLEY AMUNDSEN, *Associate
Secretary, Home Missionary Department*

WHEN Jesus organized the Christian church He selected twelve men to be His first ordained ministers. "Apostles," they are called in the Scriptures. These men were to be with Him during His ministry here upon the earth. Then later he selected "other seventy" to go before Him to every city and place to which He Himself would come.

Here we have the setting for the organization of the church this side of the cross. Two types of church leaders were selected by the Master, each to do a similar kind of work in the church. The apostles were to be the leaders, the ones to oversee the work, preach the gospel, and set things in order. The "other seventy" were to aid them in carrying forward the work.

Later we come to the days after Pentecost. A large number of new members had been added to the church. There were many problems and there was much detail business to look after. The word came to the apostles that they were not to serve tables. That is, they were not to do the many ordinary things that needed to be done in a church of that size. So the Holy Ghost spoke through the twelve, and gave the following counsel: "Brethren, pick out from among yourselves seven men of good repute, full of the Spirit and of wisdom, and we will appoint them to undertake this duty. But, as for us, we will devote ourselves to prayer and to the ministry of the word." Acts 6:3, 4, Weymouth.

"We will appoint them to this duty," said the apostles. Meaning what? That it would be up to them to undertake to train and organize the seven deacons so that they would know what to do and how to carry forward the work. It is true that the ministers were to be freed from the ordinary tasks of church administration; nevertheless, they still were charged with the responsibility of having the "oversight of the churches."

We come to later developments of the apostolic church, and find Paul organizing churches with a full complement of officers. In his counsel to Titus he said, "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee." Titus 1:5.

When Jesus ascended up on high it is said

that he "granted gifts unto men." "He Himself appointed some to be apostles, some to be prophets, some to be evangelists, some to be pastors and teachers, in order to fully equip His people for the work of serving—for the building up of Christ's body." Eph. 4:11, 12, Weymouth.

Church officers, which include elders, deacons, Sabbath school officers, church missionary officers, M.V. society officers, and all other church personnel, are to associate with the minister in his ministry. Each one in his place is to help carry forward the "work of serving." If—and I emphasize that word—if the minister would learn to utilize every church officer and church worker, his own task would be lightened, and he too would have more time to devote himself "to prayer and to the ministry of the word."

So often we hear ministers say that they hardly have time to study their Bibles, barely time for prayer. Why? Because they are too busy "waiting on tables," doing the work which elected church workers should be doing.

It is of interest to note that Joshua, upon whom the mantle of leadership fell after the death of Moses, used the same type of church organization as that which had been developed under the leadership of Moses, who had received counsel from God at the hand of Jethro, his father-in-law. When Israel was about to cross the Jordan to go into the Promised Land, "Joshua commanded the officers of the people, saying, Pass through the host, and command the people, saying, Prepare you victuals; for within three days ye shall pass over this Jordan, to go in to possess the land, which the Lord your God giveth you to possess it." Joshua 1:10, 11.

God's Plan of Organization

Joshua did not go directly to the people. He utilized the organization which he had under his command. He called the officers together and gave them the instruction which they were to pass on to the people. This is God's plan for today. The Seventh-day Adventist Church has in it a genius of organization, a plan of leadership, which, if followed, would help us to accomplish much more than we do.

Sometimes when we talk about our ministers instructing and training their church officers, we are met with words such as these: "I do not have the time to instruct the church officers." "My work is not that of training church officers. I have been called to preach the gospel." "It is the work of the administrative officers and departmental secretaries to train the church officers." And so on, at great length, many make excuses. But if the minister would take pains to train the elders, deacons, and other church officers, his work would be much easier and he would have fewer problems. Notice this statement from *Acts of the Apostles*:

"The appointment of the seven to take the oversight of special lines of work, proved to be a great blessing to the church. These officers gave careful consideration to individual needs as well as to the general financial interests of the church; and by their prudent management and their godly example, they were an important aid to their fellow-officers in binding together the various interests of the church into a united whole." —Page 89.

We would call attention to the following phrases which emphasize the work that these men were to do and the effect it would have upon the church: "Oversight of special lines of work," "consideration to individual needs," "general financial interests of the church," "prudent management," "important aid to their fellow-officers," "united whole." Important officers, those deacons. Would that ministers might recognize the true importance of church officers today.

Ministers have a decided responsibility in assisting in the selection of officers for the churches. Their counsel should be highly regarded by church members. Mrs. White has said:

"Great care should be exercised in selecting officers for the new churches. Let them be men and women who are thoroughly converted. Let those be chosen who are best qualified to give instruction, those who can minister both in word and deed. There is a deep-seated necessity for work in every line."—*Testimonies*, vol. 6, p. 85.

Keeping in Touch With Church Departments

Surely the minister has an interest in seeing to it that the Sabbath school accomplishes its purpose. It is his prerogative to counsel with the officers regarding any observations which he may have to make. It is most assuredly his work to supervise the direction of the missionary work of the church, not directly, but through his assistants, the church missionary officers. It is possible that Missionary Volunteer Societies would be farther advanced if the minister would make it a point to attend the meetings as often as possible, and also give counsel and guidance to the leaders of the society as he sees there is need. Deacons and deaconesses certainly need help and instruction as to their duties. Oftentimes local elders are at a loss to know what they should do and how they should conduct the services and do the

many other things for which they are responsible. The treasurer, and the church clerk too, need his helpful counsel.

The minister, therefore, may be likened to the captain of a company of soldiers. He is the commanding officer, but under him are lieutenants, sergeants, corporals, first-class privates, and the men in the ranks. He does not go directly to the men with his instruction, but his commands are carried down to the men in the ranks through his subordinate officers. Thus it is that the army functions perfectly and moves towards its objective systematically and steadily. So it should be in God's church upon the earth. So it will be when we all recognize our full responsibility in the matter of training church officers as well as church members to act their part in cooperation with the ministers, as God would have them to act.

Publishing a Local Church Paper

By KINGSLEY H. MINIFIE, Pastor,
Santa Monica, California

IT HAS been my conviction for a long time that we pastors should consider our churches the most important enterprise possible for man to undertake and manage in this world! With this persuasion I have felt that we should use the best and most modern methods possible to advance the interests of the church we serve. Churches and communities differ, but with real, progressive planning, we can outline a program for the year that will mean strength and growth.

At present I am experimenting with a church paper which is published weekly. It is made up in news style, and carries promotion for evangelism as well as items of interest for the average church member. The church council voted approval for the plan, and from the first it has met with success. Of course the pastor must take the initiative in promoting something new of this sort, which is in addition to the weekly bulletin. Once it goes to press, and several issues reach the homes, a very favorable reaction is seen. Words of appreciation will come from unexpected sources, and one then feels well repaid for the effort expended.

We call our little church weekly "Our Church Voice." It has a circulation of about six hundred through the mail and three hundred by personal distribution. The mailing list is growing steadily as we keep finding friendly, interested persons who we feel would appreciate the weekly visitor. Just the other day at one of our church services I greeted a family of five whom I recognized as strangers, and in the course of conversation discovered that they had learned of the speaker and subject through the church paper received in the mail. They expressed enthusiastic appreciation for the pub-

lication of our little four-page weekly paper.

A church paper brings people in close touch with church activities. A goodly number of persons are influenced to attend services through the visit of this little paper each week. At least they know that Adventists are holding meetings, carrying on a world program, and with it all are interested in them personally. The paper reaches them every Thursday, and gradually they find themselves looking forward to it.

The printing of the paper is done by the offset type of printing, and no cuts are necessary. All I need to furnish is pictures, and the printer photographs them so that both the printing and the pictures appear on the offset plate together, and there is one process to print the paper. The pictures average one dollar each for printing. My paper costs \$36 an issue—one thousand copies of the paper ready for mailing.

The papers are addressed by an addressograph machine. Each name and address is on a metal plate, and is kept in a file arranged by cities. I have a separate file for members and non-members.

At present I am mailing the paper under a P.L. & R. mailing permit of third-class rating, but in the near future we expect to qualify and secure the right to enter our paper as "second-class matter under the provisions of the act of March 3, 1879," a provision under which we would realize a great saving.

The factor of financing such a project is an important one, and must be worked out by the pastor in the best possible way. In some locations it might be difficult to get started, but the church should find some funds to help. Some evangelistic funds can be used where the paper takes the place of handbills. Usually local businessmen will be happy to place ads in a church publication. The ads we have solicited pay three dollars an inch. Payment from subscribers also helps materially. The financial problem is not insurmountable, and can be worked out by any pastor who has the will to succeed in the project.

We should take courage from one another, and not be afraid to try new methods. I believe Arthur Escobar was the first to try this project in our conference, with gratifying results. I am told that the Lutheran Church leads the Protestants in the use of local church papers. Should we not be as progressive as they?

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☞ SOME persons have a vast fund of information, but it is largely unorganized, and therefore neither held nor used in balanced form. Organized thinking, continuity of thinking through to proper conclusions, is the mark of the trained mind. That constitutes the scientific approach, the method of the researcher that leads to accurate and balanced conclusions. And that, in turn, furnishes the basis for right action. The first canon of good scholarship is to gather all the facts, and then to analyze and organize them, so that safe and sound conclusions may be drawn therefrom. Then there is safety and true value in knowledge. Otherwise, it may be dangerous, even leading one astray.

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They Shall See His Face

By T. EDWARD HIRST

Lead on, lead on, ye God-called men,
Until the victory, and then
In gloryland the Saviour says,
"Well done"; and on through endless days
Thy lot shall be to praise the Lord,
To minister His sacred Word;
Not now to save, but render praise,
Proclaim God's love in holier lays,
As heaven reveals the fuller bliss,
Which earth-bound lives must often miss;
Thy ever-present joy to be
Where Jesus is, and ever see
The Lamb—now King; thy crowns to wear,
His glorious presence now to share.



Samples of Pastor Minifie's Weekly Paper, "Our Church Voice," Showing Front Cover (at left), Middle Pages (center), and Back Page (right) With Space for Name and Address

RADIO EVANGELISM IN ACTION

A Discussion of Plans, Methods, and Objectives

An Experiment in Health Broadcasting

By L. H. LINDBECK, *Recent Radio*
Secretary, Inter-American Division

IT MAY come as a surprise to many to realize that, proportionately speaking, very few countries outside the Western Hemisphere permit religious broadcasts. Aside from such tiny independent countries as Luxembourg and Monte Carlo, most European countries maintain a "closed-door" policy toward religious programs, with the exception of official or state church programs in some places. Africa, the Near East, and many of the Asiatic and Far Eastern countries, with few exceptions, prohibit religious broadcasting entirely. Even in the Western Hemisphere there are countries where religious programs are prohibited by constitutional law or by governmental decree; and in as many more it is becoming increasingly difficult to remain on the air. It is hard to believe that this situation will improve as long as religious intolerance is on the increase and world conditions in general are becoming more critical.

Does this mean, then, that the use of radio facilities in reaching the great masses of these countries need remain closed to us indefinitely? Not at all. The solution to this problem comes in adapting our concept of broadcasting to meet these circumstances, and in producing programs that will prove acceptable under such restrictions. This necessity constitutes perhaps the greatest challenge facing us today in our attempt to utilize the marvelous facilities of radio in quickly reaching the masses of "every nation, kindred, tongue and people" with the third angel's message.

We have sought to meet this challenge in the Inter-American Division by developing a new type of health broadcast, which after five years is now playing a very strategic role in our radio evangelism in certain countries where conditions make it difficult or impossible to broadcast our regular denominational religious programs. This constitutes perhaps the first major attempt in our history to reach the millions of radioland with a health broadcast on a national or international scale. Basically, the purpose of this program is to teach the same principles of healthful living by radio as are taught by our health publications, sanitariums, and hospitals. It is proving to be a very effective

way of reaching the masses, even under most forbidding circumstances. Certainly the instruction of the Spirit of prophecy is clear on the importance of our health message and the role it should play in public evangelism. It is proving to be a most effective means of breaking down prejudice and opening doors otherwise closed to the gospel.

Inasmuch as the program, by its very nature, is classified as a nonreligious broadcast, we have no difficulty in broadcasting it; in fact, it is welcomed by radio stations and government officials as a worthy public health project. In most instances it is broadcast free of charge through the courtesy of radio stations or business firms who sponsor it as their own public health service.

Perhaps the wide acceptance of the program can be attributed, at least in part, to the new style format that has been developed. This has come about as the result of much research and courageous experimentation. In an effort to combine the very finest elements of listener-appeal found in modern radio programming with the spirit and dignity of our health message, a unique broadcast plan has resulted. Each program consists of a true-to-life experience, complete in itself, based on a typical health or home problem. The teaching impact is heightened by using the successful formula of the *problem, solution, and lesson* type of format enhanced by the basic *contrast element* of the *ideal* versus the *undesirable*.

This plan is carefully developed by casting two typical "radio families," one representing the ideal home, the other, the undesirable. The family doctor, community nurse, and school-teacher also play an important role in the search for health and happiness by the members of this unique radio cast. Consequently, each program is developed by dialog, with appropriate sound effects and bridge music. This type of program has proved highly acceptable to the radio stations, and has attracted a maximum listening audience, inasmuch as its interest is universal and appeals to all members of the family.

The primary objective of the broadcast is to invite its listeners to enroll in a health corre-

spondence course. These health lessons, as prepared by the Medical Department* of the General Conference, are carefully arranged to develop the progressive interest of the student and lead to an appreciation of the importance of a correct spiritual orientation and its relationship to health and happiness. As a result the larger percentage who finish the course are eager to continue their study in the regular Bible correspondence courses which follow.

Such an approach seems to break down prejudice, build confidence, and prepare the way for a more ready acceptance of the doctrinal subjects which follow. After more than five years of broadcast experience it is strikingly evident that this approach is giving gratifying results in baptisms. In the more conservative or fanatical countries we have reason to believe that it is actually more effective than the straight religious approach as used in our regular denominational broadcast.

In an effort to correctly appraise the results to date, a very careful comparative study has been made of the results in baptisms in comparable fields where the two types of broadcasts have simultaneously been used. In the first, which we shall designate as "Field A," conditions are very favorable, and consequently the religious program has been released on a group of large powerful stations covering more or less the same population area. In the second, which we shall designate as "Field B," conditions are so unfavorable and difficult that the health broadcast has been used as an alternative. The results are almost the opposite of what would naturally be expected. In Field A

only 7 per cent of the graduates were baptized, whereas in Field B, 63 per cent of the graduates of the Bible school were baptized. These percentages represent 493 baptisms for Field A, in contrast to 856 for Field B, or almost two to one. Only 21 per cent of the students remain active in Field A in comparison to 35 per cent in Field B. In Field B, 51 per cent of the graduates of the health course began their study in the doctrinal courses in comparison to an average of 20 per cent of the names received from all other sources.

The foregoing figures indicate that as a contributor of definitely interested students to the Bible courses the health broadcast is making its greatest direct contribution. Consequently, when considered on the basis of its contribution to, and combination with, the Bible courses on a comparative basis, it is giving very satisfactory results; in fact, results far greater than our fondest anticipations, especially when consideration is given to the unfavorable circumstances under which such a plan has been operating in comparison to Field A.

Perhaps this broadcast plan, as it may be further developed and translated into other languages, will fill the need for a broadcast that can be released in all countries where it is now impossible to broadcast a religious program. It holds possibilities for adaptation to television. Who knows but that our health program will, on the wings of radio, yet reach earth's millions with its message of healing, and thus serve in its rightful role in opening closed doors for the acceptance of God's last message to the world for this hour?

* Although these lessons have been prepared by the General Conference Medical Department they are being used for the first time now by the Inter-American Division on an experimental basis, and are available only from the radio office of the Inter-American Division.

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A Long Line of Workers Took Their Turn at the Microphone, Giving Ringing Testimonies on the Opening Day of the General Conference Session, Which Had Been Proclaimed a Day of Fasting and Prayer



Literature Evangelism

"The Right Arm of Our Strength"

An Aide to the Evangelist

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

A COMPETENT and tactful colporteur in whom the evangelist will place confidence can be an important member of the evangelistic company. In several efforts I have found it most advantageous to use the services of such a literature evangelist.

The method is simply to turn over the names of interested persons to the colporteur and let him canvass them in the customary way. It will be immediately objected that such a procedure might be harmful, that the person called upon will feel that he is being taken advantage of, and that such names were handed in for specific pieces of literature only. But these objections are groundless, as will be found in actual practice.

Of course, there are colporteurs who may be quite efficient in other ways, who would not be the type one could use in this kind of work. This is not strange. Not all can do acceptable Bible work or preach interesting and winning sermons, but each of us may find his proper place in the service of the Lord.

First, then, the proper selection of the colporteur is of considerable importance. If this specification is met, no harm will be done to the interest. Such a colporteur always makes his canvass on a spiritual plane, which leaves his prospect feeling that he has called, not to sell him a book and thereby make money for himself, but to help him spiritually. In all my experience with this type of teamwork I have never had any interested person object to the gospel salesman's call, but I have heard many speak of their pleasure in the colporteur's call.

It is not at all necessary for the colporteur to inform his prospect that his name has been handed him, although I have always instructed the colporteur to feel free to introduce himself as connected with the campaign. I believe it to be a good plan to use the colporteur in a public way in connection with the public meetings. He could be one of the ushers. Or if he is musical, he could sing in the choir. Or he could be asked to offer prayer occasionally, and thus his name would be brought before the gathering. At any rate, if the colporteur can introduce himself as from the evangelistic company, it will give him ready entrance into the homes of those who have attended the meetings.

There are a number of advantages to be gained from such teamwork. We evangelists

like to fill our listeners' hands with good literature, but the average person is more inclined to read what he has paid for than what he has received free. The colporteur goes into the home to speak on religious things, and he goes right to the point, even more readily and naturally than the Bible instructor might be able to do. He is thus able to bring back to the evangelist an authentic report of the spiritual temperature in the homes visited. Often he will discover questions that are troubling the person on whom he is calling, and can inform the Bible instructor as to the need—a need which may not have been suspected before. He can always speak words of encouragement and pray with the family.

Most valuable of all is the information that the colporteur will bring back. In one instance I felt that the work of the colporteur was fully as valuable as that of a paid Bible instructor, and in addition the colporteur enjoyed exceptionally high sales. Surely this is a profitable arrangement for all concerned.

No one should be afraid to try this plan. It seems that we need much more than we now have to coordinate our attack on our unfinished task. Nowadays a successful invasion by a military force is carried on by land, sea, and air. Why should we evangelists (who like to think of ourselves as the heavy artillery) ignore the paratroopers furnished us by the publishing department?

Religious World Trends

Import of Leading Press Declarations

"Nervous Journalism"

THE Easter Sunday edition of the *New York Times* contained a book review and an editorial which had nothing to do with Easter. Thereby hangs a tale—a sad tale of apparent craven cringing in one of the finest, cleanest, fairest newspaper offices in the world. Here is the editorial:

A CORRECTION

In today's issue of the Book Review, in a review by Philip Toynbee of a book by Lionel Trilling, "The Liberal Imagination," there appears a reference to Roman Catholics that obviously should not have been made. Every reviewer has the right to express his opinion and that opinion is his rather than the opinion of *The Times*. The editor, however, has the responsibility to delete statements that are inaccurate or offensive. That responsibility should have been exercised in this case. Unfortunately, it was not and the offending sentence was not detected until after the press run of the Book Section had been completed.

Naturally we dove for the book review and its "offending sentence," which otherwise we would have missed. We cannot quote the whole

book review, so we must take the sentence out of its context, from which it was really only an aside anyway: "We are all too familiar with the facile and vitriolic attacks on liberal and democratic culture made by Roman Catholics. . . . Their furious partisanship . . . has produced little criticism of importance." If the day has come when a critic can express such an honest opinion in the *New York Times* only by an inadvertence, then the grip of Roman censorship is tighter than we realized. We weep. We honor the *New York Times*, when there are very few newspapers left worthy of honor. That editorial was not proudly written. Was it inspired from the business office? The *Times* has no intention of omitting everything that might be "offensive" to someone. They would have little left to print. Indeed their front page review in this same issue says of James Madison that "contemporaries ranked only Washington above him." That is "offensive" to us because we think many ranked his teacher Jefferson above him; but we don't expect the editor to apologize. He won't, for we control no advertising power. We do not condemn the *Times*. Maybe it takes more money than they have to face the fury of the hierarchy. But we weep.

Paul Blanshard in a chapter, "Censorship and Boycott," of his *American Freedom and Catholic Power* gives some heroic examples of editors who didn't buckle. In 1944 *Time* magazine rendered a notable service by printing a detailed description of the attempted suppression of stories of priestly crimes, notably an item about a priest who had been arrested for drunken driving. Of course most often the power of Roman censorship is hidden. News is simply not printed, and we never know about it. There is no nervous announcement to tell us about it. Sometimes the vindictive punishment visited on a newspaper or book publisher is a boomerang. The sales of the Blanshard book seems a case in point. The abuse heaped upon it and the intimidation of stores is worth more than a Pulitzer prize.

But heroic exceptions prove and highlight the rule; at any cost don't offend the hierarchy! This situation is so unwholesome and so un-American (not to mention deadly to Protestantism) that it is hard to believe. What to do? We don't know. Certainly avoid former hates and "anti" movements. But we must awake! Why not begin by reading and passing around *American Freedom and Catholic Power*, by Paul Blanshard? (Beacon Press, \$3.50.)—Editorial in the *Presbyterian Tribune*, June, 1950. (Reprinted by permission.)



THE book, *American Freedom and Catholic Power*, referred to in the foregoing editorial, is one of the regular volumes in the 1950 Ministerial Reading Course.

The Ministry, October, 1950

An Electrifying Conference

DEPLORING the "sorry spectacle" of a divided Christendom confronting a united Communist movement, Bishop G. Bromley Oxnam has made a proposal that, if acted upon, as we hope it will be, would do nothing less than electrify the world. It would bring together Protestant and Roman Catholic leaders in co-operation and conference.

Hear the Methodist bishop as he presented the plan to the Northern Baptists during their recent annual convention:

I am certain that the major Protestant denominations would gladly appoint representatives to sit with such leaders as Cardinal Mooney, Cardinal Spellman, Archbishop Cushing, and others to confer relative to the contemporary world situation, and to take such steps, as Christians, as might be necessary to bring to mankind a fuller knowledge of the love of God as revealed in his divine Son, of the Christian conception of the worth of man, of the meaning of the kingdom of God on earth.

Before the conference convenes, the bishop thinks, the Pope should enunciate a new doctrine of religious liberty, declaring that Catholics respect the right of every man to worship God according to the dictates of his own conscience, the right of parents to rear their children in their own faith, the right of every person to change his faith, and the right of churches to educate, preach, carry on missionary work and own property for these purposes. We agree on the appropriateness of such a history-making declaration, but it will not be an easy statement for the Catholic leader to write.

Nevertheless, it is important to note that there have been trends in this direction. Following the encyclical in which Pope Pius XI inveighed against "schemes for promiscuous union" as "subversive," no invitation was given to Roman Catholics to attend the Oxford Conference of 1937, but there were observers at the Edinburgh Conference and there could have been similar observers at the Amsterdam Assembly if the lines of negotiation had not become fouled, partly due to the interference of Myron C. Taylor.

The Pope's recent "instructions concerning doctrinal conversations between Catholics and Protestants" have been cited as evidence that a conference would be neither possible nor profitable, but the meeting of minds and hearts that Bishop Oxnam proposes would not be doctrinal. The Vatican document specifically allows interconfessional meetings on social questions, permitting a common stand on social justice, for example. Besides—and this particular point is extremely important—the Holy See specifies that, with certain restrictions, Roman Catholics and Christians of other confessions may pray together.—Editorial in *The Christian Advocate*, June 15, 1950. (Reprinted by permission.)

THE second Field School of Evangelism, conducted by the theology department of Southern Missionary College, is now a matter of history. It was conducted in the beautiful city of Montgomery, Alabama. Since the field school is a new experiment in connection with the educational program of Seventh-day Adventist colleges in North America, it has been suggested that a comparison between the two that have been conducted in the South would be of interest and profit to readers of *THE MINISTRY*.

There were twelve students at the first field school, which was conducted at Asheville, North Carolina. In the second one there were twenty-five. From these two experiments it has appeared that perhaps twenty-five students are a few too many to get the fullest benefit from the training, unless there could be some more help in the meeting from workers of experience. The instructor in evangelism has been the only experienced worker who has worked all the way through these field schools with the students, and, in view of the fact that the students are without any previous experience, it is rather difficult to give each one the help he needs when the number is so large.

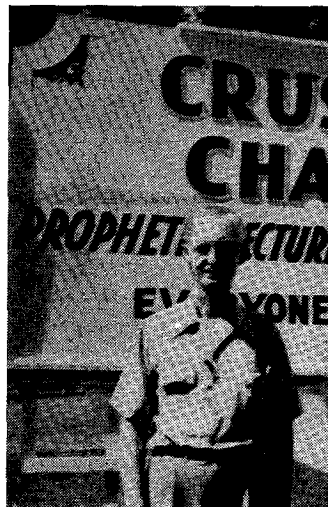
In the plans for future field schools it is suggested that a full-time, successful Bible instructor be connected with the effort. She will help in opening the campaign, work with the students in their personal work during the time they are there, and be ready to take over a large part of the interest and follow it up after the students leave. This plan will make it possible for the conference to gather in a much larger

S.M.C. Field School

By EDWARD C. B.
Evangelism, Southern

An Informal Picture of the
of Evangelism. Left to Right
J. Wayne McFarland. Taken
in Montgome

Group of Theology Students,
and Their Families, Who
Were Connected With the
Field School of Evangelism
at Montgomery, Alabama.
Professor Miller on Extreme
Left. Elder Banks on Ex-
treme Right



ool of Evangelism

ANKS, Instructor in
Missionary College

Teachers at the Field School
H. A. Miller, E. C. Banks,
in Front of S.D.A. Church
ry, Alabama



Some of the New Members
Resulting From the Field
School. K. M. Kennedy
(Pastor of the Montgomery
Church) and E. C. Banks
With a Group of the Stu-
dents Seated in Front Row

harvest of souls as a result of these schools.

The budget for the second field school, which was nearly six thousand dollars, was twice as large as it was for the first one. This naturally made it possible the second time to do some things that were not possible in the first experiment. The greatest advantage was that the effort could continue in the large city auditorium for seven weeks, whereas during the first effort in Asheville the city auditorium was used only for a three-night spearhead. Also, in the Montgomery effort we were able to have a fifteen-minute broadcast direct from the auditorium stage each Sunday evening during the first few weeks of the meetings. This added a very interesting feature to the evening meetings and also gave the students a little experience in radio work.

In the Asheville field school it was discovered that many of the students had never gone into a home and given a Bible study. They did not know the first thing about this important phase of our evangelistic program. An effort was made to correct this situation in our second experiment. Classes in personal evangelism were conducted at the beginning of the summer's work, so that the students would have some knowledge of how to enter the homes of the people and give them Bible studies when the time came for that part of the work.

In the campaign at Asheville meetings were conducted on two Saturday nights during the summer, and it was observed that the attendance was exceptionally good on both these occasions. So, in the program for Montgomery it was decided to use every Saturday night during the first eight or ten weeks of the effort. This



plan was successful, for the attendance was about the same on Saturday nights as it was on Sunday nights. As a special feature on Saturday night a fifteen-minute program for youth was conducted.

For various reasons the first campaign was not followed up successfully, so improvements had to be made in this important part of the campaign. Consequently, it was planned that the evangelist and a group of the students who attended the field school should make a trip from the college to Montgomery each week end from the close of the summer's work in September until the Christmas vacation. In this way the spirit of the campaign was carried on in a strong manner every Friday night, Sabbath, and Sunday night for many weeks after the summer was over. This plan of follow-up work was most successful. The new members were strengthened by these weekly visits, and a large number of others were brought to their decisions and baptized during these extended meetings. The different students who made the trips back to Montgomery each week spent their time visiting their interested people.

When the field school finally closed up its work in Montgomery, thirty-three people had been baptized, and there was a large group of interested ones still attending the services. Out of this group the new pastor, K. M. Kennedy, plans to baptize several more. The follow-up work was also strengthened by the plan of the conference to leave ministerial intern Robert Chism and his wife in Montgomery for six months after the summer effort was over. The Chisms were there throughout the summer and were well acquainted with the interested people, so that they could carry on the interest.

The new pastor, Elder Kennedy, came to Montgomery just as the field school was moving out, but despite the fact that he had to settle in his new home, start up his church schools, and take over a new district, he did a fine job in helping to follow up the interest of the effort. The Lord has richly blessed his work there.

There were many things in the second field school that remained the same as in the first one. The teaching staff was the same. Prof. H. A. Miller was in charge of the music at the meetings and conducted three hours of classwork for the students. His music is always an inspiration to the students, the church members, and the evangelistic congregation, and the field school would not be complete without him. Dr. Wayne McFarland was also present this time. His health lectures and classwork (a three-semester-hour class in medical evangelism) were greatly enjoyed and appreciated by both the congregation and the students. I taught the classes in public and personal evangelism and pastoral methods during this second school also. The students could take as many as twelve hours of upper-division work during the summer.

In both places, Asheville and Montgomery, the local church members were most helpful throughout the campaign. They gave the students and leaders in the field school a cordial welcome to their cities, and did all they could to make their stay during the summer as happy and comfortable as possible. The officials of both the Carolina Conference and the Alabama-Mississippi Conference gave one hundred per cent support financially and morally to these campaigns. An evangelistic effort in a conference in connection with the field school is perhaps more expensive to a conference than one without it, but the conference committees cheerfully gave the necessary financial support, feeling it a privilege to contribute in this way to the training of future soul winners.

The field school was not conducted this summer because of the General Conference session and other conventions. However, it is definitely in the plans of the theological department and the college board to conduct another field school during the summer of 1951, and to continue it as a definite part of the ministerial training of Southern Missionary College.

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“IN teaching health principles, keep before the mind the great object of reform,—that its purpose is to secure the highest development of body and mind and soul. Show that the laws of nature, being the laws of God, are designed for our good; that obedience to them promotes happiness in this life, and aids the preparation for the life to come.”—*Review and Herald*, May 9, 1912.

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CHURCH MEMBERSHIP, U.S.A.—According to *The Christian Herald's* annual report on church membership in the U.S.A., during 1949, the churches of all faiths in Continental U.S. (to which this report is limited) made a total net gain of 2,426,723 members. That brings church membership in this land to the impressive total of 81,862,328, or 54.2% of the entire population. Whereas, in 1948 there were 268,673 local congregations of worshipers, there are now 275,265. Southern Baptists had a net gain of 269,284. The Methodists managed a net increase of 141,507.—*Watchman-Examiner*, July 13.

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“MISSING THE TRAIN.”—A family was eagerly expecting a visit from grandmother for the Christmas holidays. Just as they were about to go down to the station to meet her, they received a telegram which read: “Missed the train. Will start at the same time tomorrow.” At this news, the five-year-old granddaughter burst into screams of woe that split the skies. For a few minutes there was no stopping the eruption. All explanations failed to reduce the din. Finally, in reply to frantic pleas to tell what was the matter, she stopped crying long enough to say: “Well, if she starts at the same time tomorrow she will miss the train again.”—*Christian Century*, March 15.

Association Booth at General Conference

EACH department of the General Conference was allotted a display booth at the recent session in San Francisco. There were about twenty of these headquarters booths, stretching along a long corridor on the second floor of the auditorium, arranged in more or less alphabetical order, starting with the Department of Education at one end.

At the last session in San Francisco, in 1941, these booths were located in Larkin Hall below, on the same level as the arena, and therefore perhaps attracted greater attention. However, with the large world globe and bookstand in this hall, it would have created too much congestion to have still other features in there. The second-floor location drew large crowds nevertheless, especially since the information and registry office was located near by at one end of the hall.

Each booth contained a desk and chairs and a display peculiar to the department. The Ministerial Association booth (No. 8) featured Ministerial Reading Course books and bound volumes of *THE MINISTRY* for the past quadrennial period. These were wrapped in cellophane and set up on a shelf draped with a rich blue cloth.

Above this, on the rear wall, was hung a beautiful background which portrayed the masthead "Ministerial Association," with a picture

of Christ the shepherd set in the center of the two words in large, cathedrallike letters. Below this, on a light blue corrugated background, the two halves of a globe appeared, surrounded by this motto in raised letters: "A World-encircling Brotherhood in Spirit-filled Evangelism."

It was interesting to match names with faces, as various *MINISTRY* contributors, evangelists, pastors, and Bible instructors paused at the booth to chat and register.

A small table and chair were placed near the entrance to the booth, where the workers might register. More than five hundred wrote their names in this registry, and many others stopped to ask questions, to make appointments with the association secretaries or leave messages for them, to examine the Ministerial Reading Course books, or to pick up free copies of the July *MINISTRY*, which were left on the desk for distribution.

Large stacks of *THE MINISTRY* disappeared, both from the booth and from the bookstand in Larkin Hall below, where sample copies of all our denominational periodicals were displayed. Many expressed appreciation for the helpfulness of "the workers' own journal."

Much favorable comment was also heard on the attractive over-all appearance of the booth, which had been planned and executed in detail by G. E. Vandeman.

M. H. T.



Row of Booths on Second Floor in Civic Auditorium. Only About Half of the Booths Are Shown Here. The Ministerial Headquarters Location Was Centrally Located About Half Way Down the Line

HEALTH EVANGELISM

Our Health Message a Part of Our World Mission

Establishing a Medical and Welfare Center

By LEIGHTON R. HOLLEY, *Pastor-
Evangelist, Columbia, South Carolina*

IN OUR large city evangelism we could undoubtedly baptize one hundred where we are now baptizing ten, if we had a constructive and long-range medical missionary program in action. Neither should we be unmindful of the fine spiritual tone that such a program always gives to the church members themselves. I know now, after reading the book *Evangelism*, how sadly remiss I have been through the years along these lines in my own ministry. Inspired by the promises of God and by what is being done in Miami and other places, we here in Columbia, South Carolina, have also launched out into this neglected work. Though it is still in its infancy, the following paragraphs will indicate how we started and the results to date.

A welfare and medical center was opened March 4, 1950, at 1126 Taylor Street, centrally located in the business district of the city. This center, consisting of only one large room, fills a multiple need and is necessary for the success of any such project. It serves as the collecting depot for donated clothing, the workroom for the Dorcas women in repairing this clothing, and a contact office and distribution center for those in need of assistance.

A welfare card was prepared, a sample of which is shown here. This card is our best and cheapest means of advertising. It was used freely by the church members in making Ingathering solicitations, and in their literature distribution. The two phone numbers on the card are those of our faithful Dorcas leaders, Mrs. John Young and Mrs. W. P. Harrison. These two hard-working women, with a loyal and active group of Dorcas sisters to support them, have spent much time in collecting, repairing, and distributing this clothing.

The center is kept open through the five working days of the week from three to five each afternoon. A staggered schedule has been worked out among the Dorcas women so that no one finds it necessary to give more than two hours a week at the welfare center.

Although this work is spearheaded by the Dorcas Society, it is definitely a church project. There is plenty of work for all, such as collecting, distributing, passing out our health journal from door to door, and financing. The rent at

the center is twenty-five dollars a month, which is taken care of by pledges of a dollar a month by twenty-five of our church families.

Five thousand copies of *Life and Health* were ordered, and our laymen go out two by two into the homes of the people on Sabbath afternoons and pass out these free copies and the welfare card before mentioned. Whenever possible we endeavor to enter the home, where the conversation is directed along religious lines; the Bible correspondence card is then presented, and prayer offered. Some blessed experiences have come from a number of these contacts.

The medical phase of this missionary endeavor is developing very encouragingly. This is due to the faithful labors of our first elder, Dr. John H. Young. Fortunate, indeed, is the church that has a practicing physician residing in the community, whose life and profession conform to the great standards of our faith. Both Dr. and Mrs. Young have worked untiringly for the success of this noble undertaking. When the good doctor approached the physicians here, who are specialists in their various fields of medicine, he found them not only willing but pleased to take part in this medical welfare work. After the prospective patient has been properly investigated, the individual's name and address is written on the back of our welfare card, along with the doctor's name whom he is to see, and the hour of his appointment.

WELFARE and MEDICAL CENTER

SPONSORED BY THE SEVENTH-DAY
ADVENTIST CHURCH OF COLUMBIA, S.C.

1126 Taylor St. Room No. 3 upstairs

Donations of clothing, furniture, food, or
money, gratefully accepted to be used
for needy poor of Columbia

FOR PICK UP, PHONE 7888 OR 2-8575

Hours 3 to 5 Monday Thru Friday

Card Distributed by Church Members to Advertise Welfare and Medical Center in Columbia, South Carolina

The results have already been most gratifying. In accordance with the messages from the Spirit of prophecy, we are seeing prejudice breaking down everywhere, especially among the businessmen. What can they say when the Ingathering solicitor presents a local welfare card of this kind? Through the years we've always had some difficulty in obtaining our Ingathering city permit. One of the businessmen, who in times past had been very pronounced in his opposition to granting our permit, has now completely changed. He is a member of the Merchants' Association which issues these permits. When he was visited this year for Ingathering, he gladly wrote out a check for the Minute Man goal, and with a smile remarked, "From now on you folks will not have any trouble obtaining your permit, at least as long as I am a member of the committee."

From all over the city, where the welfare cards have been left, calls are beginning to come in from people of culture and means, who are requesting us to pick up furniture, gas stoves, bedding, clothing, and so forth. Our most pressing need right now is for more storage space. Announcements over our radio program on Sunday mornings are also bringing gratifying results.

Since last October we have been conducting a protracted series of evangelistic meetings here. One fine woman whom the welfare center helped when her family lost their home by fire is now attending the meetings and church. She is receiving regular Bible studies from one of

our laymen, and has requested baptism. However, the real fruitage of this welfare work in evangelizing the city is yet before us. The tabernacle is now in a new location, and we are working on a plan to spearhead this fall's evangelistic meetings by a large, city-wide cooking school, which will be tied in with our welfare work.

In the final judgment day will many of us as Seventh-day Adventists be found wanting in the rudimentary principles of Christian service? When we read such challenging Scriptures as Isaiah 58 and Matthew 25:31-46, we wonder. "The gospel of health is to be firmly linked with the ministry of the word."—*Medical Ministry*, p. 259.

Note how the messenger of the Lord points up the important place that all lines of medical work should have in our program. It is "the door through which the truth for this time is to find entrance to many homes." It is "the pioneer work," "an agency through which the truth can be presented to the attention of unbelievers." As "the right, helping hand of the gospel," it "will do much toward removing prejudice against our evangelical work." "Every city is to be entered by workers trained to do medical missionary work." (*Evangelism*, pp. 513-516.)

Let us, then, lay hold of the following precious promise: "The Great Physician, the originator of medical missionary work, will bless all who thus seek to impart the truth for this time."—*Counsels on Health*, p. 497.



Medical and Welfare Center Leaders and Dorcas Society Members. Pastor Holley, Mrs. J. H. Young (Dorcas Leader), and Dr. J. H. Young, Seated in Front Row

Layman Opportunities in Medical Ministry

By THEODORE R. FLAIZ, *Secretary
of the Medical Department*

THE Biblical story is replete with the achievements of those who were called as special representatives of God's people. There were the patriarchs, the progenitors of the chosen people, and the judges, called to guide them in their homeland. There were the kings who for the most part were failures, and the Isaiahs and Jeremiahs, who attempted so strenuously to return Israel to the Lord. Then there were the Nehemiahs, the Ezras, and the Zechariahs, who helped in the return. In New Testament times there were the Peters, the Pauls, and the Barnabases—all commissioned as official leaders of God's people. Their achievements, their teaching, and their preaching has come down to us as perhaps the outstanding foundation and directive of the Christian church and doctrine.

There are, however, here and there references to the activities of laymen, those who were not official representatives of the church. And it is a beautiful thought that some of the most intriguing stories of Biblical laymen have to do with aid to the sick, the unfortunate, the suffering, and the poor. The humble Hebrew servant girl of Naaman's household was concerned for her suffering master, and her interest led ultimately to the healing of this worthy Syrian prince.

Another touching story of layman activity is that of the gentle Samaritan traveler, who not only was intelligent in the care of the sick and wounded, but went prepared with a first-aid kit adequate to meet an emergency. The story of this man—we wish we knew his name and more about him—has lived through the centuries to inspire love and charity in the lives of Christian and non-Christian alike.

Perhaps one of the most beautiful stories of this type comes to us concerning a member of the Joppa church. So widely known was Dorcas for her good deeds and her Christian helpwork that the whole community gathered at the time of her death to tell Peter of her kindly care of all in need. These stories come to us for a very special purpose. In fact, in drawing conclusions from the Samaritan story Jesus said, "Go, and do thou likewise." On another occasion Christ commended a lay member's thoughtfulness by saying, "Verily I say unto you, whosoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her."

There are many in our church today who have concerned themselves with the welfare of the sick and the underprivileged, and thus have been powerful witnesses to the truth.

A few years ago in Western Canada there

lived an Adventist family that was ever alert to help the less fortunate. The mother in this house was skilled in simple treatments and first aid. Without any professional training, but with a large measure of common sense and good judgment, this little lady never refused to come to the help of sick people wherever she found them. Not only was she called to care for routine illnesses, but she cared for maternity cases in out-of-the-way places. Often she would take over in emergency situations, giving needed care till the doctor from a distant town could bring his skill to bear upon the case.

A neighbor of this family moved to another part of the province and in time was overtaken with some illness. Immediately, in the absence of near-by doctors, the SOS went out for an Adventist. There was such a family a few miles distant, and word was sent that these people were in trouble and that they needed help immediately. It was an unprepared and somewhat embarrassed woman who arrived at this stricken home a little later, and was asked to take the responsibility of caring for the ill member of the family. "But are you not an Adventist?" the lady of the house inquired in some perplexity. Surely, if an Adventist, she should be able to care for an illness of this sort.

Doubtless this woman had acquired an exaggerated idea of the lay Adventist's capacity to help in an emergency. Does the experience not suggest, however, the great possibilities before any Christian worker interested in making himself more effective in his presentation of the truth?

In most of the countries of Europe people are generally more alert to the possible catastrophe that might again overtake not only Europe but the world. In some countries public buildings are all required to be built with adequate bomb shelters, and even our conference or institutional buildings must be thus provided. People are given instructions in the care of the wounded, in fire fighting, and in meeting other emergencies of war. We are warned by our military men that no sooner will war strike in Europe than our American cities will become the targets of long-distance bombing attacks, possibly atomic bombs.

What preparation have we made to face such eventualities? The answer is, Practically nothing. Long before the last war came to an end our people had given up their first-aid classes, their home nursing courses, and all other emergency preparations. But with violent conflict almost inevitably before us, what could be more rational than for our people to take the lead now in sponsoring instruction in first aid, home

nursing, nutrition and general health, and what to do in case of emergencies? Suitable material outlining such studies is available, and a wider variety is under preparation. Nearly all our larger churches and many of our smaller churches have well-trained nurses or physicians in their membership who could lead out in giving such instruction. These professionally trained members are, however, often hesitant to press themselves into such assignments, simply from undue conservatism or reserve. Nevertheless, many of them are desirous of the privilege of serving in some way with their medical training, and would welcome being "drafted" for such worthy medical missionary endeavors.

Some churches will, of course, have no medically trained personnel in their membership. In such cases it is possible to conduct first-aid courses with the help of good, upright nurses or physicians not of our faith, if their lives and habits are not inconsistent with our standards. Home nursing is not so easily managed on this arrangement, because diet and home treatments are an important feature of this course, and those who have not received some training or experience in our institutions will be ill-prepared to give proper direction to these features. If our own personnel is not available in the local church for teaching home nursing, aid should be requested of the conference.

Thousands of our church members, particularly our women, are eagerly waiting some avenue by which they can serve the cause in a wider field. In many places we conduct classes in the art of giving Bible studies. How fine it would be to add to this ability a good training in home nursing, by which these women would be enabled to enter homes not only with their Bible studies but with aid in case of illness. There are countless invalids who because of financial circumstances do not receive proper care. This offers an opportunity for our members who have proper training to come in and make themselves not only useful but very welcome. The physical service they can render will open hearts to receive spiritual truths.

It is to be sincerely hoped that our Seventh-day Adventist churches everywhere will realize the opportunities for service in this field of endeavor. With many of our believers preparing themselves for such practical representation of the spirit of the great Physician, we may confidently look to greater achievements in soul-saving among our lay church members.



FLOWERS AT FUNERALS.—Do you ever attend a funeral and see such a profusion of flowers that you wonder why the custom was ever started? . . .

Too many funeral flowers are a burden to the bereaved family, and we want to help lift the burden from our sorrowing friends rather than place an additional one, and some other appropriate memorial would be welcomed by many.—*CAMILLA WALCH WILSON in Watchman-Examiner, July 13.*

Conducting a Cooking Class

Lesson IV. Minerals

By *ESTHER CHRISTENSEN REISWIG,
Syracuse, New York*

MEMORY VERSE: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Cor. 3:16, 17.

Prayer.

Brief review of last lesson.

I. THE ROLE OF MINERALS.

1. Minerals are just as basic an element of life as are the glamorous and indispensable vitamins. They jack you up or calm you down, build bones and biceps to be proud of, make you feel fit—glad to be alive. They set you teeming with vitality so urgently needed in these troubled times.
2. What are minerals? When food materials are burned in air, certain elements remain, such as ash, called "ash constituents," or "minerals." These same elements remain when foods are digested so that the body can use them if needed, or excrete them if it has enough.
3. Why do we need minerals? There are many ways in which minerals work in our bodies: They make bones, teeth, the solid part of all soft tissues, muscles, blood, etc. Cause muscles and nerves to work properly, and regulate heart beat. Supply materials necessary to keep a proper balance in fluids, digestive juices, and other secretions of body.
4. Is it safe to trust to chance to get what we need? When we look about us and see the great number of people whose health and beauty are affected by poor teeth, poor bone formations resulting in hollow chests and poorly developed lungs, not to mention the unattractiveness of bow legs, knock knees, flat feet, and serious after-effects of rickets, we appreciate importance of having necessary amount of these elements. As a rule the body does not store any considerable amount of mineral elements.
5. Of what minerals are we most likely to run short? At present most people do not get enough calcium, phosphorus, or iron.
6. How can we tell whether we are getting enough? Consult table or food values. Few foods contain them in sufficient amounts.
7. Are losses of minerals likely to occur in cooking? Yes. Juices of nearly all foods contain minerals. Use less water in cooking. Use water it is cooked in.

II. MINERALS—THE BODY REGULATORS.

Are found in food as certain substances which figure prominently in coordination of functions of nerves, glands, muscles, etc., and enable body to use its available fuel and building material to best advantage. These regulating substances may be grouped in three main divisions: Minerals, water, and vitamins. Mineral elements and water will be discussed in this lesson. (Vitamins have already been considered in Lesson II.)

1. Calcium.

a. Use in body.

- (1) Helps build bones and teeth.
- (2) Aids in clotting of blood.
- (3) Maintains normal heart beat.
- (4) Promotes growth.
- (5) Helps maintain muscle tone.

b. Best sources: Milk, turnip greens, cottage cheese, figs, chard, cauliflower, olives, soybeans, celery, turnips, carrots, navy beans.

c. Lacking in calcium—white bread, refined sugar, white rice.

2. Phosphorus.

"No other element enters into such a diversity of compounds and plays so important a part in so many functions."—ROSE, *Foundation of Nutrition*, p. 151.

a. Use in body.

- (1) Phosphorus with calcium helps to build bones and teeth (important in healing fractures).
- (2) Enables cells to absorb nourishment.
- (3) Found in all tissues of the body.

b. Sources: Wheat bran, wheat germ, dried beans, almonds, lentils, whole wheat, nuts, oatmeal, egg, dried peaches.

3. Iron.

a. Uses in body.

- (1) Builds good blood.
- (2) Promotes oxidation of food in tissues.
- (3) Constituent of every cell.

b. Sources: Savita, avocado, spinach, prunes, olives, lentils, dates, walnuts, strawberries, egg yolk.

c. General remarks: The amount of iron in the body is less than 1/10 ounce, or the weight of one-cent piece. The iron requirement of women is raised above the usual level by menstruation, pregnancy, and lactation.

4. Iodine.

a. Regulates metabolism and growth.

b. Lacking in many parts of the country. Use iodized salt.

III. CELLULOSE (roughage or fiber).

1. Use in body—necessary for normal evacuation of colon.

2. Sources: vegetables, especially legumes and leafy vegetables, fresh fruits, whole-grain products, nuts.

IV. WATER.

1. Uses. (See *Ministry of Healing*, p. 237; *Counsels on Diet and Foods*, pp. 419, 420.)

- a. An essential part of every cell. Two thirds of body weight is water.
- b. Carries food to cells.
- c. Carries away waste products.
- d. Aids in regulating body temperature.
- e. Universal solvent.

2. Daily need. Five to eight glasses daily for average person.

3. Wrong use of water:

"Many make a mistake in drinking cold water with their meals. Taken with meals, water diminishes the flow of the salivary glands; and the colder the water, the greater the injury to the stomach. Ice water or ice lemonade, drunk with meals, will arrest digestion until the system has imparted sufficient warmth to the stomach to enable it to take up its work again. Hot drinks are debilitating, and besides, those who indulge in their use become slaves to the habit. Food should not be washed down; no drink is needed with meals. Eat slowly and allow the saliva to mingle with food. The more liquid there is taken into the stomach with the meals, the more difficult it is for the food to digest; for the liquid must first be absorbed."—*Counsels on Diet and Foods*, p. 420.

V. ALKALINITY OF THE BLOOD.

One function of minerals is to maintain proper alkalinity of the blood and other body fluids. This is called the acid-base balance. If there is an abundance of fruits and vegetables in the diet, the wisdom of the body is such that the proper balance will be maintained.

Alkaline	Acid	Neutral
milk	cereals	fats
cottage cheese	eggs	oils
buttermilk	cheese	sugar (white)
vegetables		cream
legumes, except	lentils	cornstarch
nuts, except	walnuts and peanuts	tapioca
fruits, except	plums, prunes, cranberries, rhubarb	

1. Proper ratio three servings of alkaline foods to one of acid.

2. Advantages of alkaline diet:

- a. Lessens fatigue (less sleep required).
- b. Lessens susceptibility to colds.
- c. Appetite improved.
- d. Heartburn relieved.
- e. Clearer brain.

3. Acidosis.

A condition in which the alkaline reserve of the body is lower than it should be. (When a man's blood becomes acid he dies.)

VI. ASSIGNMENT.

1. Memory Verse: "God is not honored when the body is neglected or abused, and is thus unfitted for His service. To care for the body by providing for it food that is reliable and strengthening

- is one of the first duties of the householder."—*Ministry of Healing*, p. 322.
2. Read "Legumes and Nuts," *Better Meals for Less*, pp. 40-57.
 3. Report on vitamins and minerals in food you eat.
 4. Make at least one of the following recipes.

Vitamin-Mineral Salad

- 2 cups grated carrots
- 2 hard-boiled eggs (chopped fine)
- $\frac{1}{2}$ cup chopped nuts
- $\frac{1}{2}$ teaspoon salt
- A little sugar
- $\frac{1}{4}$ cup mayonnaise (can be diluted with lemon juice and canned milk)

Whole-Wheat Bread

Good recipes come with "Wheatworth's" 100% flour.

Health Caramels

Equal parts of raisins, figs, and dates or prunes. Wash thoroughly. Put through grinder. Bind together with peanut butter, or shredded coconut with a little honey. This mixture should be kneaded and thoroughly mixed. Press into pan, let stand overnight, cut into squares, and wrap in waxed paper.

Whole-Wheat Waffles

- 2 cups flour (all whole wheat or half)
- $1\frac{1}{2}$ cups warm milk
- 1 teaspoon salt
- 1 tablespoon sugar (optional)
- 2 eggs (separated)
- 4 tablespoons oil

Mix together flour, salt, and sugar. Add milk and mix. Add oil. Add $\frac{1}{2}$ cup boiling water to egg yolks and beat very rapidly until light and fluffy. Beat whites until stiff. Add to above mixture, folding in whites. Fill waffle iron a little fuller than with other waffles.

THE REALM OF RESEARCH

Historical, Archaeological, and Scientific Findings

Landmarks in Prophetic Interpretation—No. 2

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

II. Repudiation of Tichonian Positions Under Joachim

IN A former study we dealt particularly with Tichonius and his extraordinary influence upon expositors of prophecy during a period of nearly a thousand years. We noted his influence upon Augustine, and saw how he and his ideas, through the authority and fame of Augustine, became generally recognized in Western Christianity. Tichonius in his system had practically excluded all consideration of taking specific historical events as being of importance in interpreting prophetic symbols. He was not, however, a philosopher as was Augustine, who followed shortly after him. Augustine supplied the philosophical basis for the theology of Western Christianity.

For example, Augustine understood the life and sacrifice of Christ as a metaphysical reality, not merely as an historical event. That, of course, implies that the significance of the life of Christ stands outside of any historical continuity. Its exact time or place in history loses its importance because faith deals in the ultimate with the salvation of the individual and the life beyond. The life problem of each individual is, as it were, not put horizontally between past, present, and future, but vertically between heaven and hell. The individual's salvation, his acceptance of Christ, and his partaking in the blessings of grace are of supreme importance, whereas the events of history or

those which are going to happen in the future are completely irrelevant.

The solemn task of the church, he therefore held, is to be a faithful steward and guardian over the sacraments which Christ has entrusted to her and which alone assure eternal life in the presence of God and guarantee the salvation of the soul from eternal destruction. In this concept of Christ and the church, which is based on metaphysical considerations, history has no particular place, and becomes meaningless. This concept of Augustine became the basic philosophical position of the Catholic Church during the Middle Ages, and is scarcely modified even at the present time. It remained unchallenged until the coming of Joachim of Flores.

We, of course, are in general more interested in the development of prophetic interpretation than in theological concept, but it is not possible to divorce one from the other. Basic theological and philosophical—or shall we say theo-philosophical?—concepts influence the position of men toward prophecy just as prophecy, without question, influences the basic concept of theology.

Tichonius Molds for Centuries

It is interesting to trace the influence of Tichonius upon the main expositors of the Apocalypse during the centuries following. The accompanying chart will, perhaps more than

many words, help to illustrate this development. It is evident that not all expositors of the Apocalypse could find a place on this chart, but those mentioned represent the outstanding figures and very well the general trend.

Primasius of Hadrumantum and the Venerable Bede of Britain were strongly under the influence of Tichonius. Ambrosius Autpertus, in the eighth century, was wholly dependent upon Primasius. And again from Autpertus, Alcuin, Hraban, Walafrid Strabo, and Haimo of Halberstadt in the ninth century received their spiritual guidance in matters of prophetic interpretation. The School of Laon, a highly influential body, continuing for nearly two centuries, was also dominated by the same Tichonian concept.

Venturing Onto New Ground

Only with Rupert of Deutz and his commentary on the Apocalypse (*ca.* 1119) do we come to the first expositor who ventured upon new territory and expressed original thoughts. He dared to deviate from the well-trodden medieval path and began to consider the possibility that some of the pictures and symbols of the Apocalypse might refer to definite historical events. For instance, he believed that the trumpets point to the destruction of Sodom and Gomorrah, the destruction of the Egyptians in the Red Sea, the outcry of Israel against the Canaanites, their murmuring in the desert, and so forth.¹ Whatever we may think about the incorrectness of such an interpretation it was, nevertheless, the beginning of a school of thought which again gives to history—or better, to historical facts—a place in the scheme of interpretation.

Another figure, in whom this tendency of taking history into account makes its appearance, is Anselm of Havelberg (d. 1158). He described the church from Abel to Christ, and then took the Apocalypse and pointed to concrete facts as to where and when certain symbols had found their fulfillment in history. The seven seals were to him no longer qualitatively evaluated, but considered as historical epochs, following each other successively. He believed himself to be living in the beginning of the fifth epoch, and that two epochs were still in the future. During the coming sixth epoch the sun would be darkened. That would mean that the cult of the church would be destroyed; the heavens—that is, the apocalyptic book—would be rolled together as a preparation for the seventh epoch, when truth would be revealed in all its eternal glory without the need of a cult or written revelation.²

These two men, however, were mere forerunners of the man who by his brilliant and penetrating mind evolved a completely new system of theological thought, and who gave the start to new developments and pointed toward new goals. This man was Joachim of Flores,

an abbot in Southern Italy. He was born about 1130 near Cosenza, and died in his own monastery, San Giovanni di Fiore, in 1202.³ What were his ideas that were destined to exercise such a far-reaching influence upon the thinking of the generations following and to shake the very foundations of the medieval church? Strange to say, it was not his main concept which survived and passed the test of time. Rather, it was the by-products of his main theme that stirred the minds of men and brought revolutionary results to pass.

Joachim's Trilogy of Time

Joachim's basic idea is that of a trilogy of time, based upon the concept of the Trinity. The Trinity—God the Father, God the Son, and God the Holy Spirit—is the great pattern for all that was, and is, and ever will be on this earth. Therefore time also, or what is occurring in time—that is, historic time or history—must be considered under this principle of the Trinity. Logically, he reasoned, there must be an age of the Father, an age of the Son, and an age of the Holy Spirit. Each age will have its initial period and its period of fructification or maturity.

These ages will not follow each other abruptly, nor will they dovetail perfectly, but will overlap. This means that the period of maturity of one age is, to a certain degree, already the initial period of the following age. Each age has its proper place in history and fulfills its specific purpose.⁴ At a certain point of time no other age could be in existence than that which has been preordained to exist. History, then, is not an accumulation of haphazard events, without rhyme and reason, but it is the progressive revelation of the spiritual purposes of God with mankind.

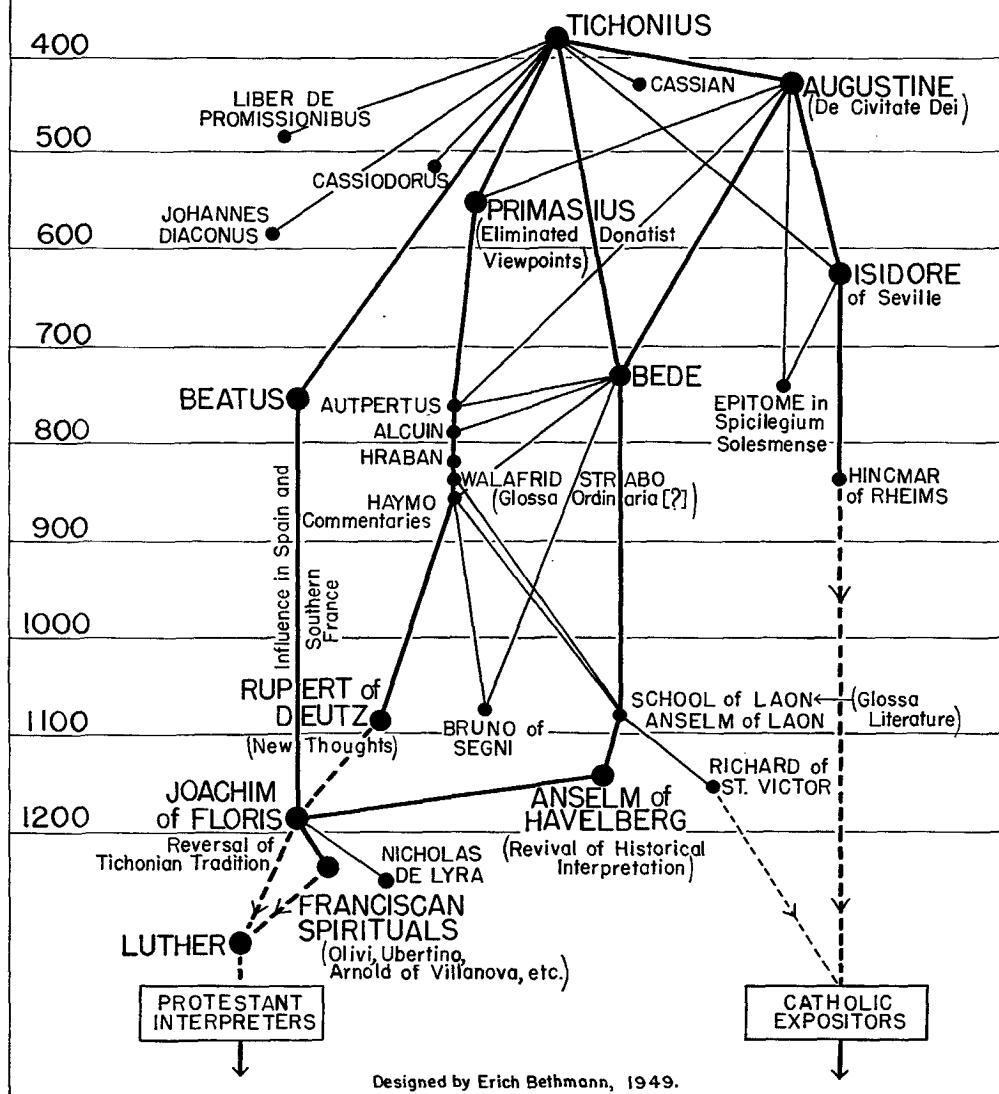
History thereby became of utmost importance, and an essential part of Joachim's theological thinking. Every event in history, especially in the history of the church, he reasoned, has a definite relationship to events or persons mentioned in the Holy Scripture. The church is the body of Christ, and all her sufferings, and all her joys in time, are Christ's sufferings and Christ's joys. In the Scriptures a number of statements are made about Christ that would remain utterly incomprehensible if they were not brought in relation to His body, that is, the "church in history."⁵

The Three Ages Outlined

In order to explain his ideas he developed the following scheme: He saw the key to the historical understanding of the "Body of Christ on earth" in the frequently recurring figures of 42 months and 1260 days. These he considered as the God-given time limits; hence they are basic for all important computations. Each age, of his three ages, comprised 42 generations plus an initial period of 21 generations before

Tichonian "Rules" Mold Prophetic Exposition During Middle Ages

*Abandonment of Early Church
Historical Emphasis in Exposition
After Time of JEROME*



CHARTING OF THE TICHONIAN INFLUENCE FOR SEVEN CENTURIES

This Graph Is Designed to Visualize the Molding Influence of Tichonius, and His Rules of Interpretation, Which Held Sway for Seven Centuries. He Introduced a Purely Mystical or Spiritual Exegesis of the Apocalypse, Eliminating Application to Material Historical Events. It Took About Seven Hundred Years Before the Historical Emphasis, or School of Interpretation, Found Entrance Again Into the Ranks of the Roman Church. In Rupert of Deutz and Anselm of Havelberg Its First Beginning Is to Be Found, and Through Joachim of Floris and His Followers, Was Reinstated the Historical Interpretation of the Symbols of the Apocalypse

the first age. These 21 generations and the 42 generations of the first age are of unknown length, whereas the 42 generations of the second age are computed as 30 years each—hence, reaching over a period of 1260 years. This was the first application of the principle of the day for a year for the longer time periods. The whole scheme looks as follows:

Initial period: 21 generations from Adam to Abraham.	
AGE OF THE FATHER:	42 generations from Abraham to Zacharias. First period, from Abraham to Uzziah, 21 generations. Second period, period of fructification, at the same time initial period of the age of the Son, from Uzziah to Zacharias, 21 generations.
AGE OF THE SON:	42 generations From Christ to 1200 (1260). First period from Christ to Benedict of Nursia, founder of monasticism in Europe. Second period, period of fructification, from Benedict to 1200 (1260).
AGE OF THE HOLY SPIRIT:	42 generations From 1200 (1260) to day of Judgment. ⁶

This whole scheme was not so much devised to bring some order into history but to help in visualizing the gradual and more complete revelation of God and His character. During the age of the Father people lived in the servitude of slaves. Fear was the dominant characteristic, and their status in the sight of God was that of slaves. During the age of the Son people lived in the servitude of sons. Faith was the dominant characteristic, and their status was that of free men. During the age of the Spirit there will be no longer any kind of servitude; love will be the dominant characteristic, and their status will be that of friends.

He also said that during the first age people were living by the light of the stars in the night. During the second age they were living at the period of dawn. But in the third age they will be living in the brightness of the day. This is not to be understood as human reasoning and understanding reaching greater heights, but that the Holy Spirit will reveal Himself in all His fullness during this third historical period, so that the brightness of this period will make the preceding periods appear as having been in darkness or semidarkness.⁷

REFERENCES

¹ W. Kamlah, *Apokalypse und Geschichtstheologie*, in *Historische Studien*. Heft 285, pp. 93, 94.

² A. Dempf, *Sacrum Imperium*, pp. 241-243.

³ For a sketch of his life, see L. E. Froome, *Prophetic Faith of Our Fathers*, vol. 1, pp. 685-690.

⁴ Joachim, *Liber Concordia Novi ac Veteris Testamenti*, fol. 8 v; see also H. Grundmann, *Studien über Joachim von Floris*, pp. 64, 65.

⁵ E. Benz, "Die Kategorien der religioesen Geschichtsdeutung Joachims," in *Zeitschrift fuer Kirchengeschichte*, vol. 50 (1931), p. 30.

⁶ A. Dempf, *op. cit.*, p. 274.

⁷ E. Benz, *Kategorien der Geschichtsdeutung*, p. 31. (Short title.)

(To be continued)

Pulpit and Study

Biblical Exposition and Homiletic Helps

The Seven Spirits

By L. L. CAVINESS, Professor of
Biblical Languages, Pacific Union College

JOHN refers to the "seven spirits" four times in the book of Revelation. (Rev. 1:4; 3:1; 4:5; 5:6.) The Gospel prophet Isaiah refers to this same sevenfold spirit in Isaiah 11:2. Speaking of the Branch that will grow out of the root of Jesse, he says: "The spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord."

In the sanctuary service there was the golden candlestick with its six branches, also doubtless representing the Spirit of God in His sevenfold operations. The table of shewbread serves to call the attention to Christ, the living Bread. The ark, with the law of God, the mercy seat, and the Shekinah glory, seems to represent the first person of the Trinity.

In the verse in Isaiah it is interesting to note that the central stock, the Spirit of Jehovah, has six branches grouped in twos—the spirit of wisdom and of understanding, the spirit of counsel and of might, and the spirit of knowledge and of the fear of Jehovah.

When white light passes through a prism it divides into the various colors of the rainbow, so the Holy Spirit is given us by Isaiah in His sevenfold operations. First we have the name, Spirit of Jehovah. In the Authorized Version "Lord" is a translation of the sacred name of God, the tetragrammaton. In the French Bible this sacred name is translated "the Eternal." In the Revelation John gives us the inspired Greek translation of "he who is, was, and will be." Then we have the two balanced branches, the spirit of wisdom and of understanding. Wisdom refers to "the knowing how," and understanding to "the knowing why." The following two also balance. Over against the ability to give counsel is the power to carry out the counsel. Lastly we find on the one side the spirit of knowledge, "the knowing what," and on the other side is the spirit of the fear of Jehovah, the attitude that leads to the doing of what God commands. The Holy Spirit then will make a man holy.

"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man." Eccl. 12:13. Is it not clear then why our greatest need is the need of God's Holy Spirit? It was the resting of the Holy Spirit upon Christ at His baptism that equipped Him for His ministry; so we are told that we must experience the outpouring of the Holy Spirit in the latter rain to prepare us to give the loud cry.

Conversion, or the New Birth

(Sermon Outline)

By L. C. EVANS, *President of the Greater New York Conference*

TEXT: John 3:3

I. INTRODUCTION—HOW ESSENTIAL?

1. None saved without "new birth." John 3:5.
2. If only those who have had this experience are to be saved, how essential is it? (Relate setting of text.)

II. TWO SEPARATE FAMILIES IN THE EARTH

1. Adamic family, their nature. Gen. 3:19; 1 Cor. 15:47.
2. Adamic family, their doom. 1 Cor. 15:22; Rom. 6:23.
3. Family of Christ, nature of. 1 Cor. 15:47-49.
4. Destiny. 1 Cor. 15:22; Acts 4:14; 1 John 5:11, 12; 3:36.

III. IDENTIFICATION OF FAMILIES

1. By natural birth—Adamic family. Rom. 5:12.
They love world and all it has to offer.
2. Adopted into family of Christ by "new birth." 2 Cor. 6:17, 18.
After adoption we love God and all He has to offer.
3. "God so loved the world," He gave. John 3:16.
4. God has chosen us out of the world. John 15:19.
5. Therefore "love not the world." 1 John 2:15-17.
6. Reason we no longer love the world. 2 Cor. 5:17.
7. "Be ye not conformed to this world." Rom. 12:2.

IV. HOW TRANSFER IS MADE

1. A work of the Spirit. John 3:5.
2. Water baptism included. John 3:5.
3. How brought about. 1 Peter 1:22, 23.
4. "Choose ye this day whom ye will serve." Joshua 24:15.
5. "If we confess our sins." 1 John 1:9.
6. "He that believeth and is baptized shall be saved." Mark 16:16.

V. EVIDENCE IN THE LIFE

1. How we can really know. 1 John 5:2; 1 John 3:14.
2. We will also love our enemies. Matt. 5:43, 44.
3. We will want to tell others. 2 Cor. 5:18-21.
4. We will not only hear but obey. Rom. 2:13.
5. Salvation comes only to the obedient. Heb. 5:9.
6. Spirit beareth witness. Rom. 8:16.

VI. APPEAL FOR SURRENDER

1. "Come unto Me all ye that labour." Matt. 11:28-30.
2. "To every one that thirsteth." Isa. 55:1.
3. "I will give unto him that is athirst." Rev. 21:6.
4. "Whosoever will." Rev. 22:17.
5. "Able to save to the uttermost." Heb. 7:25.

The Book Shelf

Books, Reviews, and Discussions

Calvin's Sermons, John Calvin, Eerdmans, Grand Rapids, Michigan, 1950, 212 pages, \$3.00.

Only nineteen of Calvin's sermons are known to have been translated into modern English. Fourteen of these, the major part, are in this volume. It is a reprint of the only sizable collection of the sermons of the Reformation's greatest theologian ever published in America. This was 120 years ago. Owning it is to possess a choice treasure.

The sermons are titled: "The Mystery of Godliness," "The Call to Witness," "The Doctrine of Election," "Pure Preaching of the Word," "The Word Our Only Rule," "The Sure Foundation," "The Salvation of All Men," "Behavior in the Church," "The Proper Use of Scripture," "Vessels Unto Honor," "The Character of the Faithful," "The Need of Reproof," "The Privilege of Prayer," and "The Only Mediator." CARLYLE B. HAYNES.

Bridge to Islam,* Erich W. Bethmann, Southern Publishing Association, Nashville, Tennessee, 1950, 320 pages, \$1.75.

Spanning the middle of the Eastern Hemisphere from Morocco to Mindanao stretches the great Mohammedan world, the spiritual realm of the Prophet. It lies along the ancient waterways of travel from West to East; it spreads its long reach of influence northward into western India and China, and southward for a consider-

* One of the five regular volumes of the 1950 Ministerial Reading Course.

able distance along both coasts of Africa. But its heart is in the Middle East, for here it was cradled and here is the central citadel of its power.

The average Seventh-day Adventist minister is fairly well acquainted with the general outline of the political history of Mohammedanism—its rise, its rapid conquests, and its crucial struggles with Western civilization. It is doubtful, however, whether he has an adequate understanding of the basic teachings of Islam. And it is these that make Islam what it is. For before it is a political force, it is a religion; one can never understand the politics of Islam without first knowing something of its spiritual forces. Exactly what does the Mohammedan believe? What does he teach concerning such topics as the nature of God, the redemption of Jesus Christ, the Old and the New Testament, the Koran, life, sin, prayer, and immortality? In what respects does he differ from the Christian; and does he even mean the same thing, when he mentions these subjects, as do the Christian theologians?

The Seventh-day Adventist worker will find that he has in *Bridge to Islam*, a dependable and stimulating introduction to an understanding of the Mohammedan faith. He will feel that in the author he has a reliable guide, with an intimate personal knowledge of the peoples of

Islam and a wide acquaintance with the written materials available for the study of their background.

The story opens in Judea, in the environs of Jerusalem, in the Garden of Gethsemane, a spot sacred to the memory of all Christians. There is a brief unfolding of the history of Jerusalem through the passing centuries, after which the reader views the rise of the Moslem faith and the life and work of its founder, Mohammed. Three of the chapters that follow are of outstanding interest and importance to Bible students, "Jesus in Islam," "Ideas Regarding Predestination and Sin," and "Religious Liberty in Islam." After this concise study of Mohammedan theology the reader is taken on a survey of the various political divisions of the Middle East, which enables him to clear up any hazy ideas that may exist in his mind concerning this area. This part of the book will be especially helpful to our evangelists and Bible students, by whom the place of the Middle East in prophecy has always been followed with deep interest. The book closes with an excellent chapter that chronicles the history of Seventh-day Adventist work in the Middle East, including the early difficulties and martyrdoms that came to the believers.

The problems of laboring among the Moslems are many and difficult. Perhaps no other faith is able to offer the resistance to Christian truth that Islam does. Although it adheres to some of the truths of Biblical theology, it falls short in the most essential points. Islam is the latest of the great world religions—newer than New Testament Christianity by six centuries. It actually takes cognizance of Christianity. The Moslem feels that he has already learned all that he needs to know about Christianity and has rejected it, since in his mind it has been superseded by something better. To the Moslem, Mohammed is the successor to the long line of prophets who came to reveal divine will. His work is the last. It is the seal, and the divine message will never again need to be re-expressed.

In no field of labor will the Christian worker be subjected to severer testing than among the people of Islam. His patience will be tried, his theology will be probed, his everyday life will be closely scrutinized. But above everything else, he will need to open the wellsprings of a heart of love, to labor with faith and sympathy, to make Christianity real and all-sufficient to his Moslem friends.

One is impressed by the author's wording of the title of the book, which is indicative of his approach. He might have written on the "challenge" of Islam, or the "reproach" of Islam, or the "conflict with the Crescent," or even the "soul" of Islam. Rather, he chose to "build a bridge," to lead the reader over the chasm, to show the way to a new and more fruitful approach to those other children of Abraham and

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their spiritual cousins. It is the conviction of this reviewer that Seventh-day Adventists above all other Protestants are possessed of avenues of approach to Moslem and Jew alike that should give us a considerable advantage in winning their confidence and bringing them to Christ. It is painful to reflect that we have not fully lived up to our high privileges in making use of this advantage. It is our fervent hope that this timely volume will give us new insights and incentives more fully to reveal Christ to the Moslems, and from among them to reap a rich harvest for His coming kingdom.

W. P. BRADLEY. [Associate Secretary, General Conference.]

Conrad Grebel (c. 1498-1526) The Founder of the Swiss Brethren, Harold S. Bender, Mennonite Historical Society, Goshen College, Goshen, Indiana, 1950, 326 pages, \$3.50.

Under the efficient leadership of Dr. Harold S. Bender the Mennonite Historical Society has been publishing a series of seven scholarly monographs dealing with the Anabaptist movement, which are not always given deserved credit by historians of the Reformation. Dr. H. S. Bender's own monograph on Conrad Grebel deals with the movement of the Swiss Brethren.

Grebel was a young Zürich patrician, known for his humanistic studies and his contacts with the universities of Basel, Vienna, and Paris. Like many other humanists, he became involved in the religious controversy of the Reformation, and was admitted to the inner circle of Zwingli's associates. But Grebel soon found that the Zürich Reformer did not go all the way, as Grebel saw it. Thus he left Zwingli in order to join those who placed greater emphasis on personal conversion and regeneration.

The Swiss Brethren movement (evangelical Anabaptists) under Grebel's leadership was the first free modern church harboring and preaching the ideals of absolute love, nonresistance, rejection of violence, separation of church and state, and freedom of conscience. Dr. Bender's book indicates a need of a better understanding of the movement of the Swiss Brethren, so often neglected and misinterpreted.

This book is of great interest, not only because of the vivid biography of Grebel, but also because of the new documents which are of significant value to the student. (Of special interest are the documents dealing with Grebel's theology, and his correspondence with Thomas Münzer, the rebel leader in the German Peasants' Revolt.) The only regret that one might express pertains to the form—the notes and references are placed at the end of the book.

D. WALTHER. [Professor of Church History, Theological Seminary.]

Say you saw it in THE MINISTRY

The Ministry, October, 1950

The Religious Press

Valuable Current Excerpts

GROWING GODLINESS.—Americans turned to the church as never before in history. Church membership rose sharply from 50 million in 1929 to nearly 82 million in 1949. The years were marked by depression, disillusion, World War II and the atom bomb.

It was proof then, that man—when his security is shaken, when his materialistic philosophy cracks beneath him, when his faith in science crumbles—invariably turns to religion.

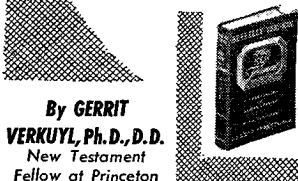
That's the analysis of the *Christian Herald*, non-denominational Protestant monthly magazine.

Search. The increase, said Managing Editor Clarence W. Hall, was not a wholesale return to religion, as in the period 1880 to 1900, when great revivals swept the land. But the figures indicate "a large and definite seeking . . . for a source of security and confidence and serenity not to be found in secularity." . . . Some survey highlights: Churches made a total net gain of 2,426,723 members in 1949. The ratio of the three faiths remained almost the same: Protestant, 59%; Catholic, 33%; Jewish, 6%; all others, 2%. U.S. Judaism hit the 5 million mark for the first time. Methodists are still the strongest Protestant denomination with 8,792,569 members. Second place again goes to Southern Baptists, the fastest growing group with 6,761,265.—*Pathfinder*, July 12.

NEW PROTESTANT WEEKLY.—The first of what is expected to be a series of large-city editions of the *Protestant World* will begin publication here with a June 18 dateline. The new weekly newspaper, of 5-column tabloid format, will contain local, national and world news of particular interest to Christians, along with special features. It was brought into being

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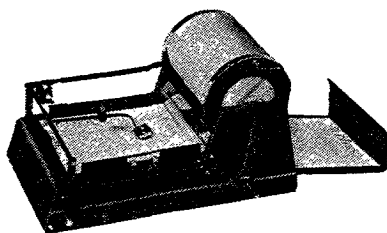
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at a meeting here in May, 1949 attended by 150 Protestant leaders from over the nation. An initial circulation of over 25,000 has been promised for the first issue of the Greater Kansas City edition through an arrangement whereby local churches agree to send the paper to their members and take the fourth page and two columns on the front page for their own news. The paper will thus fulfill the same general function as the bulletins or newspapers previously printed by the participating churches, each of which will have its name superimposed on the front page of its edition. There will also be an unlabeled edition for general circulation.—*Christian Century*, June 28.

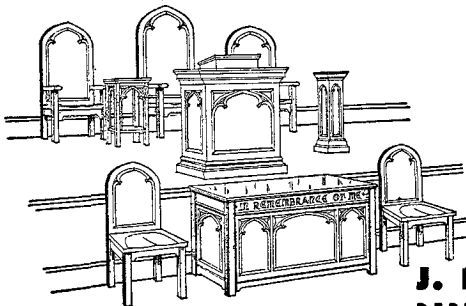
CHURCH OFFERINGS.—The per capita giving for all purposes per year of the leading denominations is as follows: Seventh Day Adventists, \$135.85; Wesleyan Methodists, \$126.74; Evangelical Mennonites, \$118.19; Church of the Nazarene, \$101.77; Orthodox Presbyterian, \$84.53; National Fellowship Brethren, \$77.75; United Brethren, \$52.65; U. S. Presbyterian, \$43.12; Evangelical Lutheran, \$43.17; Protestant Episcopal, \$41.57; U. S. A. Presbyterian, \$36.94; Northern Baptist, \$30.90; Methodist, \$22.70.—*Watchman-Examiner*, June 22.

MEXICO'S MILLIONS.—The Republic of Mexico has about 21,000,000 people, with hundreds of thousands who have crossed the Rio Grande into the United States. Only about 50 per cent of these millions are literate. Fourteen million of them are Roman Catholic; 5,000,000 are atheistic, and the remainder are Protestants in name or inclination. The vast majority know nothing of a Savior who saves from sin.—*Gospel Minister*, July.

CHRISTIAN SCIENCE CHURCHES.—The Christian Science Church is evidently making strides of progress, for it reports a net gain of 38 churches during the past year, bringing the world-wide total to more than 3,000. The church does not publish membership statistics, but its directors indicate membership gains.—*Watchman-Examiner*, June 22.

LITERACY DRIVE.—Frank C. Laubach, who returned last week from a six-month trip during which he and a five-man team launched literacy campaigns in 15 languages in 9 African countries, addressed a luncheon meeting given in his honor on Wednesday. Dr. Laubach, pioneer literacy expert who has reduced 200 languages to phonetics for rapid mass education, discussed the endeavor in which he is engaged as a weapon against communism and as a means of bringing Chris-

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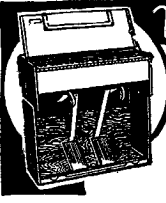
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tianity to backward areas of the world. He has assisted governments and Christian missions in more than 75 countries to set up campaigns against illiteracy. It is estimated that 60 million people have learned to read through use of his methods or modifications of them.—*Christian Century*, July 5.

MISSION FIELD AT HOME.—Almost half the population of New York City is without religious affiliation. Strange as it may seem, this proportion corresponds almost exactly with that of the country as a whole; one half our population are not members of any church. What a mission field we have to work in!—*Gospel Minister*, July.

1,118 LANGUAGES.—It is reported that some part of the Bible, as of the end of December, 1949, has been published in a total of 1,118 languages and dialects. The whole Bible has been published in 190 languages, a complete Testament in 245 additional languages, at least a Gospel or other whole book in 591 more languages and selections in 92 additional languages. New languages to appear in 1949 were Biete spoken in India; Chin: Anal in Burma; Hula in Papua; Loma, Liberia; Piro, Peru; Pitjantjatjara in Australia; Wewjewa in Sumba, Indonesia and Zapotec, spoken by Indians in Mexico. First complete Bibles appeared in Faroe, of the Faroe Islands, north of Scotland, and in Shona, one of the languages of Southern Rhodesia. There are at least 1,000 more languages which, as yet, have nothing of the Word of God. It is because of the untiring efforts of missionary-translators that the Scriptures appear in these new languages at the rate of one new language about every five weeks.—*Christian Digest*, August.

REVISED O.T.—The first draft of the Revised Standard Version of the Old Testament is complete after 12 years of labor by a committee of fifteen. This version, to be published in the fall of 1952, will complete the RSV of the entire Bible. The Revised Standard New Testament came out in 1948.—*Gospel Minister*, July.

AMISH CHILDREN.—Members of the Amish sect take their children out of public schools when they complete the 8th grade or reach the age of 14 so that they will not intermingle socially or marry outside their faith. Bishop David Z. Fisher, of Lancaster County, Pa., so testified in a case brought against Samuel and Levi Bailer, Amish farmers charged with violating the school code which requires attendance to the age of 17 years. The Amish men were asking the county court to overrule their conviction by a justice of the peace for alleged violation of the school attendance requirements.—*Watchman-Examiner*, July 6.

HANDWRITTEN BIBLE.—The only religious exhibit at the Chicago fair this year is the world's largest handwritten Bible created by 31,102 persons at last year's railroad fair under the auspices of the Chicago Bible society, which is also sponsoring this year's exhibit. Each verse in the Bible was written by a different person. There are verses written by persons representing every state and 15 foreign countries. The Bible weighs 187 pounds and contains 1,111 pages 21 by 27 inches in size. Three imported goatskins were used in the binding.—*Christian Century*, August 2.

WOMEN MINISTERS.—The American Association of Women Ministers, an interdenominational group, will hold its annual assembly at Iowa Wesleyan College, Mt. Pleasant, Iowa, August 8-10. Rev. Clara V. Gibbs, Methodist, of Kalamazoo, Mich., is president. More than 12 denominations, 44 states, and several foreign countries are represented in the membership.—*Watchman-Examiner*, July 20.

POSITIVE PROTESTS.—"The Taylor mission has poisoned the atmosphere. Only an official announcement that all diplomatic relations with the Holy See have been severed can clear the air. Nations like Canada, Australia, New Zealand and Denmark, to mention only a few, have not found it necessary to

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recognize the Pope as the head of a secular state. Certainly the United States, with its tradition of absolute separation of church and state, should not find it necessary either."—GLENN L. ARCHER, quoted in the *Churchman*, July.

EVANGELINE BOOTH.—General Evangeline Booth, daughter of the founder of the Salvation Army and herself the only woman to serve as international commander of the organization died at her home in Hartsdale, N.Y., on July 17, aged 84 years.—*Watchman-Examiner*, July 27.

PASSION PLAY.—The Oberammergau Passion Play will be exhibited this year in a theater which seats 5,500 persons. Americans on holiday tours and pilgrims to Rome's "holy year" are expected to supply the greater part of the attendance.—*Watchman-Examiner*, July 20.

ANOTHER MERGER.—American Unitarians and Universalists recently joined forces and now have a united membership of 128,000.—*Gospel Minister*, July 13.

Public Evangelism Effective in Middle East

(Continued from page 4)

Another pitfall, that can cause much difficulty and have dire effects on the success of public meetings is the translation. Much depends upon the efficiency and consecration of the interpreter. I could give many illustrations of how errors on the part of the interpreter, usually unintentional, completely confused the audience. It is truly essential to go over the subject with the interpreter before the meeting, paying special attention to illustrations, metaphors, idioms, scientific words, and the meaning of each verse that is to be read from the Bible in the vernacular language.

7. RESULTS.—It is not easy for men and women in these days to make decisions for Christ. Such determinations may upset their entire course of life—and nowhere is this more true than in the countries we have been discussing. One must not become weary in well-doing, for there is certain to be a harvest in due time. Jesus says that one may plant and another reap, but the reward is the same for both. Then we are told to cast our bread upon the waters, and it will return after many days. To baptize a loyal truehearted Adventist in less than nine to twelve months after he has been introduced to the message is not usual. We do not become discouraged even if it takes two years or more. And we do not feel that our public evangelistic meetings have been a failure if a number are not baptized immediately upon completion of the series.

A large percentage of our finest members have come in as a direct result of public evangelism. Many of them are now holding responsible posts in the church and are developing into strong future leaders of God's work in these lands. These good souls are people of cul-



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ture, holding good positions in business and in the government, and they are financially independent. We confidently believe that such results emphatically demonstrate that public evangelism is very much worth while.

8. PRESENT OPPORTUNITIES FOR PUBLIC EVANGELISM.—The masses are dissatisfied and impatient with their present faith. They have lost confidence in their religious leaders. They have not been guided into the path of practical and victorious living, and as a result they have lost faith in God. With the younger generation there is a tendency to take the opposite position from their fanatical forebears. They have become skeptics and infidels. With many, however, there is a deep yearning after truth and a genuine concern over the end of all things. Men, women, and young people are crying out, "What must I do to be saved?" Is there any better way of telling them, other than by public evangelism? We have found that the provincial chiefs-of-police are generally willing to cooperate in giving permits for public meetings when they understand that we have a living faith to present to the people. In many instances they have even offered to send plain-clothes agents to ensure that nothing is done to disturb the meetings.

God has given the commission; He has promised the gift of the Holy Spirit to convict and transform hearts. What is our response?

"Christ's work in behalf of man is not finished. It continues today. In like manner His ambassadors are to preach the gospel and to reveal His pitying love for lost and perishing souls. . . . The evangelization of the world is the work God has given to those who go forth in His name. They are to be collaborators with Christ, revealing to those ready to perish His tender, pitying love. God calls for thousands to work for Him, not by preaching to those who know the truth for this time, but by warning those who have never heard the last message of mercy."—*Counsels on Health*, p. 499.

Unlimited opportunities open before us, and the Middle East is no exception! The messenger of the Lord has said, "*The evangelization of the world is the work God has given.*" We must not delay in making larger and more definite plans for the evangelization of the great centers and countless villages of the Middle East and every other part of the world field.

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Sympathy in an Hour of Need

WHAT an opportunity is open to the gospel worker to minister to grieving and brokenhearted men and women around us today! Where shall the distressed turn for succor and help? To whom can they go? They have learned all too bitterly that they cannot put their trust in "princes, nor in the son of man, in whom there is no help." What will they do? Who will understand? Who will not turn them away or carelessly brush them aside in their desperate situation? Herein lies a wonderful opportunity for the gospel worker to do the greatest work for God. The alert, true shepherd of the flock will not relegate such an opportunity to aid a soul to someone else or suggest some future or more convenient time. He will rejoice at the opportunity to hasten to the side of such a distressed one. He realizes that all possible "explanations" for his delay will never fully assuage the disappointment occasioned by his failure to come to the side of the one who needed him. His tears, words of comfort to the family, his flowers or condolence card at the funeral, will never fully erase the sting of disappointment that came to them when the pastor did not arrive immediately at the side of the suffering one while life was still lingering. The neglect of the ministry of comfort and sympathy disqualifies a man for the gospel ministry. When the heart is tender and the spirit broken, then the minister can best bring his message of hope. No other occasion is more opportune. How much we need this wonderful capacity to love supremely the flock that God has given us. Let us always pour forth that love and sympathy at a time of crisis and need. No work that we do is more important.

M. K. E.

Tossing It Away

SOME time ago, while driving along to keep a Sabbath morning appointment, I followed a car being driven by one of our energetic Adventist ministers. I soon noticed that as he sped along the highway and passed the small stores, filling stations, and bus depots, he would toss something out here and there. When folks were walking along the highway or waiting for a coming bus, or travelers were buying gasoline at a filling station, he would toss something to them. So adept had he become that he could reach outside his window on the driver's side and toss the article over the top of his car so that it would fall at the feet of the passer-by.

Interesting indeed it was to behold. I watched to see what the people did with this mysterious object being tossed about with apparent abandon. Sure enough, men and women, boys and girls, are still curious! Gingerly they picked up this mysterious gift. What could it be? Why was it tossed at them? Many placed this strange package in their pocket or purse. Later I had occasion to question this good brother. "What is it all about?" The explanation was typically characteristic of that type of worker still among us. He conscientiously believes that no opportunity should pass by without inviting men and women to the kingdom. Why, of course, he had been tossing away Bible course enrollment blanks, literature, and cards. In a few months hundreds in his district had enrolled. "Simple," you say? Who dares say he is not an evangelist!

M. K. E.

Unity of the Spirit

REFLECTING on the General Conference session and discussing our impressions with others, especially our workers, it is very evident that they shared with us in the weeks of preparation for the outpouring of God's Spirit at this gathering. It is most apparent that the discussions and emphases focused on two points: being personally prepared to receive the Spirit, and the fact that He comes to fit us personally for service. One became impressed with the ease with which even diverging views could be blended. There was a spirit of considering and cooperating. It is evident, too, that there is no time now for petty thinking and minor issues; the greater problems take precedence. The Sanballet and Tobiah threats will not be heard either, when the hammer blows for the building up of God's kingdom are decisive. One is impressed with the fact that the Spirit unifies the church and brings the main issue to the front—and this is the speedy evangelizing of the world. As we each resume our tasks, may this new power be apparent.

L. C. K.

A LIMITED number of extra copies of the September *MINISTRY* are available at the regular price of twenty-five cents each. This is the special enlarged number containing so many interesting pictures and features from the pre-session Ministerial Council in San Francisco. If you do not need an extra copy for yourself, perhaps you would like to order one for a responsible church officer.