

# The Ministry

FOR GREATER POWER AND MORE EFFICIENCY

December, 1950



Vol. 23, No. 12

## THIS MONTH

THE LARGER OUTLOOK .....	2, 3, 11, 27
Devotional High Lights From the Fall Council—The Observance of Christmas—Christmastide and Evangelism—Newspaper Editors Are Our Friends—Revival and Evangelism High Lights	
EDITORIAL KEYNOTES .....	5
Too Busy . . . ?	
PULPIT AND STUDY .....	7
Cultivating "Sermon Gardens"—Opening the Door to Christ	
RADIO AND TELEVISION EVANGELISM .....	9
Television No Longer an Experiment	
PASTORAL PRINCIPLES AND PROCEDURES .....	13
Emphasizing Christ in Our Preaching	
RELIGIOUS PRESS .....	14
MUSIC OF THE MESSAGE .....	15
The Singing Evangelist, a Minister—The Hour of Worship	
HEALTH EVANGELISM .....	17
Putting the Right Arm to Work, No. 2—Conducting a Cooking Class (Lesson IV. Fats and Desserts)	
MINISTER IN THE MAKING .....	21
Experiment in Clinical Counseling	
REALM OF RESEARCH .....	22
Landmarks in Prophetic Interpretation—No. 4	
EVANGELISTIC OBJECTIVES AND TECHNIQUES .....	24
St. Louis Evangelistic Center—Using the Musical Airplane	
MINISTRY INDEX FOR 1950 .....	41, 43
Department Index—Contributor Index	
THE BOOK SHELF .....	47
Your Friends the Adventists—Ministerial Ethics and Etiquette	

# Devotional High Lights From the Autumn Council

*Grand Rapids, Michigan, October 23-November 1, 1950*

[So that every one of our workers may get at least an impression of the excellent devotional studies given at the recent Fall Council, we are happy to reproduce these thoughts in this issue of *THE MINISTRY*. We only wish that space might permit sharing all these studies in their entirety, and with them the deep spirit of heart searching and reconsecration that graced every such service. We are presenting these high lights in the order that they were given, beginning with Elder Branson's study on Monday evening, October 23, and closing with the morning devotional study on the last day of the council, when G. E. Peters brought the message. L. K. Dickson's sermon on Sabbath morning and G. E. Vandeman's appeal on Sabbath afternoon were heard by large crowds of our believers who had gathered from the surrounding area.—B. G.]

W. H. BRANSON (Monday evening, October 23): The council proper will open tomorrow night. We have arranged for one full day of prayer and Bible study, so that tomorrow there will be no business conducted in this hall until the evening. There will be a few boards meeting during the day, a few committees, but we are earnestly requesting that the committees that meet tomorrow do not meet during the Bible studies.

The topics that will be discussed beginning tonight and continuing right through the council, including the meetings tomorrow and the morning devotional meetings during the council, will all be on the same subject—the gift of the Holy Spirit, the latter rain.

## *Is It Time for the Latter Rain?*

I am introducing this subject by reading from the tenth chapter of Zechariah and the first verse, where it says, "Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field."

Is it actually time for the latter rain, or are we just about to approach that time? I read from an excerpt from Ellen White, in the *Review and Herald* of March 19, 1895:

"The descent of the Holy Spirit upon the church is looked forward to as in the future; but it is the privilege of the church to have it now."

The decision as to when the latter rain will come to this people is in our hands. God must wait until the preparation of heart has been made and until in all earnestness and seriousness we set ourselves to the task of asking for it and seeking for it.

In Jeremiah 3:1 the Lord speaks about His people having gone into sin. They have not followed Him as they should. And then in the third verse he says, "Therefore [for this reason] the showers have been withholden, and there hath been no latter rain."

Another great hindrance has been our lack of faith. A lot of us have been afraid of fanaticism. We have been afraid to reach right out

and lay hold of God's promises to send upon us the power of the Holy Spirit for fear we would be considered to be too earnest or perhaps a little peculiar. And we have not dared to believe that our prayers would literally be answered.

It is entirely our responsibility tonight to decide whether or not we are going to have the baptism of the Holy Spirit in its fullness in this council or whether we will have to wait until next year or five or ten years or after we are gone and our successors are on the stage of action. If we are ready tonight to clear the way for the infilling of the Holy Spirit in our hearts; if, brethren and sisters, we are ready tonight to put away all dissension and bickering and backbiting and jealousies and faultfinding and other sins of our hearts, secret sins, sins hidden from the world, which no one knows about but ourselves; if we are ready to do that tonight, and we do it with all our hearts, we have every right to reach out and claim this promised blessing and believe that God sends it. Nothing short of that will ever get us beyond the position we have been in for one hundred years.

When we receive the Holy Spirit there will be a power in our ministry that will win hundreds where we formerly won one, two, or ten.

I believe that every time a minister is preparing to go into the desk to proclaim this mighty truth to men and women, whether it be our own people in our churches or those of the world, he has the right to go into the closet of prayer and ask God for the latter rain for that service, and get up from his knees with the feeling in his very soul that God has answered that prayer, and go before that congregation with the confidence in his heart that the Holy Ghost is upon him.

When a colporteur knocks at a door he has the perfect right to lift up his heart there to God and claim the baptism of power for that interview. When our institutional men prepare literature or minister to the sick or teach our youth in the schools, they have the right to claim this baptism of power. But it will never come until we have faith to believe in it. "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

"Thousands in the eleventh hour will see and acknowledge the truth. . . . These conversions to truth will be made with a rapidity that will surprise the church."—E. G. White *Letter* 43, 1890.

It will be a wonderful thing when God surprises all of us with the rapidity with which people come into the church, will it not?

—Please turn to page 29



# The Ministry

FOR GREATER POWER AND MORE EFFICIENCY



Official Organ of the Ministerial Association of Seventh-day Adventists

Editor: ROY ALLAN ANDERSON

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

Office Editor: BEN GLANZER

¶ Counsel from the Spirit of prophecy

## The Observance of Christmas

By ELLEN G. WHITE

### I. What Is Christmas?

CHRISTMAS is coming," is the note that is sounded throughout our world from East to West and from North to South. With youth, those of mature age, and even the aged, it is a period of general rejoicing, of great gladness. But what is Christmas, that it should demand so much attention? This day has been made much of for centuries. It is accepted by the unbelieving world, and by the Christian world generally, as the day on which Christ was born. When the world at large celebrate the day, they show no honor to Christ. They refuse to acknowledge him as their Saviour, to honor him by willing obedience to his service. They show preference to the day, but none to the one for whom the day is celebrated, Jesus Christ.

### II. Christ's Birthday Not Known

The twenty-fifth of December is supposed to be the day of the birth of Jesus Christ, and its observance has become customary and popular. But yet there is no certainty that we are keeping the veritable day of our Saviour's birth. History gives us no certain assurance of this. The Bible does not give us the precise time. Had the Lord deemed this knowledge essential to our salvation, he would have spoken through his prophets and apostles, that we might know all about the matter. . . .

There is no divine sanctity resting upon the twenty-fifth of December; and it is not pleasing to God that anything that concerns the salvation of man through the infinite sacrifice made for them, should be so sadly perverted from its professed design. Christ should be the supreme object; but as Christmas has been observed, the glory is turned from him to mortal man, whose sinful, defective character made it necessary for him to come to our world.

### III. The Wonderful Theme of the Incarnation

Jesus, the Majesty of heaven, the royal King of heaven, laid aside his royalty, left his throne of glory, his high command, and came into our world to bring to fallen men, weakened in moral power, and corrupted by sin, aid divine. He clothed his divinity with humanity, that he might reach to the very depths of human woe and misery, to lift up fallen man. By taking upon himself man's nature, he raised humanity in the scale of moral value with God. These great themes are almost too high, too deep, too infinite, for the comprehension of finite minds.

### IV. The Gift Season for God's Cause

Parents should keep these things before their children, and instruct them, line upon line, precept upon precept, in their obligation to God,—not their obligation to each other, to honor and glorify one another by gifts and offerings. But they should be taught that Jesus is the world's Redeemer, the object of thought, of painstaking effort; that his work is the grand theme which should engage their attention; that they should bring to him their gifts and offerings. Thus did the wise men and the shepherds.

### V. A Day of Gladness and Rejoicing

As the twenty-fifth day of December is observed to commemorate the birth of Christ, as the children have been instructed by precept and example that this was indeed a day of gladness and rejoicing, you will find it a difficult matter to pass over this period without giving it some attention. It can be made to serve a very good purpose.

The youth should be treated very carefully. They should not be left on Christmas to find their own amusement in vanity and pleasure-seeking, in amusements which will be detrimental to their spirituality. Parents can control this matter by turning the minds and the offerings

of their children to God and his cause and the salvation of souls.

#### **VI. Not to Be Ignored With Children**

The desire for amusement, instead of being quenched and arbitrarily ruled down, should be controlled and directed by painstaking effort upon the part of the parents. Their desire to make gifts may be turned into pure and holy channels, and made to result in good to our fellow-men by supplying the treasury in the great, grand work for which Christ came into our world. Self-denial and self-sacrifice marked his course of action. Let it mark ours who profess to love Jesus; because in him is centered our hope of eternal life.

Youth cannot be made as sedate and grave as old age, the child as sober as the sire. While sinful amusements are condemned, as they should be, let parents, teachers, and guardians of youth provide in their stead innocent pleasures, which shall not taint or corrupt the morals. Do not bind down the young to rigid rules and restraints that will lead them to feel themselves oppressed and to break over and rush into paths of folly and destruction. With a firm, kindly, considerate hand, hold the lines of government, guiding and controlling their minds and purposes, yet so gently, so wisely, so lovingly, that they still will know that you have their best good in view. . . .

#### **VII. The Emblem of the Evergreen**

On Christmas, so soon to come, let not the parents take the position that an evergreen placed in the church for the amusement of the Sabbath-school scholars is a sin; for it may be made a great blessing. Keep before their minds benevolent objects. In no case should mere amusement be the object of these gatherings. While there may be some who will turn these occasions into seasons of careless levity, and whose minds will not receive the divine impress, to other minds and characters these seasons will be highly beneficial. I am fully satisfied that innocent substitutes can be devised for many gatherings that demoralize.

Christmas is coming. May you all have wisdom to make it a precious season. Let the older church members unite, heart and soul, with their children in this innocent amusement and recreation, in devising ways and means to show true respect to Jesus by bringing to him gifts and offerings. Let everyone remember the

claims of God. His cause cannot go forward without your aid. Let the gifts you have usually bestowed upon one another be placed in the Lord's treasury. . . . In every church let your smaller offerings be placed upon your Christmas tree. Let the precious emblem, "evergreen," suggest the holy work of God and his beneficence to us; and the loving heart-work will be to save other souls who are in darkness. Let your works be in accordance with your faith. . . .

Let there be recorded in the heavenly books such a Christmas as has never yet been seen, because of the donations which shall be given for the sustaining of the work of God and the upbuilding of his kingdom.—*Review and Herald*, Dec. 9, 1884.

#### **VIII. Interchange of Holiday Gifts**

The holiday season is fast approaching with its interchange of gifts, and old and young are intently studying what they can bestow upon their friends as a token of affectionate remembrance. It is pleasant to receive a gift, however small, from those we love. It is an assurance that we are not forgotten, and seems to bind us to them a little closer.

#### **IX. Making Melody and Praising God**

Brethren and sisters, while you are devising gifts for one another, I would remind you of our heavenly Friend, lest you should be unmindful of his claims. Will he not be pleased if we show that we have not forgotten him? Jesus, the Prince of Life, gave all to bring salvation within our reach. . . .

It is through Christ that we receive every blessing. . . . Shall not our heavenly Benefactor share in the tokens of our gratitude and love? Come, brethren and sisters, come with your children, even the babes in your arms, and bring your offerings to God according to your ability. Make melody to him in your hearts, and let his praise be upon your lips. . . .

#### **X. Not Forgetting God**

While urging upon all the duty of first bringing their offerings to God, I would not wholly condemn the practice of making Christmas and New Years gifts to our friends. It is right to bestow upon one another tokens of love and remembrance if we do not in this forget God, our best friend. We should make our gifts such as will prove a real benefit to the receiver.—*Ibid.*, Dec. 26, 1882.

### **Greetings to the Ministerial Association Encircling the World!**

*With hands of fellowship clasped around the world at this joyous season we say, Greetings, and God bless you! As we think of the Saviour, who nearly two thousand years ago took up His brief but momentous personal mission on earth, let us open our hearts anew to Him that He may live His life in us.*

YOUR ASSOCIATION OFFICERS.



## Too Busy...?

**J**OY and the spirit of good will are in the very air. No need to tell us Christmas is coming. Feverish preparations are everywhere. Already the populace is on a buying spree. But what does this season mean to us? Can we wisely enter into its spirit? What is our denominational position, if any? On page 3 of this issue appears an article from the Lord's messenger on this subject, which we have reprinted from the *Review and Herald* of December 9, 1884, and December 26, 1882.

### *A World Hungry for Happiness*

Like the other messages from that inspired pen, this article reveals a sound and balanced attitude. True, we are "not of the world," yet we are still "in the world," and even if we wanted to, we just could not ignore Christmas. Although it comes to us branded by ancient pagan customs and laden with modern commercialism, yet in spite of all these things the season brings with it a rich opportunity for evangelism. Is not the world hungry for happiness? Do not our neighbors and friends need to catch the gospel note of joy? Is it not a privilege to lead men to cease their struggle and strife and help them to hear the angels sing?

Christmas is more than cards, ribbons, and bunting. It is a time when wise men pay their homage at the manger. The gaiety and tinsel, bright lights, and paper streamers are a strange contrast with the story of Bethlehem. While the angel messenger brought assurance of joy to all men everywhere, yet the Child who was to bring that joy was at the very outset threatened by a tyrant and hounded by treacherous enemies. Loneliness, pain, and poverty were to dog His footsteps to the end. Yet in it all He triumphed.

Today we sing "Silent Night, Holy Night," but Bethlehem was neither silent nor holy that night when God suddenly walked in upon the scene. Impatient throngs jostled in the crowded alleys of that Eastern town. Noisy laughter, ribald songs, bitter and heated arguments, mingled with curses as other groups came pushing and arguing for the best accommodation. But that night when the angels sang over the Bethlehem hills a new sense of values was born.

### *The Busy Innkeeper of Bethlehem*

Little did the busy innkeeper realize, when he shut himself in that night, that some-

thing was happening out there in the stable that was the solution not only to his problems, but to the problems of the whole war-weary world. Viewing it now, after nineteen centuries, we are able to make a true evaluation, but had we been living then we too might have made the same mistake as that busy innkeeper. It is not easy for human pride to sense that great hearts often throb beneath rags, and peasants are sometimes more important than princes. The only room the world remembers today, as it thinks of Bethlehem, is the stable. Of all the great who visited the inn that night, the only names we know are Joseph and Mary. In fact, the only reason for our remembrance of the keeper of the little inn at all is that on that fateful night he sent the mother of our Lord to the stable. His sole claim to fame is that he missed Christmas. But he was a practical soul; so practical, in fact, that he missed the greatest event of history. Not wicked; just busy. Not vicious; merely practical. But he failed to sense the divine opportunity that was knocking at his door. Think of it! His most important guests he sent outside to sleep with cattle. Is there not a lesson here for us? This innkeeper of Bethlehem was probably the very soul of kindness and solicitude on an ordinary day, but this occasion was not ordinary. Business was pressing, and, after all, he was not a philanthropist. Shepherds could leave their flocks; Wise Men could travel hundreds of miles to worship the newborn King, but the innkeeper was just too busy.

### *Too Busy With the Lord's Work*

The priests in Jerusalem also were busy men. They must have known something about the strange star. Others besides the Wise Men had surely seen it, but the priests were too busy to bother about stars and stables. They were so preoccupied with the work of the Lord that they never realized that the Lord of the work was in their midst. They never went to Bethlehem, nor did they hear the angels sing. Is there not a challenge here for us? Even a minister can be too busy to share the joy of Jesus with his family and friends, his neighbors, or even his congregation.

Luke's Gospel breathes the atmosphere of happiness as he records the angels' message. He emphasizes the "tidings of great joy," and also tells of the shepherds returning to their flocks "praising God." Then Simeon also praised the

Lord in the Temple, and so did Anna, and Matthew adds that the Wise Men "rejoiced exceedingly with great joy."

When Luke tells the story he sets it in the framework of world events. How elaborate is his detail! Caesars, tetrarchs, kings, and governors—the dignitaries of the world are all there, and yet in the midst of all the imperial pomp and power suddenly in marches God. These great names are mentioned only because they happened to be the setting into which came God.

#### *"When Human Hope Was Burning Dim"*

Had someone told Caesar Augustus or the Roman senate that something important was happening down there in southern Palestine they would have been amazed. But now history makes the real evaluation. These men are mere foam on the face of the hurrying stream of time. They have been forgotten, but Jesus is known around the world, not only as the Babe of history, but as the King of eternity. "He came when human hope was burning dim, when none but angels dared to breathe a song," but His coming brought reality to life. That plaintive cry from the stable still holds the secret of the universe. It is tragic but true that the busy innkeeper is even yet a pathetic picture of the mind of man—apathetic, suspicious, even impatient and avaricious, too often inclined to give the best rooms of his heart to such unworthy guests as bitterness, malice, greed, and selfishness; even pleasures, profits, and pride, while the Lord of glory is sent to the stable. Let us as heralds of the gospel seize the opportunity of this season of good will to begin some spiritual stocktaking of ourselves. And while attaching little importance to the actual day, let us not lose the reality of His message of joy in an argument over theology or history. One important reason for our existence is what we can contribute to the sum total of others' happiness.

#### *"More Light and Less Smoke"*

Would it not be good for us at this season of the year to stop and consider the needs of the poor, the underprivileged, and the children? Let us also remember the infirm and especially those who are growing old. Henry van Dyke has expressed much in these beautiful sentiments so appropriate at this time: "Trim your lamps so that there is more light and less smoke; make a grave for your ugly thoughts and a garden for your kindly feelings, with a wide-open gate." These things well done will put us in a spirit better to worship Him who tabernacled Himself in human flesh and by His presence sanctified even the manger.

A group of notables gathered in London. They were meeting with the king. He was well known to them; in fact, he was their friend. Yet they honored him as their king. When he

entered they solemnly stood to their feet. "Take your seats, gentlemen," said the king, "I count you as my personal friends." And then with a smile he added, "I am not the Lord, you know." At this one of those men, a true Christian at heart, spoke up and said, "No sir! If you were our Lord, we would not stand to our feet, we would fall on our knees." That is what this season of the year should find us doing—falling on our knees before our Lord, the holy Child of Bethlehem. In planning our worship services, then, let our songs express our joy and thus help both saints and sinners to breathe the holy atmosphere of His love. And let us pray that every occasion of assembly will be a true expression of that joyful fellowship which is ours in Him. And since fellowship is the very heart of the gospel should we not seize this season to encourage and inspire the unity of spirit which is so vital to the spiritual growth of the church? We must not be too busy to follow the shepherds to the manger. With the Wise Men of old let us wend our way to Bethlehem and lay our trophies at the feet of Him whose sacrifice has immortalized the story of the angels' song. So we say, not Merry Christmas, but a joyful season to you all. And, God bless you!

R. A. A.



## Missionary Substitutes

¶ CERTAINLY, it is quite plain that Jesus intended every one of His disciples to be a missionary. There was no such thing as anyone being excused from this holy vocation. In Acts 8:4, we read that as a result of the dispersion from Jerusalem, "Therefore they that were scattered abroad went everywhere preaching the word." This could not be confined simply to those who were pastors and apostles. Now it is evident that we all cannot go as missionaries. But just as it was in the war between the States, when many a man who was not fitted to go as a soldier had means to hire a substitute to go in his place, so Christians who must stay at home ought to feel the obligation of seeing to it that substitutes take their place in the foreign mission work. There are many business men in our churches who are in no way fit for work in the foreign mission field, but who, by their business opportunities, gather large sums of money by which they may easily send a missionary substitute to heathen lands to stand there in their place and preach the Gospel of Christ. If we cannot go, then we must do our best to send. The riches of the gospel which have so transformed our lives are a sacred trusteeship, and we shall not be held guiltless if we treat this wealth as our own private property and let our brothers perish in darkness in the far reaches of the earth.—*Watchman-Examiner*, Sept. 7.

---

# THE PULPIT AND THE STUDY

---

*Biblical Exposition and Homiletic Helps*

---

## Cultivating "Sermon Gardens"

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

THE commission of the Chief Shepherd to every undershepherd, or pastor, is, "Feed my sheep." If the flock of God is to flourish and produce the needed wool, it must be led into "green pastures" and beside the "still waters" and "in the paths of righteousness." This leading and feeding process demands much prayer, study, reading, and sermon preparation on the part of the pastor.

This need is beautifully illustrated by the preparation of the food that sustains the physical body. Our bodies demand a variety of food sufficient to furnish in balanced form the eighteen elements that are absolutely essential to life and growth and health. These requirements may be prepared in an almost endless variety of forms and appetizing combinations, so that mealtime becomes a delight because with every meal there is something fresh and new.

### *No Excuse for Dry Sermons*

Divine truth is infinite and the supply inexhaustible, and there is no excuse for dry and uninteresting sermons. The following statements are samples of scores to be found in the writings of the Spirit of prophecy:

"I have been shown that in both the Old and New Testament are mines of truth that have scarcely been touched. . . . Precious pearls of truth are to be gathered up, which will require not only laborious effort, but spiritual enlightenment."—*Review and Herald*, Feb. 4, 1890.

"It is impossible for any human mind to exhaust even one truth or promise of the Bible. One catches the glory from one point of view, another from another point; yet we can discern only gleamings. The full radiance is beyond our vision. As we contemplate the great things of God's word, we look into a fountain that broadens and deepens beneath our gaze. Its breadth and depth pass our knowledge. As we gaze, the vision widens; stretched out before us we behold a boundless, shoreless sea."—*Education*, p. 171.

"There are many mysteries in the word of God that we do not comprehend, and many of us are content to stop our investigation when we have just begun to receive a little knowledge concerning Christ. When there begins to be a little unfolding of the divine purposes to the mind, and we begin to obtain a slight knowledge of the character of God, we become satisfied, and think that we have received about all the light that there is for us in the word of God. But the truth of God is infinite. With painstaking effort, we should work in the mines of truth, discovering the precious jewels that have been hidden. It is the minister's privilege to have a constant supply of fresh truth for the people. He should be in such a position that he can bring from

the treasure-house of God not the same thing over and over, but new beauty and new truth. . . . We should not be satisfied to use the set discourses that we have preached over and over for the last ten, fifteen, or twenty years. We should draw fresh, new matter from the store-house of God's word."—*Review and Herald*, June 4, 1889.

A famous Boston preacher, Phillips Brooks, never ran out of something to preach and wished he had opportunity to preach more often, "because he had formed the habit of letting sermons grow from seedlings." He constantly cultivated a "sermon garden," where scores and even hundreds of sermons were growing and in various stages of development. When he needed a sermon he went out into his homiletical garden, or orchard, and picked one that was ripe and appropriate for the occasion. This was also the method of Charles Spurgeon, Henry Ward Beecher, and other successful preachers whose sermon resources seemed exhaustless.

A large garden has in it a great variety of vegetables in different stages of growth and maturity, so that something is always ripe and ready for use. But a successful garden demands diligent work in weeding and cultivation. A good gardener is in his garden early in the morning and at various other times, and this is the secret of maintaining a successful homiletical garden. It must be cultivated early and late with a constant weeding-out process. There must be growing sermons and addresses on a great variety of subjects, for a minister may be asked to speak to various clubs and organizations, and to civic and community gatherings, and his reservoir should contain the needed material.

### *Beecher Kept Them Growing*

Beecher declared that he stored away seed thoughts and kept them growing for months and even years, because "the value of a sermon may depend on the number of weeks, months, and even years it has taken to grow." Good sermons, like the most valuable trees and shrubs, mature slowly and have a long history. They cannot germinate, grow, and mature with mushroom rapidity.

After a sermon is preached it should be re-



planted in the garden for further growth before being preached again, so that it is new and fresh to both speaker and hearer.

A lay friend heard Beecher refer to a sermon he had in mind. After waiting several weeks to hear it preached, he asked the famous preacher what had happened to it. The reply was that it was still ripening in his garden. Months later when it was delivered it sounded almost extemporaneous. Daniel Webster was warmly congratulated at the close of one of his famous speeches in Congress for being able to give it extemporaneously. He replied that it had been twenty years in the making.

#### **Four Hours vs. Twenty Years**

On one occasion when Beecher was on vacation he went to a nearby church on Sunday morning and heard a brilliant sermon by a young preacher. At the close he shook hands with the young man and asked him how long it took him to prepare his sermon, and was told that it required three or four hours the day before. "That is astounding," replied the great clergyman, "for it took me twenty years to prepare it." The young man blushed and said, "You must be Henry Ward Beecher, and I am not going to apologize for using a sermon it took you twenty years to prepare."

Even though a good sermon reaches its final form rather quickly, its message is the result of reading, thinking, and studying over a long period of time. Andrew W. Blackwood, professor of homiletics at Princeton Theological Seminary, says: "A living sermon matures slowly, but at length it may ripen quickly. In order to give each message time to develop, according to the spirit of life in its seed, the pastor should have in his homiletical garden sermons in various stages of growth."—*Planning a Year's Pulpit Work*, p. 16.

Raymond Calkins wrote:

"A true sermon always has humanity within it and divinity behind it. Good sermons usually have a long history. They mature slowly. They are not made between Sundays. A week is too short a time for an idea to germinate, grow, blossom into full bloom. Hence the preacher is constantly jotting down ideas for sermons as these come to him in his study of the Bible, his reading, his observation. These are labeled and put away for future use. The material is constantly added to from time to time. . . . The preacher will have scores of sermons thus slowly maturing. His question is not what to preach, but only what to preach next. It is said of Henry Ward Beecher that he would stroll out toward the end of the week into his homiletical orchard and survey the fruit, picking at last what seemed all ripe and ready and using it, leaving the rest until it should fully ripen also."—*The Romance of the Ministry*, pp. 155, 156.

With such a reservoir of sermon material the minister will never go to the homiletical cupboard and find it bare, or the well and find it dry. I preached a thousand different sermons in one pastorate without repeating, and still the sermon garden was filled with developing but unused sermons. Of all ministers, Seventh-day

Adventists are blessed with the most inexhaustible supply of truth and sermon material, and therefore should be able constantly to invite the people to a spiritual banquet of palatable food that is fresh and new and appetizing, so that they will look forward to preaching services with delightful anticipation.

## **Opening the Door to Christ \***

(Sermon Outline)

By NIELS WENSELL, *Bible Teacher,  
River Plate College, South America*

### **I. INTRODUCTION.**

In the parable of Luke 12:36-38 Jesus laid the emphasis upon observing His knocking at the door of our hearts. We are now living in the Laodicean period. Acquainted with the need to watch for His return, we should stress opening our hearts to Him immediately. This experience is more than acceptance of Bible truth; it means accepting Christ.

### **II. BIBLE EXAMPLES TEACHING SPONTANEOUS RESPONSE.**

1. Christ is waiting patiently on the Laodicean church. Rev. 3:20, 21.

- a. He is now at the door.
- b. He calls to each individual.
- c. He still waits for us to open the door.
- d. He desires to sup with us, to abide with us.

2. Abraham's response to the heavenly Guest. Gen. 18:1-5.

Abraham did not wait until his guests came to his tent door and knocked for entrance; he was watching for visitors and ran to meet them. They shared a friendly meal. The guest of honor was Christ.

3. Martha and Mary conscious of Jesus' help. John 11:11-29.

- a. An established friendship with Jesus.
- b. Martha went out to meet Jesus. Mary followed her.

4. The prefigured Laodicean church. Song of Solomon 5:1-6.

- a. The Beloved knocked at the door.
- b. His spouse made excuses.
- c. The Beloved tried to open the door.

Doors in various lands have a small window or shutter so the occupant can see who is knocking. The person who is knocking must then be admitted into the home. In this case the spouse failed to acknowledge her Beloved's knocking. She waited until He had passed by. Verses 5, 6.

### **III. EXCUSES FOR DELAYING RESPONSE TO CHRIST.**

1. Ten virgins. Matt. 25:1-13.

- a. All the virgins had lamps to meet the Bridegroom. Ps. 119:105.



---

# RADIO AND TELEVISION EVANGELISM

---

*Plans, Methods, Techniques, and Objectives*

---

## Television No Longer an Experiment

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

[EDITORIAL NOTE.—The Fall Council has convened since this article was written, and the evangelistic possibilities of television were studied. The council gave authority and provided a budget for two television network programs—one in the West and one in the East.—R. A. A.]

AS WITH radio, so television has come into being at a time when vast, earth-shaking events are occurring in our world. Naturally there are certain valid skepticisms concerning this new medium of communication.

We had to grow into radio. As a result of our development of new techniques, undreamed of accomplishments have taken place through

the medium of the radio. Today the Voice of Prophecy has taken its place as one of the world's largest religious programs. We believe it is the world's finest. This conviction is shared by other organizations outside of our ranks.

By a process of education our people have learned what radio programs are appropriate for Seventh-day Adventists. Their spiritual development has taught them when to turn the dial, and where to draw the line between acceptable and unacceptable programs.

### *What Is Our Place in Television?*

We are now starting this same process all over again with television. As with radio, so television in its infancy is not giving its maximum contribution to the upbuilding of our fellow men. Cheap programs, low-level comedy, old motion-picture films, dubious sports, dance orchestras—all contribute to a low-level television schedule. On the other hand, educational programs, current-events transmissions, news coverages, historic meetings, religious programs, and fine musical programs such as concerts and symphonies tend to lift the level in which television can contribute to a commendable degree. The industry itself is striving to lift the level of its transmissions. Again, like radio, television is growing. Again, the spiritual condition of our people will govern the programs to which they will listen and which they will view. What is our place in television? Only time and experience will answer this.

Brethren Tucker, Libby, and Fagal have been pioneering our initial S.D.A. television programs. Others are contemplated. While in Atlanta conducting an evangelistic campaign in 1949 and 1950, I had a bit of experience in using this medium for transmitting the message, and have just completed a special series of telecasts in Baltimore dealing with the sanctuary question. Baltimore is a stronghold of Catholicism and Judaism. The sanctuary subject lent itself well to both elements. The Protestant audience was likewise impressed with the New Testament gospel story as pictured in the Old Testament. Thus all three major elements comprising America's religious life were interested in these telecasts.

TECHNIQUE.—R. L. Libby, director of the Bible Herald's television program, generously

b. Five lacked sufficient oil. (Holy Spirit.)

c. They slumbered during the Bridegroom's unexpected delay.

d. They presumed on others; reasoned that oil might be bought at any time. Amos 8:11, 12.

e. Their effort to buy oil was too late. Luke 13:24-29.

2. Mary and Martha. Luke 10:38-42.

a. Material need eclipsed Martha's spiritual need.

b. Tension produced anxiety and fretfulness.

3. The prefigured church of Laodicea. Song of Solomon 5:1-6.

a. Spouse did not lack appreciation for her lover. Verse 4.

b. She responded to gifts of myrrh and spices. Verses 1, 5.

c. She called to her Beloved, but too late. Verse 6.

d. Delay in opening the door deprived her of the blessing. Verse 6.

e. Espoused church now lacks a sense of immediacy—not quite ready to open to the Beloved! Verse 3.

IV. THE APPEAL: "Behold, I stand at the door and knock." Rev. 3:20. "To day if ye will hear his voice, harden not your hearts." Heb. 3:7, 8.

---

\* This outline Bible study presented to a class at the Theological Seminary by Niels Wensell has interesting ideas for appealing to deciding souls. The study's charm is its homey simplicity.—L. C. K.

cooperated in making this special series possible. We put on the robe of a common priest, set up the model sanctuary, and began a complete series of studies on the gospel lessons in the sanctuary story. Several of the General Conference office family teamed together in these programs. After a general discussion of the whole sanctuary question we then began a systematic study of the various articles of furniture. What a thrilling series it was! There was the altar of burnt offerings. Indeed, it lent itself beautifully for a discussion of the offering of our blessed Lord. And the laver—a symbol of the cleansing of the priest—a beautiful lesson for all.

One night was devoted to an impressive discussion of the seven golden candlesticks. As the seven lights flickered in the background we could appeal effectively for acceptance of the Light of the world! What more impressive device could we use to illustrate the illuminating of man's pathway by the Holy Spirit, of which the oil was a symbol?

Then followed a study of the table of shewbread, and the fifth night was devoted to an appraisal of the altar of incense. As the incense rose from the altar and the censor, the viewers could really sense the efficacy of prayer.

The high light of the series came with an analysis of the holy of holies—God's mercy seat, His mercy and law blending in a perfect plan for man's salvation. Finally the series concluded with an earnest appeal based on the day of atonement—God's great judgment day. Here indeed is the newest and most modern way of proclaiming effectively the glorious, saving third angel's message. No, television is no longer an experiment!

**RESULTS.**—And what are the results? Statistics showed that the requests for the Bible correspondence course, prayer list, et cetera, far outnumbered a comparable radio program, as much as seven to one. August is usually a "slow" month as far as response is concerned, but during this time the mail surpassed that for any previous month. In thirty telecasts more than 3,500 mail and telephone contacts were made. Fifty per cent of these contacts were for prayer or Bible school enrollments. A high percentage of these are now being given Bible studies. About fifty lay workers are teaming up two and two, going from door to door, assisting the limited number of conference teams, endeavoring to discover the degree of interest.

In addition to this, hundreds of names have been passed on to other district pastors to follow up interests in distant parts of the conference. Like radio, television's results are not immediately apparent, and there are many of the so-called "intangible" results that only heaven can properly evaluate, which according to our norm of reporting go by unnoticed. In a recent university television poll the Bible Heralds received a surprisingly strong commendation.

### *Firsthand Observations*

In conclusion, I should like to present here the observations of the workers in the field, who are actually making these contacts. Let these workers speak for themselves:

*Pastor Libby:* "On Father's Day I was invited to speak at the Brooklyn Methodist church. As a result of that visit their men's chorus volunteered to sing on our program. Now I am being pressed to return for another speaking engagement. I found many of their members watching our television program, as was the case when I fulfilled a speaking engagement in another Methodist church on the north side of the city.

"We have several definite reports of answered prayer in remarkable ways. One of our workers dropped into a non-Adventist home last Sunday night in the middle of our program. He found the family's attention riveted to the television set, father sitting on the floor, mother on the davenport, and the children beside her. 'Let's not visit till this program is finished,' they begged as they seated their guests."

*Pastor V. D. Rees* (Baltimore Central church): "I have found a universal welcome in the homes of the people who watch the Bible Heralds on television. We are greeted in a most friendly spirit in each home visited. Television is the entering wedge for house-to-house work."

*Pastor W. H. Barringham* (Clifton Park): "The response of the people to the Bible Heralds' personal workers surpassed my fondest hopes. I believe that 50 per cent of the homes I have visited would gladly take Bible studies in the home."

*President C. V. Anderson* (Chesapeake Conference): "To me it is marvelous that people should telephone and write asking for Bible studies in their homes. I have never seen this happen in other evangelistic programs."

*Intern Robert Knox:* "Hearts' doors have been swept open by the influence of the Bible Heralds. The Bible school enrollees from our contacts have averaged 75 per cent. I believe television has a leading place in God's plan for the culmination of this gospel message."

*Intern Carlton Jackson:* "It is positively inspiring to find hundreds of people with no prejudice against our faith. A large percentage are ready for Bible studies."

A thrilling experience was reported by Miss Mary Walsh, who assisted in organizing the lay teams and also visited the interested people personally. Here is her story:

"A mother had written in, asking for prayer for a little son, crippled and in great pain. She reported that immediately after the Bible Heralds' prayer period, the pain left the boy and he began to improve. She took him to the doctor who had been treating him. On examination the doctor said, 'What have you been doing to this boy? He is so much better.' She told him it was the prayers of the Bible Heralds. Doctors are writing in for literature. Ministers are taking our Bible courses by mail. Other professional people are in correspondence with us."

I talked with a colporteur Sunday who told me that the Bible Heralds make her contacts and sales so much easier. She reports a large percentage of the homes watching the television program. Other colporteurs who are capitalizing on the Bible Heralds program report similarly. One young colporteur reports that an average of every fourth home he visits is watching the Bible Heralds.

—Please turn to page 16

---

# THE LARGER OUTLOOK

*A Study of Principles, Perils, and Developments*

---

## Christmastide and Evangelism

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

**I**N PLANNING for the year's evangelistic program the Christmas season needs to be well considered. These holidays are family and church occasions which must indeed be reckoned with in our public meetings. The experienced evangelist will plan his subjects to be seasonal, as well as to grip the interest, so that regular attendants will want to continue coming.

Too often the conclusion is drawn that these holidays today have become a general vacation period, that the evangelistic team might as well follow the lead of the people by calling a short seasonal recess in evangelism. We have observed that such a plan is not at all practical. It would be far better to continue our building of the interest rather than seeing a dropping off in the attendance. It has taken weeks to accomplish some progress in this respect, and experience would suggest that we now do not waste our previous efforts to accomplish a rich and speedy harvest.

### *Making Our Work More Effective*

Right here we might make some suggestions we have seen to be workable. We think it better, however, to leave the discussion of inspiring evangelistic Christmas programs, in the setting of music and Scripture, to more qualified specialists. This article will be confined to a discussion of how Bible instructors and personal workers may make their work more effective during the Christmas season. We draw from a chapter of our personal experience.

Christmas was in the air, although it was still two weeks prior to the event. Some of our regular attendants were growing conscious of the closeness of the holidays, and a few of our most interested Bible readers were suggesting the postponement of their regular Bible reading for about two weeks. The personal worker should always cooperate with the people, and when it appears too obvious that the reader cannot be persuaded to continue with his regular Bible studies, it may be necessary either to follow this suggestion of postponing the studies or to discover another way to prevent the interest from becoming scattered or from cooling off. In counsel with the evangelistic team, and especially the evangelist in charge, we worked out the following plan.

First we listed those who would not be particularly affected by these holiday interruptions in their Bible studies. We were surprised that this list was larger than we had anticipated. At a glance we could see that there would still be enough to do to keep the Bible instructors busy, since the interest was at its height. Our next plan was to list those of our attendants who would respond favorably to a holiday call. This included the majority of our interested people. In the third group were those who were planning vacation trips and who, because of their leaving town, could not be reached during the Christmas season. This group, however, was very small.

### *Three Special Groups*

**GROUP ONE**—those who would be continuing their Bible readings during the holidays—hardly needs much discussion here. But it is well for us workers to recognize their interest in our work by providing some kind of holiday greeting, preferably the Morning Watch Calendar. Then again, it becomes the part of wisdom for the Bible instructor to shorten the time of the Bible reading during these two weeks and also to have her topic of a more seasonal nature.

**GROUP TWO**—the majority of our interested investigators—had to be handled carefully. Because these people were making normal progress it was necessary to continue to build their interest in our message without interruption. With a mutual understanding between the Bible instructor and her reader, that the regular Bible study would be postponed for a week or two, the average family still responded to an unannounced, brief, but purposeful call. It is surprising how people do respond to the good will of the Christmas season. In our visitation work it pays to use the Morning Watch Calendar, with the season's greetings inscribed in behalf of the evangelist in charge. It adds a personal touch when the Bible instructor is able to provide a picture of the evangelist, or better yet, of the entire evangelistic team. Those who do not have a regular church home will often suggest to their friends, and with due pride, that the evangelist is their pastor and the others in the group picture are his associate workers. When this plan was tried out we had

the happiest time calling on the people during this season. Strange to say, without a suggestion on our part, our decreasing evangelistic fund was replenished. One afternoon twenty-three dollars came into the possession of the evangelistic fund from this source. While the amounts on other days were smaller, different ones of the evangelistic company reported similar experiences. How the hearts of the people we called on responded to the liberality of the holiday spirit! They then felt impressed to give to God's cause.

Perhaps the most encouraging by-product of this good-will gesture—using the Morning Watch Calendar—was the opportunity provided to explain to our readers our Bible study plan for the beginning of each day. Many like this suggestion and decide to start out immediately to cultivate the Morning Watch habit. Perhaps we had no plan to give a Bible study during this visit, yet it often resulted in a brief but very profitable guidance in the study of God's Word, and this is always helpful at this stage of the interest. In other homes where visitors were present we were urged to explain our doctrinal beliefs to these friends. This again provided an occasion for new contacts to be followed up. The plan was so successful that it produced no end of good will and profitable visitation work.

GROUP THREE—those out of town on holiday vacation—received from our evangelistic company a Morning Watch Calendar by mail, sent either to their temporary address or to their home address. The fact that the announcement of the following week's meetings was also included linked this plan with a continuing future interest in our work. Everybody appreciates being remembered, and because one of the season's best contributions is this feature, it pays to capitalize on it in our evangelism.

In conclusion, the Christmas season as well as any other season may become the means of greatly strengthening our evangelism rather than of scattering its promising interest. It requires careful planning, however, to assure the evangelist an encouraging attendance and to have opening doors for his personal workers. Again, it is a far better springboard for the second series of meetings, which can wisely be planned to begin right after the Christmas season. The whole idea is to keep the interest developing normally and without unnecessary interruptions. Many other plans might be suggested, but these are just a few helpful leads to those who will be visiting the people during this season.



❧ I SAW that if the church had always retained her peculiar, holy character, the power of the Holy Spirit which was imparted to the disciples would still be with her. . . . She would be mighty, and a terror to her enemies.—*Early Writings*, p. 227.

## Newspaper Editors Are Our Friends

By W. A. TOWNEND, *Press Relations Secretary, South New Zealand Conference*

THERE were some vigorous protests in this office when Adventist news stories first appeared in our paper." It was the Nelson *Evening Mail* news editor speaking. This newsman then went on to tell me that on his staff were several ardent churchmen of various denominations, including a leading lay preacher. The news editor then said that after the protest "both the editor and I decided that the Adventist stuff was newsworthy. It was well written and properly presented, so we told the complainers that we were going to keep running Adventist stories." Then, with a broad smile on his face, he added, "The editor and I won, for not only have these men ceased to protest, but they now pass favorable comment on your contributions to our paper."

The day before this particular interview I had called on another editor friend of ours in a neighboring province. "I have had churchmen in this town ask me whether the Adventists have some special arrangements with my paper," he stated. Then he told me that his reply to those men had been, "If your church will operate a news service such as the Adventists are doing, your church too will get into the Marlborough *Express*. Then to make his friendliness even more friendly, he cheered us on our way by saying, "You Adventists are running the best and only complete church news service in the country. I wish that other larger denominations would follow your lead."

The third press relations contact during last week's itinerary was with the editor of the *Westport News*, published over on south New Zealand's strongly pro-Catholic west coast. I thanked this editor for continuing to run our stories. This drew from him the observation that after thirty-six years in journalism he was able to assure me that editors were the most open-minded and unbiased of any professional group. "Keep sending us your stories," he requested as we left his office.

After calling regularly on every daily newspaper editor in south New Zealand for almost three years, and after writing several hundred news stories for them, I believe that editors are easy to approach, and that they appreciate an efficient news service such as our workers everywhere can give when they follow the blueprint clearly set out by the General Conference Bureau of Press Relations in their know-how handbook, *Religion Goes to Press*. We believe that this is a God-blessed medium for training ministers in the important work of making newspaper editors the friends of our church. Newspaper editors are truly our friends.

---

# PASTORAL PRINCIPLES AND PROCEDURES

---

*A Discussion of Opportunities, Problems, and Responsibilities*

---

## Emphasizing Christ in Our Preaching

By R. B. WING, Pastor,  
Marceline, Missouri

AS MINISTERS we are to present every man perfect in Christ. (Col. 1:28.) We have not yet reached our objective, for do we not see in practically every church the need for a revival of true godliness? This must come before the work will be finished. And do we not have cause to hope that this is the next event in God's program? We read in volume 6 of the *Testimonies*: "The Lord does not now work to bring many souls into the truth, because of the church-members who have never been converted, and those who were once converted but who have backslidden."—Page 371.

Jesus said, "And I, if I be lifted up from the earth, will draw all men unto me." John 12:32. A minister was preaching in a crowded bazaar in India. In order to make Jesus more real to the people, he held up a picture of Christ in his left hand. While he was talking, his hand unconsciously sagged until the picture could hardly be seen. A woman in the back of his audience cried out, "Mister, lift up your Jesus so we can see Him." The messenger of the Lord admonishes us in *Acts of the Apostles*:

"If those who to-day are teaching the word of God, would uplift the cross of Christ higher and still higher, their ministry would be far more successful. If sinners can be led to give one earnest look at the cross, if they can obtain a full view of the crucified Saviour, they will realize the depth of God's compassion and the sinfulness of sin."—Page 209.

Have we failed in uplifting Christ? Again these words of inspiration: "Our churches are dying for want of teaching on the subject of righteousness by faith in Christ, and on kindred truths."—*Gospel Workers*, p. 301. Again, "There is not one in one hundred who understands for himself the Bible truth on this subject [justification by faith] that is so necessary for our present and eternal welfare."—*Review and Herald*, Sept. 3, 1889.

We conclude from these statements that not only in our evangelistic preaching but also in pastoral preaching we should give attention to making our preaching more Christ-centered. But how can this be accomplished? Here is the answer:

"First have your own soul consecrated to God. As you look upon your intercessor in heaven, let your heart be broken. Then softened and subdued, you can address repenting sinners as one who realizes the power of redeeming love."—Letter 77, 1895.

"Let us gather together that which our own experience has revealed to us of the preciousness of Christ, and present it to others as a precious gem that sparkles and shines. Thus will the sinner be attracted to Him who is represented as the chief among ten thousand and the One altogether lovely."—*Review and Herald*, March 19, 1895.

The revival that we long to see among our churches must begin with the ministry, by giving Christ a larger place in our own hearts and then in our preaching. This thought is emphasized in *Gospel Workers*:

"Christ crucified, Christ risen, Christ ascended into the heavens, Christ coming again, should so soften, gladden, and fill the mind of the minister that he will present these truths to the people in love and deep earnestness."—Page 159.

To make our sermons Christ-centered will not mean that they will become more profound. They will, in fact, need to be more simple.

"Ministers need to have a more clear simple manner in presenting the truth as it is in Jesus. Their own minds need to comprehend the great plan of salvation more fully, . . . and there should not a sermon be given unless a portion of that discourse is to especially make plain the way that sinners may come to Christ and be saved."—*Review and Herald*, Feb. 22, 1887.

It is not to be overlooked by us as ministers that Christ-centered preaching will make our sermons even more attractive.

"The theme that attracts the heart of the sinner is Christ, and him crucified. . . . Beholding Jesus upon the cross of Calvary arouses the conscience to the heinous character of sin as nothing else can do."—*Ibid*, Nov. 22, 1892.

We are promised that this type of preaching will arouse our people properly to evaluate heavenly and earthly things.

"In order to teach men and women the worthlessness of earthly things, you must lead them to the living Fountain, and get them to drink of Christ, until their hearts are filled with the love of God, and Christ is in them, a well of water springing up into everlasting life."—*Signs of the Times*, July 1, 1889.

If we are to expect different results from our preaching, we may have to use different methods.

"They [ministers] cannot rely upon old sermons to present to their congregations. . . . There are subjects that are sadly neglected, that should be largely dwelt upon. The burden of our message should be the mission and life of Jesus Christ. Let there be a dwelling upon the humiliation, self-denial, meekness, and lowliness of Christ, that proud and selfish hearts may

see the difference between themselves and the Pattern, and may be humbled. Show to your hearers Jesus in his condescension to save fallen man."—*Review and Herald*, Sept. 11, 1888.

Additional emphasis as to the necessity of preaching Christ is given in the following statements:

"I present before you the great, grand monument of mercy and regeneration, salvation and redemption,—the Son of God uplifted on the cross. This is to be the foundation of every discourse given by our ministers."—*Gospel Workers*, p. 315.

"Lift up Jesus before the people. Strike the doorposts with the blood of Calvary's Lamb, and you are safe."—*Review and Herald*, Sept. 3, 1889.

"The sinner must ever look toward Calvary; and with the simple faith of a little child, he must rest in the merits of Christ, accepting His righteousness and believing in His mercy. Laborers in the cause of truth should present the righteousness of Christ."—*Ibid.*, March 20, 1894.

"Christ and His righteousness,—let this be our platform, the very life of our faith."—*Ibid.*, Aug. 31, 1905.

"Of all professing Christians, Seventh-day Adventists should be foremost in uplifting Christ before the world."—*Gospel Workers*, p. 156.

"When the free gift of Christ's righteousness is not presented, the discourses are dry and spiritless; the sheep and the lambs are not fed. . . . Put Christ into every sermon. Let the preciousness, mercy, and glory of Jesus Christ be dwelt upon until Christ is formed within, the hope of glory."—*Review and Herald*, March 19, 1895.

Today God's last message to His last church (Rev. 3:14-22) calls for preaching Christ and His righteousness. We are counseled to buy white raiment. If we will emphasize Christ, His righteousness, and His sacrifice in our pastoral preaching, we will see those results that pastors long to see. There will be a new power attending our words, if we in sincerity lift up Jesus. He will draw men to Him, and changes will be effected in their lives.

"Talk of Christ, and when the heart is converted, everything that is out of harmony with the word of God will drop off. It is only labor in vain to pick leaves off a living tree. The leaves will reappear. The ax must be laid at the root of the tree, and then the leaves will fall off."—*Signs of the Times*, July 1, 1889.

"Strive to arouse men and women from their spiritual insensibility. . . . Your warm, fervent words will convince them that you have found the pearl of great price. Let your cheerful, encouraging words show that you have certainly found the higher way. . . . Many will awake as from a dream."—*Testimonies*, vol. 9, p. 38.

God's messenger tells us that a revival of true godliness among us is the greatest and most urgent of our needs. We have long realized this, but what have we done as ministers to bring this revival about? Why haven't we emphasized Christ more in our preaching?

"It is a sad fact that the reason why many dwell so much on theory, and so little on practical godliness, is because Christ is not abiding in their hearts. They do not have a living connection with God."—*Ibid.*, vol. 4, pp. 395, 396.

"I call upon every minister to seek the Lord, to put away pride, to put away strife after supremacy, and humble the heart before God. It is the coldness of heart, the unbelief of those who ought to have faith, that keeps the churches in feebleness."—*Review and Herald*, July 26, 1892.

These solemn statements should lead each

worker to examine carefully his own heart. As the spiritual leaders of God's remnant church, we need to be men who realize the power of redeeming love in our own lives first. Then when we have given Christ a larger place in our lives we shall be prepared to give Him a more prominent place in our pastoral preaching. With these conditions prevailing we may earnestly look for the fulfillment of God's promise to send the Holy Spirit in the latter rain. This experience will prepare a people to meet Jesus at His soon coming.

## The Religious Press

Valuable Current Excerpts

**ADVENTIST STATISTICS.**—Seventh-day Adventists reported a 24.3% membership gain over the last 4 years. The new members totaled 140,166 and were received between 1946 and 1949. The number of new missionaries sent overseas, totaling 1,235, exceeds the number sent out in any previous 4-year period by the Adventists. North America furnished 813 of these missionaries. The Adventists have also spent much money in rehabilitation. In Central Europe, 82 church buildings have been repaired, 35 reconstructed, and 8 barracks erected for places of worship. A total of 123 meeting places have been provided in Germany alone since the war.—*Watchman-Examiner*, August 3.

**TRUMAN, BIBLE SCHOLAR.**—Truman sometimes amazes his callers with his ready Biblical quotations. One such surprised visitor was Isaac Halevi Herzog, chief rabbi of Israel, who alluded to Isaiah 2:4 in a discussion of his hopes for world peace.

*From Memory.* Without turning to his Bible Truman recited:

"And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruninghooks: nations shall not lift up sword against nation, neither shall they learn war any more."

The President seldom misses a chance to stress that only as the U.S. has faith in God can it face the future with confidence. In a message to the recent eighth World Baptist Congress in Cleveland, the President, himself a Baptist, emphasized that the nations of the world cannot survive materially unless redeemed spiritually.

Of the many Bibles given to the President [he has "about 50"], the most expensive was a \$5,000 morocco leather-bound reproduction of the original Gutenberg Bible, printed about 1456. The donors: the people of his home town, Independence, Mo. (The Library of Congress owns one of the three perfect original Gutenberg Bibles, for which it paid nearly \$40,000.)

*Two for the Oath.* It was on this Bible, opened to the Ten Commandments, that Harry Truman rested his left hand while he took his solemn oath of office Jan. 20, 1949. (A second Bible was opened to the Sermon on the Mount.)

Truman thinks everyone can get a lot of good out of reading the Tenth Commandment (Thou shalt not covet . . .), recommends it especially in Washington where many men covet other men's jobs, their influence, their power.—*Pathfinder*, October.

**SALVATION ARMY IN CZECHOSLOVAKIA.**—The Salvation Army has been outlawed by the Czechoslovakian government as "subversive," its property confiscated and a number of its officers imprisoned, Religious News Service reports. Gen. Albert Orsborn, international leader of the Army, has received a report

—Please turn to page 20

---

# MUSIC OF THE MESSAGE

*A Discussion of Ideals, Objectives, and Techniques*

---

## The Singing Evangelist, a Minister

By CHARLES KEYMER, *Singing Evangelist, St. Louis, Missouri*

A SINGING evangelist in an evangelistic team should be considered as much a minister as the evangelist who preaches. Too often the work of the singing evangelist has been considered an apprenticeship for preaching, and when he finishes this part of his training he advances from a singing evangelist to a minister. The aim of the singing evangelist is the same as that of preaching—to turn people's hearts to Christ and to win souls. Therefore, the singing evangelist is definitely a minister.

There is no question about the singing evangelist's being a minister if his aim is to win souls. Then the songs he sings will have true appeal and hearts will be touched. But this is only a part of his work, because he should visit in the homes of the people, study the Bible with them, and talk to them about their soul's salvation. He will show an interest in them personally, and will try to help them to understand the truth and walk in Christ's way. This is the work of a true shepherd. This is the work of a minister, whether he preaches or sings the gospel.

Why should not a singing evangelist be able to preach too? He will do well to train himself for ministerial work. The question has sometimes been asked by college students who desired to become singing evangelists, "Should I study to be a musician or a preacher?" "Should I major in music or in the ministerial course?" It might be the better part of wisdom to major in both, for if you desire to be a singing evangelist, both these fields of service should be combined. The singing evangelist should be a minister as well as a musician.

It is generally planned for evangelistic teams to work in the larger cities where more intensive evangelism is carried on. If several churches in the area participate, it is a good arrangement for the singing evangelist to be able to pastor at least one of them. This tends toward uniting the churches into one program and securing full support for the evangelistic meetings. It also gives the singing evangelist an opportunity to use his preaching ability as well as to have the experience of assuming complete charge of a church with all its duties and responsibilities. In this way the conference

is relieved of caring for one of its smaller churches, and the singing evangelist is recognized as a practical worker.

As singing evangelist in the St. Louis evangelistic center, I have been pastoring the St. Louis South Side church. So in addition to singing solos, directing song services, preparing the advertising layouts for the evangelistic services, visiting newly interested people, I have also been serving as a pastor.

Needless to say, I enjoy very much this opportunity of preaching as well as singing, and in my case the combination has worked most successfully. Now when visiting in the homes of the people, I am not merely a singer to them but their pastor, who is truly interested in their spiritual welfare. It establishes a strong confidence in the worker on the part of the people.

Yes, a singing evangelist can be a minister—singing and preaching the Word. We hope that more of our young men desiring to enter the work will prepare for this type of ministry.

## The Hour of Worship

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

THE music of the morning service should be like an all-pervading, ascending fragrance, a thread of rich beauty which unifies and unites the service into a reverent whole. From the carefully selected prelude there must be no awkward gaps or breaks in the smooth flow of the service. Soft instrumental interludes should fill every break. The secular sounds of seating latecomers and other delays must be filled with the sweet influence of heaven-born melody. These short interludes must fade in and out delicately, cautiously, so as not to disturb the atmosphere of worship.

There must be unity and coordination in the service. The message of the hour should be threaded right through the service. It is disturbing and disconcerting when the minister and the musician are too careless or indifferent to plan the service together beforehand.

"Haphazard programs open the way for humorous incongruities. To have the choir sing



'Art thou weary, art thou languid?' after a soul-stirring sermon, or a baritone sing 'It is enough, O Lord, now take away my life,' after an eloquent prayer, does not make for reverence and dignity. The service should be built up as a whole, and whenever possible the music should have some bearing upon what precedes or follows the singing. By proper selection the hymns may add immensely to the effect of sermon, prayer, or Scripture reading, and this is equally true of anthems and responses. For lack of attention to these matters much of our church music sinks to the level of a sacred concert, as it has no vital connection with other parts of the service."—*Northwestern University Bulletin*, Aug. 25, 1930, p. 6.

If there is an earnest desire on the part of all concerned to honor God in this way, the problems involved can easily be solved. It would be better in most instances to omit the anthem when it is not related to the sermon. A hymn on the subject would be a greater contribution to the service.

In our denominational effort to avoid formalism in worship there has been, and still is, a strong tendency, especially in our smaller churches, to conduct the church service with less carefully planned order than would characterize a farm bureau meeting or secular club. I have attended many such meetings when I was sure the angels bowed their heads in shame.

A service fragrant with the divine presence is not a haphazard occasion, nor is the atmosphere of heaven dependent on an elegant church structure. If the room is clean, properly decorated with evidence of good taste and reverent care as to detail, it will merge into the atmosphere rich with the presence of God. Incidentally, one can usually read the barometer of spiritual fervor in a church by a glance at the churchyard. There is a definite relationship between the care and interest shown outside and the orderliness and reverence within.

The fundamental consideration of a truly worshipful service is not necessarily the particular form of standard arrangement of the various items that constitute it, but the planned sequence and fitting together of the program. It has been my privilege to participate in many services in widely separated places which filled my soul with the true joy and uplift of worship, and yet were very different in arrangement.

If there can be a choir, it adds beauty and reverence to the service far outweighing the time and expense involved in maintaining it. Suitable responses, a call to worship, choral invocations, and benediction can be fitted in to add "beauty" to the "holiness" of the occasion. When all concerned are in tune with the Infinite "angels will unite with them in their worship. The praise and thanksgiving from grateful hearts will ascend to God as a sweet oblation."—*Christ's Object Lessons*, p. 298.

When all of self is removed and the Holy

Spirit is given His way, there will be an intrinsic vitality and power in every phase of the service that will be in sharp contrast to the ordinary, casual meetings that are so common. The first great need is spirituality. Then an orderly, beautiful service will be the natural consequence, for order and beauty are from the same divine source.

Singing in the service must not be minimized, for "to praise God in fulness and sincerity of heart is as much a duty as is prayer."—*Ibid.*, p. 299.

"The melody of praise is the atmosphere of heaven; and when heaven comes in touch with the earth, there is music and song,—'thanksgiving, and the voice of melody.'"—*Education*, p. 161.

"I have been shown the order, the perfect order, of Heaven, and have been enraptured as I listened to the perfect music there. After coming out of vision the singing here has sounded very harsh and discordant."—*Testimonies*, vol. 1, p. 146.

"He [God] bids them [His people] come up from their low, earthly level, and breathe in the clear, sunny atmosphere of heaven. Our meetings for worship should be sacred, precious occasions."—*Ibid.*, vol. 5, p. 607.

"No words can properly set forth the deep blessedness of genuine worship."—*Ibid.*, vol. 9, p. 143.

## Television

(Continued from page 10)

Miss Lois Lank (Bible instructor): "Never have I seen people so anxiously searching for truth as are these television contacts. God is surely using television to search out the honest in heart. I am thrilled with the possibilities of television for Christ."

Miss Lank in three weeks of work in June had arranged for eighteen Bible studies out of thirty-five calls. Some of these dear souls are now studying the Sabbath with her, and are in the crucial testing truths.

### Cautions

Television is indeed no longer an experiment. It is a highly developed art. We cannot afford to risk a low-quality program. Proper conference guidance and direction should be secured before any television program is launched. The initial financial outlay for television programming is heavy. The production costs of "props," devices, and so forth, must all be taken into account, as well as a reckoning of the time required for designing them. Volunteer personnel means crudity in some respects. This requires an arduous program of careful polishing and training.

Music is a very real problem. Not only must the music be above average, but the artists themselves must prove "telegenic." The video as well as the audio must be considered.

The message must be carried to all the world! This judgment-bound world is rushing on apace toward its apocalyptic destiny! God give us self-sacrificing, humble, teachable men to finish this task soon in this amazing twentieth century.

---

# HEALTH EVANGELISM

*Our Health Message a Part of Our World Mission*

---

## Putting the Right Arm to Work—No. 2

By JOHN D. ROGERS, M.D., *Instructor in Dermatology,  
C.M.E., Los Angeles Division*

IN THE first article we considered our individual relationship to instruction on healthful living. Now we come to the second phase. How can the medical program of Seventh-day Adventists aid the church as a whole? This is an important question and not difficult to answer. This phase is more easily accepted by physician, minister, and layman alike, since the individual is not so closely concerned.

This is a work in which leader and people see a potential means of reaching those in darkness by means of alleviation of suffering. Hence we establish sanitariums, clinics, and hospitals, and staff these with adequately trained medical workers. We believe these play a vital role in allaying prejudice in Catholic, Mohammedan, Christian, and heathen countries alike. And that is right, for it is Christ's method. Of Him we read:

"During His ministry, Jesus devoted more time to healing the sick than to preaching. . . . The Saviour made each work of healing an occasion for implanting divine principles in the mind and soul. This was the purpose of His work."—*Ministry of Healing*, pp. 19, 20.

"On so large a scale did He conduct His work of healing and teaching that there was no building in Palestine large enough to receive the multitudes that thronged to Him. On the green hillslopes of Galilee, in the thoroughfares of travel, by the seashore, in the synagogues, and in every other place where the sick could be brought to Him, was to be found His hospital."—*Ibid.*, pp. 17, 18.

Shortly after the message of health reform came to us Mrs. E. G. White was shown that we should establish a health institution. This was done in the year 1866. At that time the first sanitarium was established among us. Since then a chain of institutions has been created throughout the world. These have exerted a wide influence for good.

### *The Purpose of Our Sanitariums*

And why do we have sanitariums? Can it be that they have been built for the sole purpose of taking care of the sick? Is it possible that we have simply observed the immense amount of sickness that exists, and that we have established these for no other purpose than to remove infected appendices and treat diseased hearts? Or is their purpose purely mercenary?

Hardly for the reasons suggested have these

institutions been built at such great sacrifice. No, but rather that those who are in need of physical healing may there receive spiritual healing. There is grave danger that we shall become so engrossed in the machinery of operating these institutions that we shall lose sight of the very object for which they have been brought into existence! In the same way, in our endeavor to uphold scientific standards, we may be tempted to depart from the simple gospel of healing that has been vouchsafed to us.

These sanitariums were established that people might be taught how to live. Education in health principles is one of the primary reasons. Many of those who come to our sanitariums are there as a result of wrong habits of living. They have been addicted to tobacco, alcohol, tea, and coffee in addition to many errors in eating. They have not observed the most elementary rules of healthful living. If we fail to point out kindly and tactfully to those individuals the reasons for their sickness, we are remiss in our duty.

### *Responsibility of Medical Workers*

What are some of the ways in which a sanitarium may serve most effectively? One way is through the influence of a godly life. All workers in these institutions should be fit representatives of the Great Physician. Sad to say, some of the institutional workers are not so careful as they should be.

Should a physician or a nurse teach health reform principles if he is not living in accordance with them himself? We need men and women who not only know the plan of salvation but understand and practice health reform. We need physicians who do not prescribe flesh. We need men who recognize a greater need for prayer than for pills.

The sanitarium is to be an educational institution where those who are sick as the result of wrong habits may come to receive training in right habits of living. The vast majority of patients who come to these institutions have violated some simple rule of life. They need to have these errors pointed out to them. They need instruction on what constitutes a balanced diet. They need correct eating habits called to

their attention, for in many cases their diet has been too stimulating. They have eaten between meals and at irregular intervals. They have used hot, spicy foods. They have used tea and coffee freely. Many are tobacco addicts. Still others use alcoholic beverages. Many have ruined their health by dissipation in one way or another.

What a challenge this presents to all gospel medical missionary workers! The sanitarium, physician, or those associated with him who do not educate their patients in the better way of living fail to do their duty. This was Christ's program. In many cases when Jesus healed someone He would add, "Sin no more, lest a worse thing come upon thee."

One element that renders this program difficult today is the trend away from sanitariums. We are living in the hospital age. Consequently, the stay in the institution is much shorter than it used to be. With this decreased time in the sanitarium there is less time for health education.

For example, a patient enters for surgery. He is prepared the night before, and partially narcotized in the morning, anesthetized, and later given sedatives, and finally gotten out of the hospital as soon as possible. This is generally at the end of a few days. With such a program, how is it possible to spend very much time in teaching a patient how to live? There is also much less opportunity for the implanting of spiritual truth. Obviously, we have in a degree defeated our very purpose of establishing sanitariums.

#### *Why Fewer Sanitariums Today?*

Another fact that gives grave concern is that we now have fewer denominational sanitariums than we formerly had. We find it more difficult to find consecrated medical workers for these institutions. There is also a trend toward larger institutions. We cannot believe from the instruction given this people by the Spirit of prophecy that this is God's plan. Shall we become like the world? God forbid.

The chief purpose for the establishment of sanitariums and hospitals is to serve as a remover of prejudice. There are various ways in which we may carry out this program. We try to bring not only physical relief to worn and tortured bodies but, what is even greater, peace of mind and soul.

As already noted, the influence of the physicians, nurses, and attendants at the institution is important. How necessary it is that we all have a vital connection with God, and that we live our religion. We are reformers in the truest sense of the word. We have been given a message that ought to reform us physically and spiritually. Do we ourselves give evidence of this? Do we indicate in our lives that there is power in the gospel to develop Christlike characters? Do we live in accordance with the

light we have received on healthful living? If we do not, then we are crippled, and the right arm cannot do its work effectively.

Aside from our influence, we must teach our patients. How shall we do this? Certainly not by keeping silent. Shall we decide that it is too difficult to give lectures in the sanitarium parlor? Shall we say to ourselves that this is not practical? Such a course is very pleasing to Satan. He does not care how much Bible we talk to people, just so we do not disturb their appetites. That lectures should be given is clear from the following quotation:

"Lectures should be given explaining why reforms in diet are essential, and showing that the use of highly seasoned food causes inflammation of the delicate lining of the digestive organs. Let it be shown why we as a people have changed our habits of eating and drinking."—*Medical Ministry*, p. 286.

Are we doing this? If not, we should certainly set about to find a way to do it. We believe that it is possible to find medical workers, either in the institution or without, who are sufficiently dedicated to such a program that they will give time to it. Our sanitarium superintendents and administrators should be alert to this great avenue of education.

Lectures may be given not only in the parlors but over public-address systems. Shall we use these for radio programs and morning devotional services alone? Surely none of us would be so fanatical as to proscribe good radio programs being played to the patients, but it certainly does also seem that a daily health program should likewise be aired over these systems.

How may this be done? There are at least two ways. One is by having one of the medical workers assigned to this matter, preparing the talks or getting someone to assist him. Let different ones take turns, so that it will not become so great a burden for any one person. Probably a more practical way would be by the use of electrical transcriptions prepared by someone experienced in this. This would solve the problem in great measure, for whole series of these might be prepared on a variety of subjects. There is no reason why a series of from twenty-five to fifty might not be prepared so as to provide enough for one to two months. These could then be repeated, since the patients change at frequent intervals.

A system might be worked out so that as many of our sanitariums and hospitals as might desire could have this service. This would greatly reduce the cost of such a program. We cannot expect it to be without some cost, but it need not be a great item of expense. We do not hesitate to spend money for other services. Why should we not engage in such an educational program? We believe that this might well be a part of every sanitarium's program.

Aside from this, health publications, such as tracts and the *Life and Health* magazine, should be judiciously used. This program, coupled

with the personal contact and instruction given by both physician and nurse in the care of the patients, should greatly aid in the restoration of health, and at the same time serve to show the reasonableness of our program. When people see this they will be in better position to listen to our doctrines.

Our sanitariums have a great work to perform in educating people away from so much drug medication, and teaching them to place greater reliance on the remedial agencies of nature. In most cases these institutions will be more effective if not large, and if located out of congested cities. There it will be possible for patients to enjoy walks in the open, in field and orchard. The fresh air, sunlight, and suitable exercise will prove conducive to the restoration of drooping spirits.

Does it pay for us to operate sanitariums? If by this we mean in a financial way, the answer is no. If we mean as an entering wedge, yes. We have been told by those who have spent years in heathen lands that medical missions do pay. When we preach but do not use the right arm the people are skeptical and shake their heads. However, when they see that we are there to help them in an unselfish way they are more inclined to listen.

What the world wants today is what it wanted nineteen hundred years ago, a practical demonstration of Christianity. Nowhere is this better demonstrated than in sanitariums, clinics, and hospitals, when conducted after the order of God's plan.

[End of Series]

## Conducting a Cooking School

### IV. Fats and Desserts for "Vim, Vigor, and Vitality"

By ESTHER C. REISWIG,  
Syracuse, New York

ANIMAL SOURCES OF FATS: butter, cream, cheese, whole milk, egg yolk.

VEGETABLE SOURCES: olives, olive oil, nuts, soybeans, avocados, salad oils, butter substitutes.

#### I. FATS:

1. Fats like sugars and starches supply energy for the body machine.
2. Fats furnish  $2\frac{1}{4}$  times more energy than the same weight of pure starch or sugar.
3. Classification:
  - a. Emulsified fat (fat in a finely divided state as found in natural foods).
  - b. Free fat (extracted from natural foods): butter, margarine, Crisco and other cookery fats, vegetable oils.
4. Vegetable oils do not contain vitamin A, so it is necessary to include a supply of foods containing this vitamin. Can also be fortified, as margarine.
5. Uses of fats:
  - a. Furnishes heat and energy.
  - b. Provides padding and support to vital organs.
  - c. Protects against jars and blows.
  - d. Storehouse to be drawn from in time of need.
6. Effects of too much fat:
  - a. Lowered body resistance.
  - b. Fat not properly burned favors a catarrhal condition.
7. Effect of heat upon fat.
  - a. Not changed in ordinary cooking processes.
  - b. In frying, irritating substances are developed that are harmful to membrane of stomach and all mucous membrane. (Produces acrolein, a constituent of tear gas.)
  - c. Vegetable fats can be heated to a much higher temperature than dairy butter before these irritating properties are developed.

#### II. DESSERTS.

1. Simple desserts not forbidden. Place all food on table at once.
2. The best and simplest desserts are those provided by nature which need no cooking, as honey, molasses, maple sugar, nuts and raisins, stuffed dates, date and coconut balls, fresh and stewed fruits.
3. Desserts which take much time not so healthful.
4. "Especially harmful are the custards and puddings in which milk, eggs, and sugar are the chief ingredients. The free use of milk and sugar taken together should be avoided."—*Ministry of Healing*, p. 302.
5. Use of baking powder biscuits is to be discouraged; however, you will find there is a difference in kinds used. Take a look at your baking powder can; if it contains alum and other harmful products, do not use it. One of the best to use is Royal, for it is a tartrate (acid of grapes). Even then it should be used sparingly. The Spirit of prophecy speaks very decidedly against using it in making bread. Not used in any of recipes given in these lessons.

Material for these lessons is gleaned from the Spirit of prophecy, health magazines, and other good helps on cooking. Read and study. The recipes given are from *Stirring Passages*, from "56 Selected Recipes," from our health magazines, and from other sources.

The material as arranged in THE MINISTRY does not always coincide, lesson for lesson, with the amount of material presented in any one lesson. The teacher can shorten, combine, and adjust in any way she sees fit. The outlines given here are sufficient for a series of seven lessons, but are condensed into six. This is the concluding lesson of the series.

## RECIPES

### Mayonnaise

- |                           |                             |
|---------------------------|-----------------------------|
| 1 egg                     | 1 cup salad oil             |
| 4 tablespoons lemon juice | $\frac{1}{2}$ teaspoon salt |

Put the egg in a small bowl, add salt, start beating with rotary beater, add oil gradually, and as it thickens add lemon juice and oil alternately until used up, beating constantly.

### Cooked Dressing

- |                                  |                               |
|----------------------------------|-------------------------------|
| 1 egg                            | $\frac{1}{2}$ cup lemon juice |
| $1\frac{1}{2}$ tablespoons sugar | $\frac{3}{4}$ cup oil         |
| $1\frac{1}{2}$ teaspoons salt    | 1 cup water                   |
| $\frac{1}{8}$ teaspoon paprika   | 4 tablespoons cornstarch      |

Beat egg enough to break it up and add seasoning. Mix oil and  $\frac{1}{2}$  cup cold water with cornstarch. Add to  $\frac{3}{4}$  cup boiling water and mix with egg mixture. Reheat and add lemon juice.

### Golden Dressing (good for fruit)

- |                               |                         |
|-------------------------------|-------------------------|
| $\frac{1}{4}$ cup fruit juice | $\frac{1}{2}$ cup sugar |
| $\frac{1}{2}$ cup lemon juice | 2 eggs or cornstarch    |

Beat eggs to blend yolks and whites, but not foamy. Add other ingredients. Cook in a double boiler, stirring constantly until thick.

### Lemon Chiffon Pie

3 eggs (separated)  
To the yolks add  $\frac{1}{2}$  cup lemon juice and half a cup of sugar. Cook in a double boiler until thick. Beat whites and fold into mixture. Put into a baked pie shell and bake for ten minutes at 325 degrees.

### Health Cookies

Cook  $1\frac{1}{2}$  cups dates with  $\frac{3}{4}$  cup water until the consistency of marmalade. Remove from fire and add juice of one lemon. Let cool while making the other.

- |                                 |                   |
|---------------------------------|-------------------|
| $\frac{1}{2}$ cup vegetable fat | 1 cup brown sugar |
| 1 cup whole-wheat flour         | 1 cup oatmeal     |

Cream sugar and fat by hand, add flour and oatmeal, and mix well. Put half in pan 12 x 12 inches and push into shape. Put in date mixture and then other half of mixture. Press firmly together and bake in a slow oven 30 to 35 minutes. Cut in pieces and remove from pan while still warm.

### Date-Nut Loaf Cake

- |                                       |   |
|---------------------------------------|---|
| 1 pound stoned dates (whole)          | 1 cup brown or white sugar or $\frac{3}{4}$ cup honey |
| 1 pound pecan or walnut meats (whole) | 1 teaspoon vanilla                                    |
| 4 eggs (separated)                    | 1 cup whole-wheat flour                               |
|                                       | $\frac{1}{2}$ teaspoon salt                           |

Put dates and nuts in bowl. Cover with flour and salt mixed together. Stir thoroughly. Next, stir in honey or sugar, then flavoring. Whip yolks until thick, fold into mixture, and lastly fold in stiffly beaten whites. Grease a loaf pan lightly and line it with two thicknesses of waxed paper. Bake for 45 minutes to an hour at 325°.

### Honey Graham Cake

See recipe in *Better Meals for Less*, page 110, in old edition.

### Soy Cookies

- |                              |                                       |
|------------------------------|---------------------------------------|
| $\frac{3}{4}$ cup shortening | 1 cup soy flour                       |
| 1 tablespoon vanilla         | 1 teaspoon salt                       |
| 2 well-beaten eggs           | $\frac{1}{2}$ cup walnuts or coconut  |
| 1 cup raw or refined sugar   | $1\frac{1}{2}$ cups whole-wheat flour |

Mix all together in regular order. Roll out and cut with cookie cutter and bake on cookie sheet about 10 minutes at 350°.

[End of series]

## The Religious Press

(Continued from page 14)

that imprisoned officers are attempting to carry on their work among their fellow prisoners, and that they are becoming "physically weaker but spiritually stronger" under persecution.—*Christian Century*, September 13.

**BAPTISTS IN GERMANY.**—Equipped with a large tarpaulin tent that seats an audience of about 1,200, five groups of Baptist missionaries are touring all the larger cities of western Germany. A wide banner, hung up between two high poles in front of the tent, bears the inscription: "Nobody Can Evade Jesus Christ," which is the motto of the campaign. There are about 100,000 active Baptists in Germany today. They maintain several deaconess and youth homes, a Bible school, and also a printing shop in Kassel, U.S. Zone.—*Watchman-Examiner*, August 31.

**SCRIPTURES IN ISRAEL.**—There is a great demand in the State of Israel for the complete Hebrew Bible and for Scriptures in the mother tongues of refugee Jews who know no Hebrew, according to a report by Rev. Leonard Geary, of the American Bible Society, who has recently made a tour of Israel. The cry has been for more Scriptures from each sector of the country than the Bible Society could supply. Mr. Geary reports finding Orthodox Jews seeking the entire Bible so that they might read the New Testament bound together with the Old.—*Watchman-Examiner*, September 7.

**WORLD FILMS.**—A new film company, Light of the World Films, has been organized in Hollywood to produce pictures with a Christian background. In the articles of incorporation is a provision for tithing; one tenth of all proceeds, before tax deductions are made, are to be channeled into some Christian philanthropy. Mrs. Alexander Hewitt Kerr, the president, has been a personal tither for many years.—*Watchman-Examiner*, September 7.

**TELEVISION AND THE CHURCH.**—Participating in the fifth annual religious radio workshop sponsored by the Protestant Radio Commission at Temple University school of theology here were 30 leaders from 11 states and from Germany, Canada, Puerto Rico, Brazil, Ecuador and the Philippines. Looking to the time when he believes television will replace radio—a time he sees as not far off—Everett C. Parker, director of the commission, recommended the preparation of good religious films produced according to adequate television standards. "Churches will not be denied access to the people of America through television, which is a gift from God," he declared. "We will not bow before the demand that soap and cigarettes be first in people's thinking. Nor will the churches allow religious programming on television to be captured by so-called evangelists, whose sole qualification is the ability to pay for network and station time." Mr. Parker said that the high cost of television operation has so far limited the number of noncommercial programs in the educational and religious fields.—*Christian Century*, September 6.

**FUND RAISING IN WARTIME.**—George E. Lundy of Marts and Lundy, fund raising agency, declared here last week that it is easier for schools, churches, and charitable institutions to raise money in wartime than in peacetime. He pointed to figures bearing out his statement from records kept during the Civil War and both world wars. In the 1914-16 period, Americans contributed an average of \$655,333,000 a year to all educational, religious and philanthropic institutions, while in the 1917-19 period the yearly verge rose to \$1,045,666,000. In the 1938-41 period, average annual giving was \$653 million; in the 1942-45 period, \$1,572,000,000.—*Christian Century*, September 6.

---

## Minister in the Making

*Plans and Methods for Theological Students*

---

### Experiment in Clinical Counseling

By HOWARD F. MAXSON, *Chaplain,  
New England Sanitarium, Massachusetts*

GOD'S plan of redemption is a threefold restoration made necessary by a threefold fall when sin entered the world. This is well expressed in the following:

"To restore in man the image of his Maker, to bring him back to the perfection in which he was created, to promote the development of body, mind, and soul, that the divine purpose in his creation might be realized,—this was to be the work of redemption. This is the object of education, the great object of life."—*Education*, pp. 15, 16.

It used to be thought that these three divisions were separate and distinct from each other, and could be ministered to and dealt with separately. Modern thought has discovered that these three are not separate and distinct, but are integral parts of each other, dependent upon each other, and that one cannot be affected without a reaction on the part of the other.

This same truth was brought to light more than forty years ago by the pen of inspiration, and is another example of modern thought catching up with what God had already given to His church.

"The relation that exists between the mind and the body is very intimate. When one is affected, the other sympathizes. The condition of the mind affects the health to a far greater degree than many realize."—*Ministry of Healing*, p. 241.

The mind, or heart if you might choose to call it that, is the seat of the spiritual, as is brought to light in the following:

"Many of the diseases from which men suffer are the result of mental depression. Grief, anxiety, discontent, remorse, guilt, distrust, all tend to break down the life forces and to invite decay and death."—*Ibid.*

Reliable medical authorities claim that 90 per cent of sickness, other than surgery, is due to such causes. The foregoing list—grief, anxiety, discontent, remorse, guilt, distrust—falls within the realm of the spiritual, and thus within the field of labor of the minister. Therefore, we find that the health work, mental and physical, and the spiritual work are closely united.

Modern science having discovered this, we find a tendency for the laborers in these separate fields to unite their efforts by forming great medical centers, such as the center in Boston, where medical doctor, psychiatrist, social worker, and spiritual adviser all work together for the same patient. We see too the

increasing number of large hospitals providing training courses for ministers, that they might have every opportunity to further their part of the three-phased work.

Our own sanitariums are places where this threefold work is united, and they provide the logical place for training. Here at the New England Sanitarium and Hospital we are conducting this clinical training program under the direction of the chaplain, and in cooperation with G. H. Minchin, the dean of theology at Atlantic Union College.

#### *Finding "the Growing Edge"*

In every individual, especially the sick, will be found some of the problems listed, and many others which might be added. Solving these problems is one of the objectives of our training program.

Round about this problem is to be found the individual's natural "growing edge." Every living thing has a growing edge, a place where it is natural for the next cell to form, as for instance in a blade of grass. It is at this growing edge, at the seat of the problem, that we shall find the natural place to lay a Christian brick of character. To begin above this growing edge often proves to be like a workman laying brick on the third story of a building before the second story has been put in. When he is finished he has nothing but a pile of brick, with no finished product. How often we lay the Christian bricks in Bible studies, only to find, instead of a finished product ready to enter baptism, a shapeless pile of brick so strewn over the growing edge of the individual that it is almost impossible to find it.

It is like a dentist who fills a tooth before finding the growing edge of the cavity. The tooth may look good for a time, but it may soon have to be taken out. Perhaps many of our apostasies are due to the fact that we have never found the growing edge, and never began to build Christian character at the proper place, and so the perfect-appearing Christian soon has to be extracted.

This thought also holds true for the pastor who finds himself counseling an individual. We cannot counsel until we find the center of the problem, the growing edge. To counsel above this problem will leave the counselee confused and without a feeling of much help. Do not be misled by thinking that the counselee will state his problem at the outset of his interview. The problem he first states will usually be the result of a problem far deeper down near the edge of his character growth.

This is illustrated by the man who came into the chaplain's office and laid his problem on the chaplain's desk and awaited the answer. He said, "I go to church quite regularly, but I can't get any good out of it. Can you tell me why it does me no good?" The chaplain might have answered by saying, "Perhaps there was

little message in the sermon," or some such answer.

Rather, he held up the problem and took a good look at it by saying, "Perhaps if we can work this through together, we might discover why." It proved that this was not the man's real need at all but only the result of a deeper problem. His real problem was a great sin, which he thought God would not forgive. This was his growing edge. A half hour of earnest conversation was necessary before this growing edge was discovered.

#### *Conversation as a Useful Tool*

Conversation then becomes a tool, and a most important one, in finding this growing edge. Conversation, the gift of expression, a wonderful blessing of God, is nevertheless one that we often use very carelessly.

Conversation consists mainly of two parts: speaking and listening. Of the two, listening is the most difficult. Listening to conversations will again prove this. However, of the two, listening is by far the most important. It is by listening that we find the growing edge of the individual. It sounds easy, but is more difficult than one might think.

To each individual his own problem is the biggest problem in the world, and it is uppermost in his mind. If we will just listen, sooner or later he will come to that problem, for he has a pressure pushing him in that direction. Our difficulty is that of changing the subject, ever so little perhaps, but enough to keep the individual from getting down to his growing edge.

Listening is of two kinds, passive and active.

*Passive* listening is listening without expression in word or gesture. *Active* listening is where one listens by word or gesture. To listen by speaking sounds paradoxical, to be sure, but it is speaking in such a way that it tells the one speaking to you that you have heard, you understand, and that you are ready for more. It does not change the subject; it merely re-expresses the feeling. It is replying by feeling, not by content.

Let me illustrate: Mrs. A says, "I have a headache." Mrs. B says, "I'll get you an aspirin." That is not listening but replying by content and changing the subject. Mrs. A answers, "I don't like aspirin," and thus the subject is changed from headache to the good or bad qualities of aspirin. However, suppose Mrs. B answers, "Oh, you have a headache, and you don't feel well." This is a reply to feeling. It is listening. It has not changed the subject but instead conveys the meaning, "I have heard you; I understand; go ahead."

To this reply Mrs. A must respond with more about the headache. Perhaps she will say, "You are right. I've been worrying about my husband, and I am all upset." Replying to feeling and not content will usually result in prog-

ress similar to this, and will cause the counselee to go deeper and deeper until eventually the bottom of his problem is reached. That is the growing edge. Writing the conversation out will enable the student to analyze his active listening ability and correct it. Practice increases ability, and the results will amply compensate all the time and effort used to increase one's helpfulness.

---

## **Realm of Research**

*Historical and Scientific Findings*

---

### **Landmarks in Prophetic Interpretation—No. 4**

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

#### *The New Approach to History*

JOACHIM died in 1202. In 1208 Francis of Assisi built a small hut in Portiuncula, from which such mighty streams of light should go forth as would change the spiritual outlook of generations to come. Francis lived that life of the *initatio Christi* of which Joachim had spoken. He formed a brotherhood of the like-minded—later it degenerated into an order—which seemed to be a direct fulfillment of what Joachim had envisaged. No wonder, then, that the followers of Francis, when coming in contact with Joachim's teaching saw in Francis the prophesied DUX.

It would be extremely interesting to study how these two strains of thought met and united; how they were influential in creating the movement of the Franciscan Spirituals, which centered around such interesting figures as John of Parma, Gerardino of Borgo San Donnino, and later around Peter John of Olivi, Ubertino of Casale, and Arnold of Villanova; and how these ideas influenced even Petrarch and Dante, but that would lead us too far afield.

It is noteworthy, however, that soon after Joachim's death writings of a nature similar to his began to appear, and that all of them accepted this new approach to history. One of the first of these writings is the commentary on the Apocalypse by Alexander the Minorite. Alexander, a Minorite of northern Germany, died in 1271. For a long time historians were not sure to whom this commentary on the Apocalypse was to be attributed. One copy of it is found in the library of the Vatican, under *God. Lat. 3819 fol. 19-131a*. However, it is not under Alexander's name but under Joachim's name. The page headings are given as, "Joachim super Apocalypsim." Nevertheless, it is evident from the content that it could not have



been written by Joachim, for it refers to events which happened after the latter's death. Another copy has been found in the city library of Châlons-sur-Marne. It is registered there under number 68, in *Catalogue général des Mss., Départments 3, p. 28*. The first few leaves have been lost; therefore, we find ourselves thrown into the middle of the text. On folio 61c the commentary ends with the remark: "*Explicit postilla Joachim super Apocalipsim.*" Compared with the Vatican Manuscript, it shows that the two are practically identical.<sup>1</sup>

Moreover, two other copies have come to light and are in the possession of the State Library of Wolfenbuettel. One is labeled *Anonymi commentarius expositio apocalypsim Johannis*, and is dated A.D. 1235; and the other, with the same content, is *Expositio vel interpretatio literalis super apocalypsim fratris layci de ordine minorum* A.D. MCCCCXXXIII (1443).<sup>2</sup> Prausnitz, after going into great detail, comes to the conclusion that this commentary was written by a monk of the monastery of Stade in northern Germany, because the abbot of that monastery gives witness to it in his *Chronicon*, and there is no reason for disbelieving this statement.<sup>3</sup> It is generally accepted that this commentary was written between the years 1235 and 1248.

Having no access to the Latin Mss., I follow Grundmann, who declares that our monk accepted the principles elucidated by Joachim, and makes a great effort to understand the great outlines of history in the light of prophecy, which are at the base of history's bewildering mass of events. God, in His foreknowledge, has laid before us the great drama of history in a mysterious and allegorical form in His Book, and especially in the Apocalypse. Therefore, understanding the meaning of the Bible involves at the same time understanding the meaning of history. Alexander finds in the Bible the history of the world presaged, or his study of world history convinced him that the events in history are in harmony with the prophetic word of the Bible.<sup>4</sup>

#### Development Under the Spirituals

From now on we can trace the same tendency not only in the writings of the Joachimites, where we of course expect them, or in the writings of the Franciscan Spirituals, but even among their opponents, the orthodox Franciscans, who remained within the church. In this connection I would mention only one outstanding figure, Peter Aureoli, famous professor at the university of Paris and later archbishop of Aix, the favorite of Pope John XXII. While Peter John Olivi is the exponent of the radical spiritual group among the Franciscans, and Arnold of Villanova the exponent of the lay movement among the Spirituals, Peter Aureoli is the staunch defender of the Catholic hierarchy

among the Franciscans. He wields his powerful pen against the Spirituals whenever he has an opportunity.

But, despite his opposition to the Spirituals and the Joachimites, he has drunk deeply from the fountain of the new learning, and in his commentary on the Apocalypse he follows completely in the footsteps of Joachim. That, of course, means not in accepting the three-ages theory of Joachim, which he definitely rejects, but in accepting the historical method of interpretation. He even goes one step further and limits the Apocalypse to the time between the first and the second advents of Jesus Christ. The Apocalypse presents to him a complete exposition of the development of the holy Catholic Church. And more methodically even than Olivi, he points to definite personalities and events in the history of the church.<sup>5</sup>

For instance, he sees in the seven angels of the seven churches definite personalities—the first angel represents Timotheus, the second Polycarp, the third the bishop Carpus, the fourth Irenaeus. Under Jezebel he understands the montanistic prophetesses Prisca and Maximilla. The fifth angel represents Melito of Sardes; the sixth, Quadratus of Philadelphia; and the seventh, Samgar, bishop of Laodicea.<sup>6</sup>

The angel with the open book is, according to the Spirituals, the bringer of spiritual comprehension of divine things; but, according to Aureoli, it is the Emperor Justinian, who in his laws ordained the keeping of the commandments of God, and the open book is the *Codex Justinianus*, which has become the basis of law and order in the Christian imperium.<sup>7</sup>

The angel of Revelation 14:6 is not the *evangelium aeternum* of the Spirituals, but Bonifacius, the archbishop of Mainz, who was sent by Pope Gregory to Thuringia and Frisia in order to convert the heathen. The eternal gospel is here the preaching of the correct Catholic faith among the pagans.<sup>8</sup> The angel who has the key to the bottomless pit is Pope Calixtus II. Under him the concordat of Worms in 1122 is signed, which act brings the reconciliation between emperor and pope, between ecclesia and imperium. Henry V submits to his defeat in the age-old struggle of investiture, and Calixtus binds with the key of Hades the terrible dragon, which is the Roman Empire. Now the church has gained the victory, and is free.<sup>9</sup>

We may not agree with the theories of Joachim or Alexander or Aureoli, but we have to recognize the great contribution which Joachim made in bringing history again into its own in the interpretation of prophecy. Christian eschatology thereby received a new meaning. The great significance of Christian eschatology is to understand the final goal of all human history. Only in understanding this—in taking this position of faith in the coming kingdom and the divinely superintended end of all things on

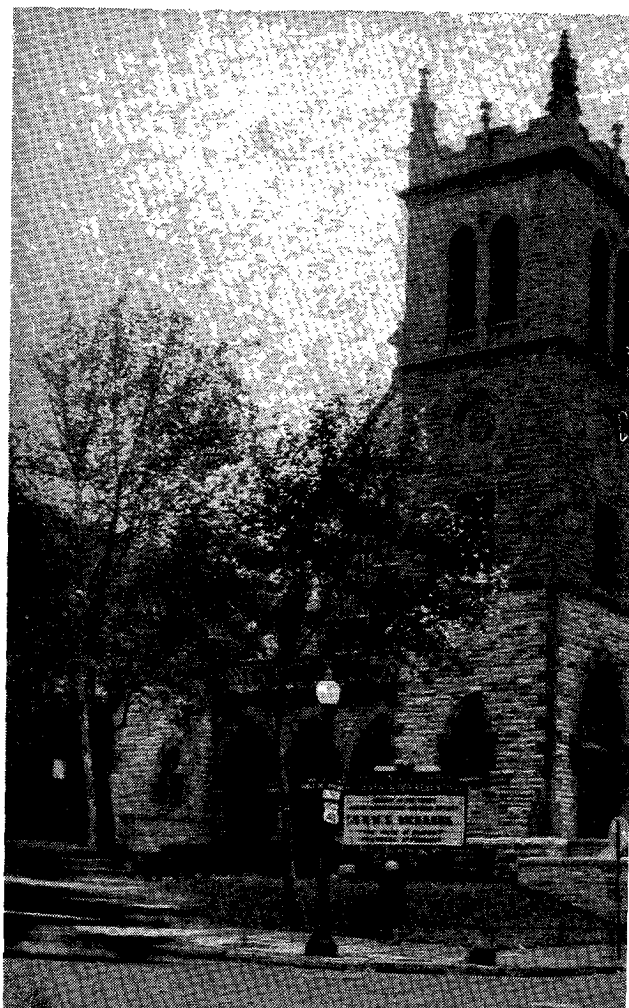
—Please turn to page 46

THE evangelistic challenge presented to the ministry of every age has been tremendous, but it is certainly evident that the greatest challenge of all has been committed to the Adventist ministry. The third angel's message must reach the whole world in this generation. How to use available funds, where to assign our evangelists, and how to direct the work from day to day so as to speed efficiently and successfully the completion of this world task are problems requiring the genius of our combined leadership.

I believe we have found one of the answers to the evangelistic problem in St. Louis by the establishing of this very fine evangelistic center. I also believe that the development of like centers in the other great metropolitan areas of the world would contribute more than almost anything else to the speedy fulfillment of our Lord's commission.

In making this statement I would not minimize the importance of the worldwide broadcast of the Voice of Prophecy, or the mighty right arm of medical ministry, or the publishing and distribution of our truth-filled literature, or the training of youth for an ever growing army of workers. These are all divinely appointed agencies working harmoniously together toward the one grand objective. But after all these departments have done their work, we still need the living preacher to gather in the fruitage of our combined labors. And that is where the evangelistic center with its stream of specialists in soul winning, ably preaching the truth under the flag of the Seventh-day Adventist Church, will serve as a citadel of refuge for all who come out of the world, or out of Babylon as we say, to unite with the people who "keep the commandments of God, and the faith of Jesus."

St. Louis is our nation's sixth largest metropolitan area in population. Consequently, it too is numbered among the great cities named by the messenger of the Lord as standing "in the shadow of impending doom." In a determined effort to follow the counsel of the Lord in working for our large cities, a group of us workers eventually managed to acquire the present site of the Central church as an evangelistic center. The story of how God led us in selling our former church building and how we purchased this large valuable property in the very heart of the city is quite well known. Morning and evening of every business day seventy-five thousand people pass our church. A large bulletin-type sign on the corner of our property with the name Central Church of Seventh-day Adventists, in gold neon on top, announces the daily program to these thousands. Ten different lines of bus and streetcar transportation pass within two or three blocks of the church. One of the principal bus routes has a stop in front of the church door, and the others are all within short walking distance.



The St. Louis Seventh-day Adventist Church, at 1 in St. Louis, Missouri. This Church as an Evangelistic Metropolitan Pop

## St. Louis Evangelistic

By ROBERT L. WHITSETT, *Evangelist*

The location is ideal for an evangelistic center.

Meetings are generally conducted three nights weekly—Sunday, Wednesday, and Friday. We have a team of three ministers, including Charles Keymer as our singing evangelist, and Bradford Braley as organist and choir director.

We are working in the very days when the "harvest truly is great, but the labourers are few." We have all prayed that the Lord may send not only laborers but greater financial resources into the harvest. But from the present scarcity both of money and workers it is ap-



the Corner of Lindell Blvd. and Spring Ave.,  
elistic Center Serves America's Sixth Largest  
ulation Area

## gelistic Center

list, Recently of St. Louis, Missouri

parent that the plan of such an evangelistic center is the most economical method ever devised. It serves the purpose of evangelizing the city and of pastoring churches of a large metropolitan area. In addition to our intensive evangelistic program, the same team of men in St. Louis cares for five adjacent churches in the St. Louis district. Elder Keymer pastors the South Side church of one hundred members and one outlying church fifty miles away. Mr. Braley assists the director in the large Central church, and conducts the Sabbath service in the Flat River church at least twice a month.

*The Ministry, December, 1950*

This church is seventy miles distant and meets in the afternoon. In addition to my regular pastoral responsibilities, one afternoon of each month I visit the Bourbon church, which has a new building for its fifty members under the leadership of W. K. Smith, now retired.

Our budget for the first twenty-week campaign was a thousand dollars net. Many large efforts have been known to cost one thousand dollars a week, and ten-thousand-dollar to thirty-thousand-dollar campaigns are not unknown among us. A dollar will stretch farther in the evangelistic center than elsewhere. Think of the money we save on rent! And there is no expiration of contracts at the height of interest or union laborers' fees to pay!

All our advertising is done in the name of the Central Seventh-day Adventist church. This type of advertising, together with the strategic location of our evangelistic center, has brought the denomination from virtual obscurity to city-wide prominence almost overnight. Our radio program, which is broadcast directly from the church every Sunday morning, is announced as the Adventist Hour. It is winning a host of friends all over the Middle West and is securing Bible school enrollees by the score.

In former years many of our evangelists spent thousands of dollars in simply advertising our Bible lectures. How much better to use each dollar in advertising our foremost product—the Adventist Church and the message.

In our very first year this evangelistic center revealed the possibilities of such a plan, for under the blessing of God we were privileged to add more than seventy new converts to the church, eighteen of whom had been Catholics in this predominantly Catholic city. At the time I pastored the church every one of the thousands of people who attended our meetings knew they were attending a Seventh-day Adventist service.

The St. Louis center provides for a continuous evangelistic program, which promises to be more and more successful as it becomes better known throughout the city. This city has a growing population, increasing by approximately twenty-five thousand every year. Of this number twenty thousand reach the age of accountability annually. Think of what this figure must be over the world! How are we going to warn the world of the soon return of Christ in the face of such yearly growth? The continuous witness of the evangelistic center will keep our church and message constantly before the people, and is bound to be far more effective than the spasmodic campaigns of the past.

If you were to drop in for a visit in our center some Sunday evening, you would hear the inspiring music of Bradford Braley at the console beginning promptly at seven-thirty. Soon you would see the choir enter the chancel with Charles Keymer directing the singing of the sacred songs loved by all Christians. Generally

*Page 25*

during this time Mrs. Grace Shultz, our artist, as well as Bible instructor, presents her beautifully drawn pictures in full color. Our theme song, "For God So Loved the World," is the entrance signal for the evangelist, and after prayer and necessary announcements the evangelistic sermon is presented. The most important part of the sermon is the closing appeal, which always begins with an organ background and the synchronization of the appeal song carefully chosen to make even more impressive the invitation for surrendering to the pleadings of the Holy Spirit.

When altar calls are made the combination of the organ and Brother Keymer's solos contributes immeasurably to their success. At times our minister of song stands in one aisle and I in the other as we press earnestly our appeals for surrender. Brother Braley stays at the organ until the service is concluded.

We greatly enjoy our privilege of working together as a team in the St. Louis Evangelistic Center, and unite in praying that God may use us individually in the winning of many precious souls. We sense keenly that we are working together under the challenge of the Lord's commission to preach the gospel to all men.

## Using the Musical Airplane

By MITCHELL R. GARRETT, *Evangelist,*  
*Charlotte, North Carolina*

THE message we are carrying to the world is symbolized by angels flying in the midst of heaven. I believe that, in a very literal sense, we can give wings to this message.

In the summer of 1939 in a tent meeting at Clanton, Alabama, C. F. Graves and I were not satisfied with the usual attendance of around three hundred on Sunday night. We decided to attach the public-address speakers to the wings of an airplane and fly over the city and surrounding towns, and let the people know of the services we were conducting in the tent.

As a direct result of this first experiment we jumped the attendance from about three hundred to more than one thousand. Weather permitting, we used this method every Sunday afternoon thereafter, and always found that our Sunday night audience ran over 1,000 and as high as 1,475.

I have never fully given up the idea that we could more effectively use the airplane to announce our meetings in larger cities, with good results. At this writing we are conducting a city-wide effort in Charlotte, North Carolina, and successfully using this modern method every Sunday afternoon. We have greatly improved our technique and efficiency since our first experiment eleven years ago. At that time we flew with the pilot and made the announcements over our old battery public-address sys-

tem while the plane was in a glide. We now use sacred music and spot announcements after they have been recorded on a wire recorder. Wayne Foster and I sit in a quiet room and make a thirty-minute spool of sacred records and brief announcements. This wire recorder is taken into the plane and connected to an amplifier. Heavy storage batteries are connected to a converter that steps up the voltage to 110. The baffle speakers are strapped to the struts of the plane. At this time I am using a Piper Cub, because it can maintain the desired altitude at a low rate of speed, thereby causing the music and announcements to float out over the air, covering many blocks in each direction. Best results can be had when the pilot learns to cut the throttle just as the spots are coming on.

In this city we found that there was an ordinance against making announcements from an airplane. A well-known businessman, member of my church, went with me to see the city manager, and secured a permit to broadcast sacred music and brief announcements on Sunday afternoons. We respect this courtesy by using the best sacred recordings obtainable and very brief announcements.

I have checked the audience each Sunday night to learn whether the music and spots were heard. I have also checked the man on the street, and always find that almost everyone has heard "the musical airplane." The first Sunday night after this experiment was used in the afternoon in this present campaign, we took a check of the audience, and found that more people had heard the plane than had seen the half-page advertisement in the only Sunday morning paper, which has a circulation of 142,000. *The cost of the airplane was less than a third of the cost of the newspaper advertisement.*

After carrying this modern method of advertising a city-wide campaign beyond the experimental stage, I am now ready to recommend its judicious use to my fellow evangelists. If one desires to take advantage of this medium of advertising, I would suggest the following precautions:

1. Check with your city officials to see whether there is an ordinance against this method of advertising. It is unlikely that you will find such an ordinance in cities of less than one hundred thousand.

2. Be sure that you have a licensed and reputable pilot, who will observe all regulations. (Residential elevation is one thousand feet, business sections fifteen hundred feet.)

3. Be sure that you have plenty of amplification to make the music and announcements heard distinctly at that regulated elevation. (It is hardly possible to have *too* much power.)

4. Intersperse spots at intervals of about twenty to thirty seconds. (With a plane travel-

—Please turn to page 47

# Revival and Evangelism High Lights

*As Reported at the Autumn Council in Grand Rapids, Michigan*

SINCE the recent General Conference session in San Francisco, the whole world field has been reacting to the call for an enlargement of plans for world evangelism. We are witnessing the beginning of a real revival in our churches. One of the high points at the Fall Council was the excellent reports of the North American union presidents concerning the work of revival and soul winning that is going on throughout their fields.

## **Atlantic Union**

M. L. Rice, president of the Atlantic Union, in his opening remarks strongly emphasized the fact that *"a new day has dawned; a new spirit has been brought into our churches."* A spirit of revival and evangelism is sweeping through our union. Our workers are responding to the challenge of the hour. Like every other field, we have some real problems, but our greatest problem is how to reach the masses of our great cities with the message. Our only hope is a stronger, Spirit-filled evangelism."

## **Columbia Union**

When D. A. Ochs, of the Columbia Union, brought out the challenge of the crowded cities of his territory, he reminded us that there were almost 32,000,000 people in the territory of the Columbia Union. "We have ten cities with a population of from 300,000 to 2,000,000, thirteen cities with a population ranging from 100,000 to 300,000, and thirty-three cities with populations between 50,000 and 100,000. This helps us to sense that only by the outpouring of the Spirit of God can we hope to reach these great congested areas." He told us that 125 evangelistic efforts are in progress in the Columbia Union right now, and closed his report with these words: *"By God's grace we will double our membership at all costs."*

## **Canadian Union**

W. A. Nelson, newly elected president of the Canadian Union, told of traveling through the vast field of Canada and *"sensing the presence of God as he had never done before."* In the camp meetings and regional meetings that followed the General Conference session there was a deep earnestness on the part of workers and members alike in Canada," he said, "and a desire to launch out in strong soul-winning endeavor for God. We have some large cities in our territory, but by God's grace we are moving into larger plans."

## **Central Union**

M. V. Campbell, of the Central Union, reminded us that he was situated in a part of the country where there was a tendency for people

to move out into other States which have a milder climate. "A careful study shows us that it takes five baptisms to give us a net gain of one. During the past ten years there have been enough losses from our union to organize a substantial conference. In order for the Central Union to double its membership, every field worker will have to baptize not less than seventy-five people a year—that means every minister, Bible instructor, and intern. However," he said, "we do not believe that the work depends upon our ministers. I am enthusiastic about this work of revival, for we know that our laymen are going to do a noble work for us. Plans are already under way for a series of spearhead and revival campaigns throughout the whole field. Then, too, we are planning large campaigns for the great cities. *Every departmental secretary in our union is planning to hold an evangelistic effort."*

## **Lake Union**

L. E. Lenheim, of the Lake Union, illustrated the difference in large and small evangelistic endeavors by saying, "We have ocean liners and tugboats. The large campaigns such as we are holding in our great metropolitan areas like Chicago and Detroit, we call our ocean liners. But we also have many strong 'tugboats' which, though small, are doing their part in gathering in a large fruitage. We are happy to learn of the success of our younger men. Melvin G. Hickman in Wisconsin is doing an outstanding piece of work just now. And I think of our pastors who are carrying large programs. Merle L. Mills in Battle Creek, Michigan, baptized one hundred in that old-time center. We know that our motto must be *'Evangelize or Fossilize.'*"

## **Northern Union**

When Jere D. Smith spoke of the Northern Union, he said, "Above all others, we in our union must build up our constituency. What Elder Campbell has said about conditions in his union is even more accentuated in the Northern Union. We have few large cities. Most of our area is rural. We cannot even boast of having many 'tugboats,' but we do have a lot of 'canoes,' and we are starting out to do a substantial work. Our laity are being encouraged. We are going forward in a strong way, and while we are planning some large efforts, we recognize that *our largest contribution will be through our smaller efforts and our faithful lay people."*

## **North Pacific Union**

C. A. Scriven, of the North Pacific Union, reminded us that every 150th person in that union is a Seventh-day Adventist in good and regular

standing. "We too intend to double our membership; we intend to do even more—our aim is to have every 60th person in our territory be an Adventist. *Our young people have caught fire and their slogan is 'Win One in '51.'* Excellent work is being done in Spokane, where Don Spillman, who for years has been our president in the Washington Conference, but who is now leading a strong evangelistic campaign, is teamed with L. E. Lyman and a company of earnest associates. They are doing a wonderful work. We have sixteen evangelistic teams in operation right now, and I have learned that every field worker in Montana is carrying a public effort as well as week-end revivals in the churches."

#### **Pacific Union**

C. L. Bauer, reporting for the large Pacific Union, said, "I am witnessing things I have never seen before. In 1949 we baptized 3,021 members. If those new converts paid only \$100 in tithe during this next year, that would mean an added \$300,000 to our tithe. I believe that the solution of most of our problems is an increased membership. I am glad to report that already there are more baptisms to date this year than in any other full year in our history. The Venden brothers are doing an excellent work in the city of San Francisco, where between thirteen hundred and fourteen hundred are listening eagerly to the message. A number of our districts are completely organized for lay evangelism. But the thing that thrills me is the plan of increasing our membership by every person winning one other soul each year. If we could get that across to our people, in less than five years we would have more than 100,000 members in the Pacific Union. In Arizona every preacher is holding an evangelistic effort. I think of one young man taken straight from Pacific Union College. He has gone to Elko, Nevada, a small town of only 6,000 population. He is at present holding sixteen cottage meetings; one family is already baptized, and others are awaiting baptism. *I have faith to believe that in 1951 we will baptize five thousand members in our territory.*"

#### **Southwestern Union**

J. W. Turner, of the Southwestern Union, spoke with the same note of enthusiasm. "Already this year we have baptized 1,121," he said. "There is a note of courage among our workers. In the Texas Conference alone we baptized 450 last year. Our colored brethren are also reporting big baptisms."

In San Antonio, Stanley C. Harris, newly elected associate secretary of the Religious Liberty Department of the General Conference, baptized more than a hundred. *Our faith takes hold of the tremendous possibilities of this hour.*"

#### **Southern Union**

V. G. Anderson, of the Southern Union, said, "Already there are 300 revivals being held in 357 churches in our union. In 1932 our baptized membership was only 12,000. In 1949 it was 29,000. Last year our net gain was 1,639, and we rejoice that since 1947 we have had a net gain of 4,000 in our union. We have some who are doing outstanding work in evangelism. Robert Spangler is holding a meeting in Mobile, Alabama. His tent was altogether too small. It has been enlarged to seat more than 1,600 people. It may be that he will baptize close to 200 people from this effort. Our slogan is *'Every Resource Rallied for Evangelism.'*"

#### **Far Eastern Division**

Two of our overseas divisions were represented. V. T. Armstrong, from the Far Eastern Division, told us that in that troubled area of the world they have held more than one thousand public efforts since January, 1950. They have baptized more than 20,000 believers. The tithe has increased 300 per cent, and the Ingathering 400 per cent. "Our workers are catching a vision," he said. "We are happy to have F. W. Detamore as our Division Ministerial Association Secretary, and he is planning to hold evangelistic efforts in Singapore, Bangkok, and Manila. *We are marching to victory in our field.*"

#### **Inter-American Division**

Glenn Calkins, speaking for E. F. Hackman, told of the great work in Inter-America, where nearly 80,000 members are being rallied to the cause of evangelism: "We have 250 ordained and licensed preachers in our field, and our aim is to baptize 1,000 every month. The largest meeting ever held by anyone at any time in Jamaica was conducted by our Missionary Volunteer leader, Tim Walters. More than 20,000 people attended. Every department of our work is organized and is being rallied into this great program of evangelism. *We must evangelize now.*"

How we wish all our workers could have been in this meeting to catch the inspiration of these leaders! The testimony of all present was that God is leading His people forth under the power of the latter rain. It is a glorious privilege to be living and working for God in this hour!

#### **General Conference**

L. K. Dickson spoke as the representative of evangelism in all the world. His particular assignment as one of the General Conference vice-presidents is to promote and plan the evangelistic program with our world leaders. "Since the session in San Francisco there has been a real throbbing in the hearts of our leaders around the world," he said. "What happened out there a few months ago is reaching to the

earth's far ends and has brought inspiration to every field. On their return, hardly had our European leaders touched the soil of that continent than they were laying plans for a great revival and evangelistic program that would cover every nation in that troubled continent. Yet in all our planning we must be sure to coordinate our program.

Too many of us have been going in different directions. We not only need a new intensity, we need a new integration. The reports that come to us tell of larger and ever larger plans for bringing this message before the multitudes.

When the president of the General Conference spoke, he said, "The greatest potential for the ingathering of souls is the membership within our own churches. But our churches must be revived. We thank God these revivals

have already started in our churches. But, brethren," urged Elder Branson, "it is not sufficient to cover all of our churches with but one wave of revival. We should plan to conduct *a revival in every church every year*. The idea of appointing a man as the conference revivalist has real merit. If someone could be given the work of promoting these revivals it would be good. And yet, this is something in which we *all* must have a part. Brethren, let us go back to our fields to set in motion every agency we can, and determine to use all our resources for the accomplishment of our great aim—that of doubling our membership. But let us remember all the while that results will come only as the latter rain is poured upon our people. May God bless us all as we enter into this experience."

R. A. A.

## Devotional High Lights

(Continued from page 2)

If we are ready tonight to make this vital decision, that we would rather have the outpouring of the Holy Spirit in our work and our lives and our service than to have anything that the world can offer; if there is left nothing between us and God, then we will have this gift, provided we are ready to claim it by faith.

### Results of the First Pentecost

R. A. ANDERSON: Pentecost made all the difference to the apostles.

"No longer were they a collection of independent units or discordant, conflicting elements. . . . They were of 'one accord,' of 'one heart and of one soul.' Christ filled their thoughts. . . . In mind and character they had become like their Master, and men 'took knowledge of them, that they had been with Jesus.'"—*Acts of the Apostles*, p. 45.

Then let me read this further word: "With what burning language they clothed their ideas as they bore witness for Him!"—*Ibid.*, p. 46. They preached with power, and their language burned through the citadels of sin.

Would you kindly take your Bibles. I want you to go through some texts with me quickly. We want to see what their Spirit-filled ministry meant to their generation. Here in the second chapter of Acts we read that when these men began to speak as the Spirit gave them utterance, it was noised abroad, and a multitude came together. Not just a handful—the city was stirred! And the forty-first verse of Acts 2 says, "There were added unto them about three thousand souls." Then in chapter 4 we read that the number of men were "about five thousand." How the numbers were increasing! And now Acts 5:14 says that there were "added to the Lord, multitudes both of men and women." And in chapter 6, verse 7, we found that "the word of God increased; and the number of disciples multiplied in Jerusalem greatly; and a great

company of the priests were obedient to the faith."

Now I turn to Acts 8:6, the Revised Version, and read, "Multitudes gave heed with one accord unto the things that were spoken by Philip." And I read in the ninth chapter and the thirty-fifth verse, "All that dwelt at Lydda and Saron saw him, and turned to the Lord." Think of it! Whole cities, whole communities, turning unto the Lord! The forty-second verse says: "And it was known throughout all Joppa; and many believed in the Lord." And in chapter 11:21 the statement is made that "a great number believed, and turned unto the Lord." And then in the forty-fourth verse of the thirteenth chapter we learn that almost the whole city came "together to hear the word of God." The fourteenth chapter and the first verse tells us: "A great multitude both of the Jews and also of the Greeks believed." And the twenty-first verse says that "they had preached the gospel to that city, and had taught many ["had made many disciples," margin]." Now read the seventeenth chapter and the sixth verse, and listen to what their enemies were saying: "These that have turned the world upside down are come hither also." The world had to take notice of something now. And coming to the eighteenth chapter and the eighth verse, we learn that "many of the Corinthians hearing believed." Corinth, that great commercial and financial center of Greece, the place where wisdom was the most important thing—and what foolish wisdom it was! But here they are, accepting what was folly to them, and they are believing and being baptized. And now the nineteenth chapter and the twentieth verse concludes: "So mightily grew the word of God and prevailed."

Oh, see the power that was in the ministry of



those men! And, brethren, this was no spasmodic revival; it was a continuous, perennial revival. And the most wonderful thing about it all to me is this: While they were of different nationalities, different groups, yet we read in Acts 4:32 that when they came together "the multitude of them that believed were of one heart and of one soul." That surely was a miracle of grace.

And what those apostles were able to do by the grace of God the Lord can do through us if we can just take Christ as they took Him.

[After this study Elder Brewer led out in a testimony meeting. Many came forward to the microphone and spoke of their determination to make room for the Holy Spirit in their lives. Only the limitation of time prevented everyone present from taking part in this consecration service.]

### **Promised Results of the Latter Rain**

A. V. OLSON: When the Spirit of God was poured out on the day of Pentecost the brethren and sisters sold their possessions and laid all at the feet of the apostles. We know that at different times in the history of the world when the Spirit of God has been working in a special way in the church, a spirit of liberality has come in, funds have flowed in with which to carry on the work of God. As the Spirit of God is poured out more and more upon His people today there will be a spirit of sacrifice manifested.

There are many in the church today who have long manifested this spirit of sacrifice. But as the Spirit of God comes in in a fuller measure and grips the hearts of His people, we will see a new spirit of sacrifice touch those who in the past have failed to do their duty.

"The willingness to sacrifice on the part of the Macedonian believers came as a result of wholehearted consecration. Moved by the Spirit of God, they first gave their own selves to the Lord; then they were willing to give freely of their means for the support of the gospel. It was not necessary to urge them to give; rather, they rejoiced in the privilege of denying themselves even of necessary things in order to supply the needs of others. When the apostle would have restrained them, they importuned him to accept their offering. In their simplicity and integrity, and in their love for the brethren, they gladly denied self, and thus abounded in the fruit of benevolence."—*Acts of the Apostles*, pp. 343, 344.

There was a time, we are told, when there were no sick among them. Might that not be true again in these last days?

"By thousands of voices, all over the earth, the warning will be given. Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers."—*The Great Controversy*, p. 612.

I am not so sure, brethren and sisters, but that we have been almost afraid in the past to lend our influence or in any way think it possible that we should see miracles in our midst. We are almost ready to think people are fanatical who believe in the manifestation of miracles. And yet, here is the promise.

"God will soon do great things for us, if we lie

humble and believing at His feet. . . . More than one thousand will soon be converted in one day, most of whom will trace their first convictions to the reading of our publications."—*Review and Herald*, Nov. 10, 1886.

When the Spirit is poured out truth will be more precious to the people than anything else. Notwithstanding all the agencies combined against the truth, large numbers will take their stand on the Lord's side. Yes, they will be coming by thousands in a day. And I believe it will be more than that, brethren. When the latter rain is poured out we are going to see greater things wrought than were accomplished on the day of Pentecost. There were three thousand converted in a day, and if we are to see greater things, we must expect even more than three thousand. And surely this is the time for which we are longing and praying this morning.

### **Entering Into the Experience**

M. K. ECKENROTH: In order to receive the Spirit of God, all should guard the senses lest Satan gain victory over them, for they are the avenues to the soul. In 1 Corinthians 2:14 the apostle says, "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." When a man is converted to God a new moral taste is created, and he loves the things that God loves, for his life is bound, by the golden chain of immutable promises, to the life of Christ.

"When we are clothed with the righteousness of Christ, we shall have no relish for sin."—*Review and Herald*, March 18, 1890.

"High pretensions, forms, ceremonies, however imposing, do not make the heart good and the character pure. True love for God is an active principle, a purifying agency."—*Ibid.*, April 30, 1895.

1 Corinthians 6:19, 20: "Ye are bought with a price." We are not our own.

"The interests of Christ's kingdom call for diligence and faithfulness in as much greater degree as spiritual and eternal things are of more importance than temporal things. . . . Freedom of choice is given to every soul, but after a man has enlisted, he is required to be as true as steel, come life or death."—*Evangelism*, pp. 647, 648. (Italics supplied.)

What a challenge that is! Once we have enlisted, we are no longer our own. We heed the commands of our Captain. I have been thrilled as I have been around visiting some of our fields and talking to our ministers after the General Conference session. Their solemn decisions at the General Conference session to reach out after a new experience was very real to our workers. Many of the things on which they had taken a rather liberal attitude, they were brought face to face with, as if by a sudden jolt. They recognized that they were slipping. Many of my brethren shared with me the deep conviction that the time had come when there were some things that we could not do any longer.

Our whole attitude toward inspiration itself

and the Spirit of prophecy is dependent upon our attitude in this vital fundamental. It will embrace a reformation in the physical life. It will lead us to study the laws of our being and make an intelligent application of the laws of healthful living in our own persons and in our homes. It will lead to a reform in dress and a reform in diet, and to the abandonment of every health-destroying practice.

The Spirit of prophecy points out things that are very current—things real to the Seventh-day Adventist ministry. And I am one of you, so I am not separating myself from these issues. Love of office, ungodly conversation, criticism, anger, perhaps a distortion or a discoloring of the truth, yielding to this temptation and that, laxness in the matter of diet and healthful living, and seeking our pleasure on a level entirely too low for the Advent ministry—all of this has a very definite bearing on this. The more I studied, the more I prayed, the more I wrestled with this problem, the heavier the burden became, as I saw that all of this must be accounted for, it must be reckoned with, as we seek for the Holy Spirit now.

Here is good counsel for us, brethren:

Present before the people the need of resisting the temptation to indulge in appetite. This is where many are failing. Explain how closely body and mind are related. "Send into the churches workers who will set the principles of health reform in their connection with the third angel's message, before every family and individual. . . . See if the breath of life will not quickly return to these churches."—*Testimonies to Ministers*, p. 416.

To obtain the blessings of the Holy Spirit, we must clear the way so that the Spirit can work within our being His precious fruits.

### **Special Prayer Service**

[Immediately following M. K. Eckenroth's study a prayer and consecration service was held, with Glenn Calkins leading out. On a number of other occasions as well these devotional studies led to such special services.]

GLENN CALKINS: Brother Eckenroth has stated that we are not at liberty as ministers to do some things that members in the churches can do and might be justified in doing. How true that is! We are living from the sacred tithe, and when we accept the tithe, my brethren, we accept a responsibility that we cannot easily avoid. We must live on a different spiritual plane. God expects it, the people expect it.

At my home in California there is very reverently laid away on a shelf a small pocket edition of *Steps to Christ*. It was given to me by a young medical student at Loma Linda with whom I became acquainted while my wife was there as a patient. It was my privilege to assist him a bit financially, and he in return, out of the goodness of his heart, gave me this little pocket edition of *Steps to Christ*. The book is worn out now, and although I cherish it because it was the first religious book that I had ever owned, yet more than the book itself I

cherish a little message that he wrote on the flyleaf. And this is what he wrote there: "With a prayer that His life may be lived again in you." Many a time in the years that have followed, when temptations have arisen, when troubles have come, that little message has come before my eyes, "With a prayer that His life may be lived again in you."

An army officer found dissension in his company. There were misunderstandings between some of the men. There were jealousies and envious feelings, and he had tried to help his men by talking to them from time to time, but to no avail. One day, my brethren, according to this story, he ordered the company out onto the parade ground, and he deployed them out into a great circle, with himself standing in the center. Then he gave the command that every man, with his eyes fixed on the captain, who stood in the center, take one step forward toward the captain. And then came another command, another step, and then another, and another, until at last the men realized that they were standing shoulder to shoulder.

My brethren, that is what it means to be drawing nearer and nearer to God, with our eyes fixed on Him, and we will automatically draw nearer and nearer to one another. Don't you think the time has come when we should draw nearer to each other? Let us get down by each other on our knees and together, shoulder to shoulder and heart to heart, plead with God for the outpouring of His Spirit, that we might fulfill that which He has in mind. How many would like to do that just now? How many would like to come forward and kneel together, right down here in front?

[At this point every leader and worker present—there were hundreds—came forward, and all knelt while many prayers were offered.]

### **The Holy Spirit Given in Service for Soul Winning**

J. L. McELHANY: A few hours after His resurrection Jesus met with His disciples. You remember how He prayed there that even "as thou hast sent me into the world, even so have I also sent them into the world." John 17:18. "When he had said this, he breathed on them, and said unto them, Receive ye the Holy Ghost." John 20:22.

I want you to notice the sequence here. "As thou hast sent me, . . . even so have I also sent them." "He prayed on them, and saith unto them, Receive ye the Holy Ghost." It is evident from this time on that the disciples were to look to the outpouring of the Spirit of God upon them in order to qualify them for the great work that lay before them. The Holy Spirit was to be the breath of spiritual life to them, just as our physical bodies depend upon the air about us for the intake of oxygen and for those life-giving qualities that sustain physical life.

Notice from Acts 2:38, 39: "Then Peter said

unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

Peter in his sermon that day prophetically looked down through the years to come, and saw the work of the gospel being carried on throughout the world, the preaching of the gospel. He saw us down here in the last days of time, and included us in the provisions of that promise, that we should receive power.

In the forty-first verse we have the results recorded: "And the same day there were added unto them about three thousand souls." This experience may well be called the inauguration of the Holy Spirit's dispensation.

I am happy that today we are becoming more conscious of our need of the Holy Spirit's power. I have declared on a number of occasions, and I want to say it again this morning, I do not believe that the finishing of God's work in all the world is tied to the General Conference budget. I believe that the finishing of God's work in all the world is tied to the out-

pouring of the Holy Spirit in the latter rain. I believe in all the varied aspects of our organization, but they are not and never can be substitutes for the outpouring of the Holy Spirit.

I pray with you that God will help us to be so close to our blessed Lord and Saviour that all sin may be taken out of our hearts and lives as individuals, that we may be purified, and that we may see the church coming into line with greater spiritual power, according to this great promise that is to be fulfilled.

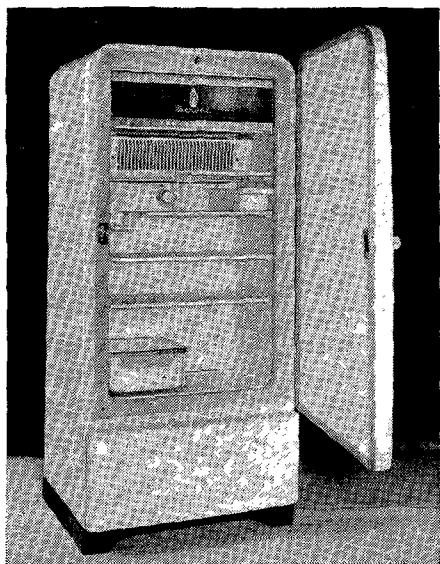
#### *Praying for the Holy Spirit*

A. L. HAM: We are counseled to pray without ceasing, to pray for the Holy Spirit.

"To the consecrated worker there is wonderful consolation in the knowledge that even Christ during His life on earth sought His Father daily for fresh supplies of needed grace; and from this communion with God He went forth to strengthen and bless others."—*Gospel Workers*, p. 510.

"When with earnestness and intensity we breathe a prayer in the name of Christ, there is in that very intensity a pledge from God that He is about to answer our prayer 'exceedingly abundantly above all that we ask or think.'"—*Christ's Object Lessons*, p. 147.

We must make room for the working of the Holy Spirit in our lives as we pray. If there is sin there, the power of the Holy Spirit cannot



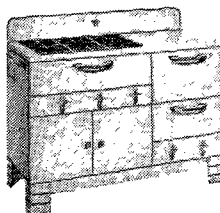
- Keeps food fresh
- Preserves medicine and vaccines
- Has no motor to wear
- Operates at low cost

## SERVEL KEROSENE REFRIGERATOR

**Operates with a simple, silent kerosene burner**

For years modern Servel Kerosene Refrigerators have been serving missionaries in remote areas throughout the world. Servel's freezing system operates without using moving parts. That's why Servel lasts longer . . . gives years of dependable, worry-free refrigeration.

For prices and descriptive folders, contact your mission board in the United States.



#### **KEROSENE RANGES . . .**

With the modern features of current gas and electric ranges. Three top burners for cooking . . . two for baking. (Length: 45 1/2". Height: 40". Width: 23".) Distributed exclusively by Servel.

**SERVEL, INC., 20 PINE STREET, NEW YORK 5, N. Y.**

Order through **ESDA SALES & SERVICE, 107 Carroll St. N.W., Washington 12, D.C.**

abide with us. It must be put away through confession and forgiveness. Then Christ will come in and fellowship with us. That will be a blessed experience.

I think of an old Indian sister, a poor old soul, persecuted by her people who were all Hindus. She was beaten because she would go to our church and hear the preaching of the gospel. Finally her people locked her in a room when it was time for meeting so she could not go. She had her Bible for her comfort, and she had the privilege of prayer. She had a blessed communion with her Master. Often the evangelist would come and stand just outside her window and read to her the words of the Holy Bible, and have prayer with her.

One day he told her he wished she might come and attend the meeting that night. He went away not thinking, of course, that she would be able to come. But she came somehow. I had the privilege of attending that meeting. One of our aged workers brought her around and introduced her to me, and then he said, "Sister, how did you come?" "Oh," she said, "we walked and talked together. Sometimes we fell down into the rice paddy fields, but we got up together, we walked on together."

"But," he said, "Sister, what do you mean? Who came with you?" "Ah," she said, "my Lord and I." I shall never forget the light that shone from her wrinkled face as she said those words. She had that experience, that communion, that walk with God, that modern-time walk with God as Enoch walked in days of old.

Fellow workers, brethren and sisters, we may have that communion. We must pray the prayer of faith, the prayer of confession, the prayer of supplication, the prayer of intercession, the prayer of communion, and the prayer of thanksgiving.

#### ***Righteousness by Faith a Prerequisite to the Latter Rain***

H. M. S. RICHARDS: If we ever have any righteousness at all, it will be by faith. There is no other righteousness. The righteousness that is by the law is a dream. There is no such thing, because we never can merit it, never can have it. The law can't give it to us; it's impossible. The only righteousness you and I ever can have before God is His own righteousness, which is ours as His gift through our faith in Him.

Now, surely God will never pour out His Holy Spirit in latter-rain wonder and glory and power upon unbelievers. He certainly will not pour it out upon unconverted men and women, so it seems to me a simple fact that anyone can see that righteousness by faith is a prerequisite to the latter rain. It is a necessity; it is the foundation on which the other experience will come, because we must be born again, regenerated, and changed by the power of the Holy

Spirit. That comes when we believe, when we accept the Lord Jesus as our Saviour, the One who paid the price for our life, who gave His life for our life, which we forfeited because of sin. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." That great text assumes the universal guilt of man; it assumes his salvation *on* faith, *through* faith, and *by* faith. So, friends, it is very clear from this text alone that righteousness comes by faith—it says so right here.

Modernism has eaten its way on one side and ritualism on the other side. What a great opportunity now for God's people in these days to re-emphasize, to preach everywhere, the one great, needful doctrine!

I am sure we need an old-fashioned preaching of the gospel in every one of our hearts. I am sure that I need it. I need to understand it better and more clearly and accept Christ's righteousness as mine, and be happy every day in it. Only then can we expect the outpouring of the Holy Spirit.

#### ***How Can We Finish the Work Soon?***

W. B. OCHS: The work of God will be finished when the church is fully surrendered, wholly dedicated, consecrated, and when the church becomes a living, working church. I read the words found in *Christ's Object Lessons*, page 363: "When we give ourselves wholly to God, and in our work follow His directions, He makes Himself responsible for its accomplishment." Mrs. White also says, "Everyone who is added to the ranks by conversion is to be assigned his post of duty."—*Testimonies*, vol. 7, p. 30.

God's work will be finished when His "people are willing to follow the plans and counsels of the Lord." The different lines of our work are but parts of one great whole. They have one center. "The Lord desires His chosen servants to learn how to unite together in harmonious effort."—*Ibid.*, vol. 9, p. 145.

Here's something even more definite:

"Let every department of our work, every institution connected with our cause, . . . while maintaining its own distinctive character, seek to protect, strengthen, and build up every other branch. . . . It is the privilege of each to study and labor for the health and welfare of the whole body of which he is a member."—*Ibid.*, vol. 7, p. 174.

We are going to finish the work soon through the power of the Holy Spirit. Thank God for the presentation of this wonderful topic in this council. The secret of finishing the work is not found in our education; it is not found in machinery, or in numbers, or in wealth. It is found in the four words: "But by my Spirit."

O brethren, let's climb the stairs and get in the upper room. Unless God's divine Spirit is manifested in all our plans and in all our activities, we labor in vain.

*We should talk more about the power of the*

## ESDA Sales Items Now Available

---

Our National FRIGIDAIRE Contract covers the complete Frigidaire line as follows:

Commercial refrigerators and  
air-conditioning equipment  
Beverage coolers  
Frigidaire display cases  
Frozen-food cabinets  
Ice cream cabinets  
Milk coolers  
Reach-in refrigerators  
Sterilamps  
Water coolers  
Ice makers  
Cooling units

Refrigerant controls  
Frigidaire meter-miser  
compressors  
Air conditioners  
Central system air conditioners  
Cooling and heating units  
Household appliances  
Refrigerators  
Ranges  
Laundry equipment  
Water heaters  
Home freezers

*Delivery available anywhere in the United States. Our prices include regular Frigidaire installation and service. For prices and quotations write to this office. For West Coast delivery and installation write to our San Francisco office.*

---

EAGLE BRAND plyfilm mimeograph stencils—\$2.50 per quire, f.o.b. Washington—Retails for \$3.75—order through Washington office only.

New ZENITH line of radios and radio combinations—for export only.

MAYTAG washing machines—orders for export must be in the office at least ninety days prior to desired delivery date.

GLAMORENE rug cleaner—available from stock—compares favorably with any of the top-grade rug cleaners.

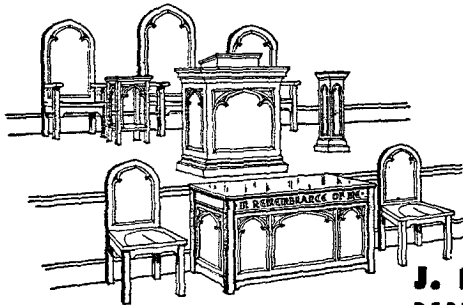
PARKER and SHEAFFER pen and pencil sets—from stock.

Our UNDERWOOD contract for office supplies is still in effect.

## ESDA Sales and Service

107 Carroll Street, N.W., Washington 12, D.C.

## PEWS, PULPIT AND CHANCEL FURNITURE



OF *Distinction*

COMMUNION TABLES  
PULPITS • CHAIRS  
ALTARS • LECTERNS  
BAPTISMAL FONTS

Gothic, Romanesque, Colonial,  
and Early American designs to  
harmonize with every edifice.

Send for illustrated Catalog  
Furniture for America's Churches  
Since 1897

**J. P. REDINGTON & CO.**  
DEPT. 30 • SCRANTON 2, PENNA.

*Holy Spirit than we do about the power of the atomic bomb.*

"He will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth."

### *World Evangelism Now!*

L. K. DICKSON: There are sufficient men and women before me right here in this meeting to shake the world with the evangelistic movement that God is now calling for. But think what it would mean if nearly eight hundred thousand Seventh-day Adventists would come to that conclusion all at the same time, and lay their *all* upon the altar, and seek God with *all* their hearts until they find Him and His matchless power! God has never opened up paths that we cannot follow. He has never brought to us opportunities we cannot fill. It would be blasphemy for us to think that our great Leader is leading us into perplexity and impossibility. And yet today, as we are seated here enjoying this worship hour together, there are wide-open doors in many parts of the world that have been open for many years for this truth, and we have not yet entered in. There are possibilities within the Advent church today that have been up to this moment untouched, and God has promised through His messenger that there are agencies and resources that He will open up in response to the importunate prayer of faith.

It is very questionable as to whether the Seventh-day Adventist Church as yet has faced her task. It is a real question as to whether we are using what God has already put into our hands to the extent of our ability. Is it not strange that though not using to the full extent the blessings and facilities God has given us, we dare to bow before Him and call upon Him for more? I think I can hear the echo from His

voice telling us, "Awake, awake; put on thy strength, O Zion."

Some have raised the question as to whether it is going to be necessary for this truth to reach the individuals of earth. They say, Maybe the work is finished more than we know anything about. Well, that may be true; we may not know how many have heard. But I want to read to you a statement or two that I believe answers that question.

"Not one is made to suffer the wrath of God until the truth has been brought home to his mind and conscience, and has been rejected. There are many who have never had an opportunity to hear the special truths for this time. The obligation of the fourth commandment has never been set before them in its true light. He who reads every heart, and tries every motive, will leave none who desire a knowledge of the truth, to be deceived as to the issues of the controversy."—*The Great Controversy*, p. 605.

"As the rays of the sun penetrate to the remotest corners of the globe, so God designs that the light of the Gospel shall extend to every soul upon the earth. If the church of Christ were fulfilling the purpose of our Lord, light would be shed upon all that sit in darkness and in the region and shadow of death."—*Mount of Blessing*, p. 69.

So you see, dear friends, this is a matter that pertains not only to the organized movement of His church, to go out into all the world and find the honesthearted, but it is a matter that touches every individual life. Every Christian is a soul winner. Let us never forget it.

We need to seek God for the Holy Spirit until we are aflame and ablaze with evangelistic zeal.

### *Full Consecration and the Reception of the Holy Spirit*

G. E. VANDEMAN: When the Holy Spirit is poured out in full measure something will happen to our ministry.

"Then the truth of God's word will be regarded with

new interest. . . . The promises of God now repeated as if the soul had never tasted of His love, will then glow upon the altar of the heart, and fall in burning words from the lips of the messengers of God. They will then plead with souls with an earnestness that cannot be repulsed. Then the windows of heaven will be opened for the showers of the latter rain."—*Review and Herald*, Feb. 25, 1890.

God grant that experience *now*. This blessing is prepared for us, and God longs to grant it.

In facing this question today I want to read a few lines that struck solemnity to my heart. Never have I read in all the writings anything that has challenged me more than this, for it indicates that there may be a sifting among the worker body as well as among the people. Listen:

"Only those who have withstood temptation in the strength of the Mighty One will be permitted to act a part in proclaiming it [third angel's message] when it shall have swelled into the loud cry."—*Ibid.*, Nov. 19, 1908.

What do you think of that? The third angel's message is to lighten the earth with all its glory, but only those who have withstood and overcome temptation in the strength of the Mighty One will be permitted to act a part in finishing this work.

During the very early days of my ministry I once heard of a woman who prayed, "Lord, show me myself." And I thought, That is a good prayer to pray, so I rather carelessly prayed, "Lord, show me myself." May I suggest that we not pray that prayer unless we are willing to have it answered; for God will answer it if we are sincere, and when He does the revelation will not be pleasant in the least.

Just as my fingers are rooted in the palm of my hand, just so in the individual, weakness and sin are rooted to an unsundered self, that

hidden self-life with its varied forms of self-seeking, self-pleasing, self-confidence, self-satisfaction. And that, dear friends, is our basic problem.


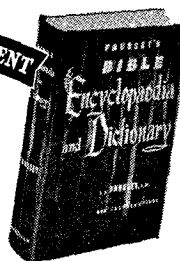
Are we *willing* to pay the price? It will not be easy. Every other battle has been a mere skirmish; this will be the real one. We are going to surrender something in this meeting, but remember that probably someone is going to cross us on that very thing thirty minutes after this meeting closes. We know enough about life and salvation to know that that very thing can happen. Are we willing to ask God to reveal to us our very basic selves? And will we, by His grace, make a full surrender now?

### *Cherished Sin as a Hindrance to the Work of the Holy Spirit*

H. L. RUDY: God has Niagaras of spiritual power. All power in heaven and in earth is given to our Lord and Master. The lack of our power cannot be blamed on God. "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." Isa. 59:1, 2.

"We have been asked why it is that there is so little power in the churches, why there is so little efficiency among our teachers. The answer is that it is because known sin in various forms is cherished among the professed followers of Christ, and the conscience becomes hardened by long violation. The answer is that men do not walk with God, but separate company with Jesus, and as a result we see manifested in the church selfishness, covetousness, pride, strife, contention, hard-heartedness, licentiousness, and evil practices."—*Testimonies to Ministers*, p. 162.

"There is great need that our brethren overcome secret faults. The displeasure of God, like a cloud, hangs over many of them. The churches are weak. Selfishness, uncharitableness, covetousness, envy, evil-

**INCOMPARABLE AIDS FOR EVERY BIBLE STUDENT**

<p><b>Complete—Four volumes in one</b>          1347 Pages          9 7/8" x 7"          Fine strong binding  <b>\$6.95</b></p>	<p><b>600 Illustrations</b>          Clear type          753 Pages          9 3/4" x 7"          Over 1,000,000 Words  <b>\$4.95</b></p>
---	--

**JAMIESON • FAUSSET • BROWN**  
**Commentary**  
**ON THE WHOLE BIBLE**

A verse-by-verse commentary. Unequaled in value for preachers, Sunday school teachers, Christian workers and Bible students.  
 "The greatest one volume commentary"  
*Sunday School Times*.  
 "The best . . ." Dr. Robert G. Lee

**FAUSSET'S BIBLE**  
**Encyclopaedia**  
**AND DICTIONARY**

Critical, Expository and Homiletical. Alphabetically arranged; carefully indexed.  
 "It is wonderful . . . not only an encyclopedia and dictionary, but really it is a compendium of sermonic material."  
 Dr. H. J. Appelman

Available at all religious book stores  
 and your Book and Bible House

Zondervan Publishing House, Grand Rapids 2, Mich.





*Every Member a WORKER*

## MINISTER-LAYMAN MOVEMENT

By Arthur E. Lickey

**JUST OUT!** The 20th century progressive world Bible plan. A book that shows you how to organize and operate successful soul-winning efforts. The easy-to-read chapters show step-by-step methods to aid lay members, young people's leaders, and conference workers in contacting, convincing, and converting neighbors and friends.

**Paper Edition, \$1.00**

**Clothbound, \$1.50**

Introductory  
Course  
10 LESSONS  
20c per set

## 20th CENTURY BIBLE COURSES

The 20th Century Bible Courses are the outgrowth of many years of practical experience in actual soul-winning teaching by laymen under the minister's direction. They retain a directness and simplicity that makes them appealing to young and old alike.

## FUNDAMENTALS of the Everlasting Gospel

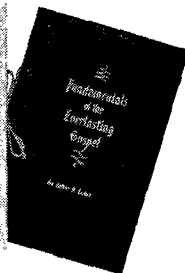
By Arthur E. Lickey

Doctrinal  
Course I  
30 LESSONS  
50c per set

Baptismal  
Course II  
10 LESSONS  
and chart  
25c per set

Every worker and church member will find this handsome booklet of many uses. Presents a brief but appealing summary of the Advent message, illustrated with 75 pictures. Rich, two-toned maroon cover. Packed in beautiful gift box. Ideal for baptismal classes, newly baptized members, and for use in making favorable first impressions.

**Price, \$1.00**



**Order TODAY from Your BOOK & BIBLE HOUSE**



## THE YOUTH'S INSTRUCTOR *Will Help Your Youth*

From Youth to Youth—It Spreads the Truth

- **HELPS SOLVE YOUTH'S PROBLEMS**

It's the one youth's paper prepared especially to help answer the spiritual, Scriptural, and social questions.

- **BUILDS YOUTHFUL FAITH**

- **FROM YOUTH TO YOUTH**

Its writers are youth leaders, teachers, ministers, doctors, missionaries, and young people. New nature pictures featured for Juniors.

**\$1.00 Will Bring**

Over 260 articles and other added features . . . Over 50 mission stories . . . Over 375 interesting facts . . . Seventeen Bible lessons . . . Over 400 big pages . . . Four special color numbers.

**A GREAT YEAR-END SPECIAL, 4 Mos. for \$1**

This special price effective only until December 31, 1950. (In countries requiring extra postage, add 20 cents. Special rate in Canada, \$1.10.)

Periodical Department  
Review & Herald Pub. Assn., Washington, D.C.

**Order From Your  
BOOK & BIBLE HOUSE**

surmising, falsehood, theft, robbery, sensuality, licentiousness, and adultery, stand registered against some who claim to really believe the solemn, sacred truth for this time."—*Ibid.*, p. 146.

I have read these statements, because I would not have had the courage and the strength to say so myself. God has spoken these words to us. This is why the churches are weak. This is why the ministry is weak. This is why we lack that power.

Cherished sin is the kind that man does not surrender easily or voluntarily. Otherwise, it would not be a cherished sin. If cherished sin is yielded at all, it is against great opposition both from within and without. Refusing to walk with God is the natural result of cherished sin in the life. The time has come when we must learn to know the blessing of walking with our God. And the blessing of God's presence can be experienced most fully when we have learned what it means to be separated from our own cherished sins, ideas, and possessions.

### *Sacrificial Giving, a Fruit of the Spirit*

R. R. FIGUHR: "Gather my saints together unto me; those that have made a covenant with me by sacrifice." Psalms 50:5. Sacrifice is to be an outstanding trait of God's people in the last days, a result of the presence of the Spirit in the life. By nature we are covetous, we are selfish, we are self-centered. It is a natural quality of the human heart. Something tremendous has to take place in the heart to change that condition and eradicate the evil of covetousness from the human heart.

On the day of Pentecost the Holy Spirit came upon His church and settled upon each one of those who were present. We see the results over here in Acts 2:44, 45: "And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need."

There was a great real estate boom on there for awhile. Land was advertised for sale; houses were advertised for sale. People had gone to the meetings not intending to sell. They came away determined to sell, and they advertised their goods by whatever means they had at that time. They sold their possessions and brought them into the treasury of God, and there was sufficient for the poor. That, my friends, is the basis of God's plan for the regenerated, conquered, Spirit-controlled heart. When the Spirit touches the wellsprings of the heart means gush forth in abundance and in sufficient amount. We are told the results of the outpouring of the Holy Spirit—this liberality on the part of the believers was the result of the outpouring of the Spirit. Converts to the gospel were of one heart and one soul. One common interest controlled them, the success of the mission entrusted to them. Covetousness had no place in their lives.

Purely human giving is carefully measured giving. How different is the sacrificial giving

stirred in the heart by the Spirit of God! We give without measure; we give as God gives. We place no limits upon it. Our giving is free from covetousness, selfishness, or fear. That, my friends, is the way the Lord would have us give. And He would have us see in the means entrusted to us great possibilities.

I like the words that a converted Oriental wrote over his business: "The United-with-Heaven Business." He recognized God as His partner, and his business was united with Heaven.

It's always a great blessing, my friends, to lay our all upon the altar of sacrifice—not only our material resources and our children whom we love so dearly, but ourselves. May God help us to enter into this pentecostal experience, as we talk and pray for the Holy Spirit, to give ourselves to the service of God, to go where He bids us, to labor where He would have us labor. May the Lord help us to this experience.

#### Power for Greater Evangelism

G. E. PETERS: The worker who sets himself to win a soul from darkness to light is by so doing making an attack on Satan's kingdom, and he who goes forth to do this work in his own strength should well remember that he of himself is no match for the devil. He needs the Holy Spirit. "But ye shall receive power, after that the Holy Ghost has come upon you: and ye shall be witnesses unto me." Acts 1:8.

I read in the book *Evangelism*, on page 285: "It is the power of the Holy Spirit that gives efficacy to your efforts and your appeals." Then on page 169, "There is a living power in truth, and the Holy Spirit is the agent that opens human minds to the truth."

May I call your attention to the following from God's messenger:

"The Lord calls for a renewal of . . . spiritual life. The spiritual energies of His people have long been torpid, but there is to be a resurrection from apparent death. By prayer and confession of sin we must clear the King's highway. As we do this, the power of the Spirit will come to us. We need the pentecostal energy. This will come; for the Lord has promised to send His Spirit as the all-conquering power."—*Gospel Workers*, pp. 307, 308.

The word of God declares that "one man of you shall chase a thousand." "And two put ten thousand to flight." We know this can be accomplished only by the power of the Holy Spirit, for in many instances, without that power, it takes almost a thousand professed Christians to chase one sinner, and then they frequently miss him.

May the promise found in my text (Acts 1:8), "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me," be ours, and may we be willing to spend days of humiliation and prayer for this experience. Then we will speak the Advent message with tongues of fire. The God of power is the same yesterday, today, and forever.




**FOLDING CHAIRS**  
• IN Steel or Wood  
FOLDING BANQUET TABLES  
WRITE FOR CATALOGUE  
AND LOW DIRECT PRICES  
**J. P. REDINGTON & CO.**  
DEPT. 76 SCRANTON 2, PA.

## GOSPEL TENTS

STEEL CLAD TABERNACLES  
"E-Z" METAL SEAT ENDS

SMITH MANUFACTURING CO., DALTON, GA.  
Over 50 Years in Business



*White* PIPE-TONE  
FOLDING ORGANS

... The LAST WORD in substantial, convenient folding organs. Marvelous volume, resonance, and purity of tone. Tropically treated. Famous over the world for 35 years. Write for free catalog.

A. L. WHITE MFG. CO., 1902 W. Grand Ave., Chicago 22

## CLASSIFIED ADS

Advertisements appropriate to The Ministry, appearing under this heading, four cents a word for each insertion, including initials and address. Minimum charge, one dollar for each insertion. Cash required with order. Address The Ministry, Takoma Park, Washington 12, D.C., U.S.A.

### CHALK TALK SUPPLIES

YOU CAN ENTERTAIN FOR ALL OCCASIONS WITH our Chalk Talk Material. Send 10 cents for our illustrated Catalog. Balda Art Service, Dept. 88, Oshkosh, Wis.

### FREE CATALOG

NEW CATALOG OF USED RELIGIOUS BOOKS—FREE! BAKER BOOK HOUSE, Dept. M, Grand Rapids 6, Michigan.

### ILLUMINATED HYMNS

FIFTY CHOICE CREATIONS PROFUSELY AND BEAUTIFULLY illustrated in colors, original, different. Slides 2" x 2" double glass, at 60c each. Send for list. HEALTH AND CHARACTER EDUCATION INSTITUTE, Mountain Valley, Georgia.

### CAPS AND GOWNS

CHOIR, PULPIT, BAPTISMAL, AND GRADUATION Gowns, \$5 up, taken from rental stock. Free catalog mailed. LINDNER, 153-M West 33rd St., New York City.

### GREEK "GRAMMARETTE"

FORGETTING GREEK? REVIEW WITH THE NEW Testament Greek *Grammarette*. Contains basic grammar and vocabulary. Pocket size, spiral bound, index tabs. \$1 Postpaid. Wilbur Nelson, 5038 Sierra Vista, Arlington, Calif.

**TELL IT WITH  
PICTURES**

**NEW**  
*Gospel  
Doctrines  
Pre-Baptismal*

**NEW**  
*Life of Christ  
Astronomy  
Creation to Christ  
Illustrated Songs*



**NATURAL COLOR**

**10 Introductory films  
(20th Century Course A)**

**GOSPEL**--Consists of ten lessons on the basic idea of religion, or heaven and how to get there... In other words, the "Steps to Christ" idea.

*Single frame - complete set 35.00*

*Double frame - complete set 47.50*

**28 Home Bible Course Films  
(Shuler films)**

**ON THE DOCTRINES** and prophecies.

*Single frame - per strip 4.00*

*Double frame - per strip 5.00*

**10 Pre-Baptismal films  
20th Century Course 2**

**EDEN LOST TO EDEN RESTORED**, in ten lessons. To establish student in twelve great fundamental points of faith as they are traced from Genesis to Revelation.

*Single frame - per set 35.00*

SEND FOR OUR 1950 CATALOG No. 9

**Mayse Studio**

**BOX 25 SAN DIEGO, CALIFORNIA**

**MINISTERS · LAYMEN · EVANGELISTS · BIBLE WORKERS · YOUTH'S SHARE YOUR FAITH**

# MINISTRY INDEX FOR 1950

By Department and Contributor

## Department Index

### ASSOCIATION FORUM, THE

Candles at Church Rites—Jan.  
The Creation of Matter—Feb.

### BETTER SPEECH AND DICTION

Tension in the Pulpit—March.  
Is Voice Culture Essential?—May.

### BIBLE INSTRUCTOR COUNCIL

Ways for Reaching Hearts—Jan.  
Where Are the Dead? (study outline)—Jan.  
Who Is Israel? (study outline)—Feb.  
Writings Between the Testaments—March-April.  
Apocrypha and Pseudepigrapha—March.  
A Bible Instructor Course—April.  
True Christian Beauty (study outline)—April.  
Outstanding Bible Students—May.  
Where Will the Wicked Spend Eternity? (study outline)—May.  
The Beginning of the Bible Work—May.  
B.I. Meetings at General Conference—June.  
Pioneer Bible Reading Methods—July.  
The Law and Salvation (study outline)—July.  
God's Remnant Church (study outline)—Aug.  
Don'ts for Personal Workers—Sept.  
Do's for Soul Winners—Sept.  
What Is Truth? (study outline)—Sept.  
The Versatility of Bible Readings—Oct.  
The Spirit of Prophecy (study outline)—Oct.  
Every Worker a Personal Worker—Nov.  
Comforting Bible Promises (study outline)—Nov.

### BOOK SHELF, THE

*The Shepherd-Evangelist*—Feb.  
*The Way to Power and Poise*—Feb.  
*The Christian Outlook*—Feb.  
*Separation of Church and State in the United States*—Feb.  
*The Pastor's Helpmate*—Feb.  
*The Finances of a Church*—Feb.  
*Victory Over Suffering*—Feb.  
"Book of the Month" Plan, 1950 Reading Course—Feb.  
*Manual for Teaching Midwives*—March.  
*Light From the Ancient Past*—March.  
*In Our Image*—March.  
*Temperance*—April.  
*Happiness for Husbands and Wives*—April.  
*The Soul Winner*—April.  
*These Also Believe*—April.  
*Make Friends With Your Land*—April.  
*This Is Luther*—April.  
*Lange's Commentary on the Holy Scriptures* (Genesis)—May; Book of John—Nov.  
*How to Speak the Written Word*—May.  
*American Freedom and Catholic Power*—June.  
*Christ's Last Legion*—June.  
*Report to Protestants*—June.  
*Help and Comfort From the Bible*—June.  
*Notes on the Doctrine of God*—June.  
*The Lord's Supper; Seven Meanings*—June.  
*Tips for Storytellers*—June.  
*More on the Blanshard Book*—July.  
*Studies in Creationism*—Aug.  
*Mr. Jones, Meet the Master*—Aug.  
*Television—Servant or Master?*—Aug.  
*Teaching Teachers to Teach*—Aug.  
*The Gospel in Hymns*—Aug.  
*Doctors Courageous*—Aug.  
*Prophetic Faith of Our Fathers, Volume I*—Aug.  
*Church Usher's Manual*—Sept.

*Peloubet's Select Notes on the International Bible Lessons for Christian Teaching*—Sept.  
*How to Be Healthy in Hot Climates*—Sept.  
*Bible Encyclopedia and Dictionary*—Sept.  
*Calvin's Sermons*—Oct.  
*Bridge to Islam*—Oct.  
*Conrad Grebel, the Founder of the Swiss Brethren*—Oct.  
*The New Testament: A Translation in the Language of the People*—Nov.  
*Gray and Adams' Bible Commentary*—Nov.  
*Preaching in the Great Tradition*—Nov.  
*Lange's Commentary on the Holy Scriptures* (John)—Nov.  
*Ministerial Ethics and Etiquette*—Dec.  
*Your Friends the Adventists*—Dec.

### CHALLENGE OF A WORLD TASK

The Implications of a World Movement—Jan.  
Ordained Nationals in Far East—Jan.  
The Unusual Is Happening—Jan.  
Chapel Building in Mission Lands—Jan.  
More About the Tokyo Effort—Jan.  
Youth Evangelism in Africa—Jan.  
Double-Session Method in Kroonstad—Feb.  
Reaching the High Caste in India—Feb.  
Successful Extension School in South America—May.  
Two Special Features—May.  
Devotional, Social, and Recreational Activities—May.  
Seminary Extension School Graduation—June.  
The Clash of World Forces in Mission Lands—July.  
How to Approach Catholics—July.  
Practical Training for the Mission Field—Aug.  
Facing Our Unfinished Task—Sept.  
Public Evangelism Effective in Middle East—Oct.  
Color Slides for Missionaries—Nov.

### EDITORIAL KEYNOTES

The Times Call for Studious Men—Jan.  
Divided Pulpits and Divided Churches—Feb.  
Made or Unmade by the Wife—March.  
Vital Place of E. G. White Compilations—April.  
A Sympathetic Ministry Needed—May.  
Distinguish Between Problems and Quibbles—June.  
Testing Times of Religious Movements—July.  
Farewell From Your Long-Time Editor—Sept.  
Facing the Future With Courage—Oct.  
Foundation Pillars of Revival Preaching—Nov.  
Too Busy . . . ?—Dec.

### EDITORIAL POSTSCRIPTS

Feb., March, April, May, June, July, Sept.

### EVANGELISTIC OBJECTIVES & TECHNIQUES

Good Public Relations and Evangelism—Jan.  
Our Relation to Freemasonry—Jan.  
Audience Participation in Evangelism—Jan.  
Conference Billboard Advertising—Jan.  
Doctor-Minister Brothers Go All Out—Feb.  
New Approach to Temperance—Feb.  
Transfer From Hall to Church—Feb.  
Still Interested in Spiritual Things—March.  
Bible Correspondence Courses—March.  
Prison Evangelism by Laymen—March.  
Tent Auditorium in Oregon—March.  
Three Barriers to Success—April.  
"Let It Be Known This Day"—April.  
Billy Sunday on Mass Evangelism—April.  
Multipurpose Evangelistic Cards—May.  
Adventist Booth at County Fair—May.  
What Makes One an Evangelist?—June.  
Youth Choirs in Europe—June.

Evangelistic Centers Needed—June.  
 Unique Methods of Advertising—June.  
 Wanted! Evangelistic Materials for Exhibit—June.  
 Modern Means of Reaching the Masses—July.  
 Preaching on Mark of Beast—July.  
 Taking Truth to the Multitudes at a Cost We Can Afford—Aug.  
 Recasting Our Evangelistic Approach—Sept.  
 Attractive Metal Tabernacle—Sept.  
 The Evangelistic Pulpit—Sept.  
 Why People Become Adventists—Oct.  
 Making Small Efforts Successful—Oct.  
 Approach to Seventh-day Adventist Evangelism—Oct.  
 Two Nets Instead of One—Nov.  
 Seventh-day Adventist Evangelism—Nov.  
 "God Gave the Increase"—Nov.  
 St. Louis Evangelistic Center—Dec.  
 Using the Musical Airplane—Dec.

#### FIELD SAYS, THE

Padded Carpets, Quiet Tongues—Jan.  
 Unusual Opening Provided—Jan.  
 To Those Who Write—Jan.  
 The Price of Leadership—Jan.  
 A Survey of Your Candid Answers—Jan.  
 Extracts From Letters and From Questionnaires to Readers—Jan.  
 Referring to Spirit of Prophecy—Feb.  
 Profitable Forum in Germany—Feb.  
 Tactics of the Disgruntled—March.  
 Open-Air Evangelism, Hong Kong—April.  
 Marking Slides for Projector—April.  
 Meeting Non-Adventist Ministers—May.  
 Choir Director's Antics Protested—May.  
 Wanted! Great Preachers—Sept.  
 Don't Prolong the Preliminaries—Sept.  
 Witnessing Before Methodists—Sept.  
 Reflections on College Training—Sept.  
 Baptizing in Cold Water—Sept.

#### HEALTH EVANGELISM

Pioneering in Human Engineering—Jan.  
 Meeting the Challenge—Feb., March.  
 Shall We Return to the Old Paths?—Feb.  
 S.D.A. Dentists Meet—Feb.  
 Temperance Booth at State Fair—Feb.  
 A Plea for Kindness and Understanding—March.  
 Sanitarium Rolling Library—March.  
 Medical Missionary Objectives—April, May.  
 God's Methods of Healing—April.  
 What Is Medical Missionary Work?—June.  
 Conducting a Cooking Class—June-Dec.  
 Health Evangelism in Ireland—June.  
 Health Supper in New Hospital—June.  
 The Purpose and Place of Our Sanitariums—July.  
 Medical Missionaries' Wives, C.M.E.—July.  
 Health Feature Stressed in Atlanta Effort—Aug.  
 Clinic Wins Community Friends—Aug.  
 Medical Evangelism in Toronto—Sept.  
 The Methods of the Master—Sept.  
 Establishing a Medical and Welfare Center—Oct.  
 Laymen Opportunities in Medical Ministry—Oct.  
 Putting the Right Arm to Work—Nov., Dec.  
 Chaplain-Physician Potentialities—Nov.

#### KINDLY CORRECTIVES

Make a Strong Beginning—Feb.  
 "When Thou Prayest"—April.  
 Are We Shining or Showing?—Sept.

#### LARGER OUTLOOK, THE

Ancient Hebrew Scrolls Exhibited—Jan.  
 Religious Booth at State Fair—Jan.  
 Danger in Being on Denominational Payroll—Feb.  
 Author-Editor Relationships in Bookmaking—March.  
 The Heavenly Pilgrimage—April-June.  
 Imagination, Highway to the Soul—Sept.  
 The Ellen G. White Books Published Since 1915—Nov.  
 The Influence of an Evangelistic Church—Nov.

How Is Your Conscience?—Nov.  
 Christmastide and Evangelism—Dec.  
 Devotional High Lights From the Fall Council—Dec.  
 Revival and Evangelism High Lights—Dec.  
 Newspaper Editors Are Our Friends—Dec.  
 The Observance of Christmas—Dec.

#### LITERATURE EVANGELISM

God Bless Our Colporteurs!—Jan.  
 Creating Public Interest in Our Books—Feb.  
 The Fishers and the Hunters—March.  
 Bread or a Crumb, Which?—April.  
 Cooperate With Bible Instructor—May.  
 The Evangelistic Reading Room—June.  
 Nobody Is Excused—July.  
 An Aide to the Evangelist—Oct.

#### MESSAGES FROM OUR LEADERS

Stepping Up Humbly; Stepping Down Graciously—Feb.  
 Lessons From the Past for Workers Today—April.  
 The Secret of Soul Winning—April.  
 Blend Fidelity With Simplicity—Aug.

#### MINISTERIAL READING COURSE, 1950

"Give Attention to Reading"—Jan.  
 Enrich Your Storehouse—Jan.  
 The New Round-the-Year Reading Course Plan—Jan.

#### MINISTER IN THE MAKING

Evangelism and Education—Jan.  
 Are You Called to the Ministry?—Feb.  
 Auxiliary for Students' Wives—March.  
 Your Opportunity to Sponsor—June.  
 An Ordination Welcome—Sept.  
 S.M.C. Field School of Evangelism—Oct.  
 Exploring a New Field of Training—Nov.  
 Experiment in Clinical Counseling—Dec.

#### MINISTER'S WIFE, THE

So You Are to Be the Minister's Wife!—Jan.  
 So You Are to Be the Minister's Wife's Husband—Jan.  
 The Lady of the Parsonage—Sept.  
 Notebook for Ministers' Wives—Nov.  
 Apollos Guild at S.M.C.—Nov.

#### MUSIC OF THE MESSAGE

Gospel Singing Is an Art—Jan.  
 Why We Need Gospel Songs—Jan.  
 Music Instruction for Church School Children—Feb.  
 The Organ Prelude—Feb.  
 Power in Musical Interpretation—March.  
 Distinctive Songs With a Message—March.  
 Music in Evangelism—April.  
 Vital Religious Music—April.  
 Music, the People's Art—May.  
 The Development of Modern Church Music—June-Aug.  
 The Beauty-of-Holiness Choir—June.  
 The Story of "The Love of God"—Sept.  
 Aflame for God (song)—Sept.  
 Music, the Spearhead of Evangelism—Oct.  
 Significance of the Gospel Song—Nov.  
 The Hour of Worship—Dec.  
 The Singing Evangelist, a Minister—Dec.

#### PASTORAL PRINCIPLES AND PROCEDURES

Minister-Layman Series—Jan.  
 Pivotal Points of Time—Jan.  
 Juniors' Corner in Sermon—Jan.  
 Pastors, Know Your Youth—Feb.  
 God's Diagnosis and Remedy—Feb.  
 Keeping a Record of Pastoral Calls—March.  
 Preaching in Revivals and Rallies—March.  
 "A Light in Every Church"—April.  
 Minister-Layman Soul Winning—April.  
 Fit Your Sermon to Your Congregation—May.  
 Organizing Church Groups—May.  
 Safety and Neatness for Our Churches—June.

Progressive Bible Clubs—June.  
 Pastor Appreciates Dorcas—June.  
 Pastor's Work in Preparing for Campaign—July.  
 How to Conduct Bible Clubs—July.  
 Binding Off Bible Club Interest—Aug.  
 What Constitutes Success in the Ministry?—Sept.  
 Following the Blueprint in Miami—Sept.  
 The Minister and His Church Officers—Oct.  
 Publishing a Local Church Paper—Oct.  
 The Power of Character—Nov.  
 Breaking Down Prejudice by Disaster Work—Nov.  
 Welcome Service for New Members—Nov.  
 Emphasizing Christ in Our Preaching—Dec.

#### POETRY AND VERSE

"Seek Ye First the Kingdom"—April.  
 Whom God Chooseth—April.  
 God's Workman—April.  
 Renewed Strength—July.  
 Aflame for God—Sept.  
 Our Bible Instructors—Sept.  
 Heroes of God—Sept.  
 I-M-A-G-I-N-A-T-I-O-N—Sept.  
 Be Still!—Sept.  
 The Dollar and the Cent—Sept.  
 They Shall See His Face—Oct.

#### POINTERS TO PROGRESS

Sympathy in an Hour of Need—Oct.  
 Tossing It Away—Oct.  
 Unity of Spirit—Oct.

#### PRE-SESSION MINISTERIAL COUNCIL

Final Notice of Pre-Session Ministerial Council—July.  
 The Ministerial Council in Retrospect—Sept.  
 Introducing Your New Association Staff—Sept.  
 Worldwide Revivalism, Then Evangelism—Sept.  
 Revival and Evangelism, Keynote of the Session—Sept.  
 Resolutions From the Conference—Sept.  
 Diversified Demonstration Night—Sept.  
 Panel Discussions Prove Highly Helpful—Sept.  
 Our Bible Instructors at the Conference—Sept.  
 "Health and Happiness Kitchen"—Sept.

#### PULPIT AND STUDY

A Fatal Mistake Which Dooms Millions—Jan.  
 Proper Decorum in Church Worship—Feb.  
 Episodes in the Great Controversy—Feb.  
 Caution Concerning 2 Cor. 3:7—Feb.  
 Construction of the Evangelistic Sermon—March, April.  
 The Prophecy of the Seven Churches—April.  
 Fostering the Spirit of Worship—May.  
 Court Week in Heaven (sermon outline)—May.  
 Christ's Triumph Over the Nations (sermon outline)—Sept.  
 Order of Worship Service—Sept.  
 Augustinian Friar in Portugal During Reformation—Sept.  
 The Seven Spirits—Oct.  
 Conversion, or the New Birth (sermon outline)—Oct.  
 "Thou Shalt Be With Me in Paradise"—Nov.  
 The Illusion of Reality—Nov.  
 The Personality of the Gospel—Nov.  
 Second Advent in Thessalonians (sermon outline)—Nov.  
 Opening the Door to Christ (sermon outline)—Dec.  
 Cultivating "Sermon Gardens"—Dec.

#### QUERY COLUMN, THE

Is Roman Catholicism Apostolic?—Jan.  
 Pagan Sunday Observance—May.  
 Purchase and Preparation of Spices—Sept.

#### RADIO EVANGELISM IN ACTION

Copyright Restrictions and Limitations—Jan.  
 Radio Preachers Back in the Saddle—Feb.  
 Radio Programs for Children—March.  
 Favorite Hymns in Public Domain—March.

"Calling All Youth"—April.  
 How Can We Overcome Mediocrity?—June.  
 Touching Unseen Thousands—July.  
 Pioneering in Television—July.  
 Telecasting the Advent Message—July, Aug.  
 An Experiment in Health Broadcasting—Oct.  
 VOAR—"Voice of Adventist Radio"—Nov.  
 Television No Longer an Experiment—Dec.

#### REALM OF RESEARCH, THE

The Aramaic Problem of the Book of Daniel—May-July.  
 Landmarks in Prophetic Interpretation—Sept.-Dec.

#### RELIGIOUS PRESS, THE

(Appears in each issue.)

#### RELIGIOUS WORLD TRENDS

An Archbishop's Admission—Feb.  
 "The Lillenthal Lullaby"—June.  
 Growth in Membership and Giving—Sept.  
 "Nervous Journalism"—Oct.  
 An Electrifying Conference—Oct.

#### WITH YOUR ASSOCIATION SECRETARIES

Evangelistic Workshops—Feb.  
 Homeward Bound!—May.  
 A Workshop in Old Mexico—July.

## Contributor Index

### A

Aimes, C. R.—Pastor Appreciates Dorcas—June.  
 Altman, Roger—Growth in Membership and Giving—Sept.  
 Amundsen, Wesley—"When Thou Prayest"—April;  
 The Minister and His Church Officers—Oct.; God Gave the Increase—Nov.  
 Anderson, R. A.—Two Special Features—May; Revival and Evangelism, Keynote of the Session—Sept.; Facing the Future With Courage—Oct.; Foundation Pillars of Revival Preaching—Nov.; Too Busy . . . ?—Dec.  
 Anderson, Mrs. W. H.—Who Is Israel? (study outline)—Feb.  
 Armstrong, V. T.—Ordained Nationals in Far East—Jan.; Lessons From the Past for Workers Today—April.  
 Astleford, L.—Meeting Non-Adventist Ministers—May.

### B

Baerg, John—Bread or a Crumb, Which?—April.  
 Banks, E. C.—S.M.C. Field School of Evangelism—Oct.  
 Barger, R. C.—The Development of Modern Church Music—June-Aug.  
 Beach, W. R.—The Implications of a World Movement—Jan.  
 Beddoe, E. E.—Baptizing in Cold Water—Sept.  
 Bethmann, Erich W.—Landmarks in Prophetic Interpretation—Sept.-Dec.  
 Biggs, T. H., M.D.—Tension in the Pulpit—March.  
 Bishop, H. B.—Pioneering in Human Engineering—Jan.  
 Bonney, C. R.—Two Nets Instead of One—Nov.  
 Boose, Rose E.—Don't Prolong the Preliminaries—Sept.  
 Booth, E. S.—The Creation of Matter—Feb.  
 Boothby, R. L.—Doctor-Minister Brothers Go All Out—Feb.  
 Bradley, W. P.—Bridge to Islam—Oct.  
 Branson, W. H.—Billy Sunday on Mass Evangelism—April; Worldwide Revivalism, Then Evangelism—Sept.  
 Bricker, H. W.—Creating Public Interest in Our Books—Feb.  
 Bunch, T. G.—Cultivating "Sermon Gardens"—Dec.  
 Burger, A.—Profitable Forum in Germany—Feb.  
 Burns, Marjorie—The Pastor's Helpmate—Feb.; Radio Programs for Children—March.

Burnside, George—Unique Methods of Advertising—June.

## C

Calkins, E. D.—Adventist Booth at County Fair—May.  
Campbell, M. V.—Still Interested in Spiritual Things—March.  
Carcich, Theodore—*Temperance*—April; What Makes One an Evangelist?—June; The Power of Character—Nov.  
Cardey, E. L.—Modern Means of Reaching the Masses—July.  
Carlson, Milton—Radio Preachers Back in the Saddle—Feb.  
Carrico, Lucile W.—Apollos Guild at S.M.C.—Nov.  
Caviness, L. L.—The Seven Spirits—Oct.  
Christensen, O. H.—Fostering the Spirit of Worship—May.  
Collett, J. C. H.—Episodes in the Great Controversy—Feb.; Court Week in Heaven (sermon outline)—May; Second Advent in Thessalonians (sermon outline)—Nov.  
Cone, D. A.—Safety and Neatness for Our Churches—June.  
Coon, G. A.—A Fatal Mistake Which Dooms Millions—Jan.  
Cosby, Margaret—True Christian Beauty (study outline)—April.  
Cowles, L. H.—The Evangelistic Pulpit—Sept.  
Crawford, E. A., M.D.—Medical Evangelism in Toronto—Sept.  
Creelman, Ruby M.—What Is Truth? (study outline)—Sept.

## D

Delafield, D. A.—More on the Blanshard Book—July.  
Detamore, F. W.—Open-Air Evangelism, Hong Kong—April.  
Detwiler, H. J.—Preaching on Mark of Beast—July.  
Dickson, L. K.—Enrich Your Storehouse—Jan.; The Ministerial Council in Retrospect—Sept.  
Duncan, D. E.—Tent Auditorium in Oregon—March.  
Dunlop, R. F.—Clinic Wins Community Friends—Aug.

## E

Eckenroth, M. K.—Construction of the Evangelistic Sermon—March, April; A Sympathetic Ministry Needed—May; The Evangelistic Reading Room—June; Panel Discussions Prove Highly Helpful—Sept.; Television No Longer an Experiment—Dec.  
Engstrom, R. W.—Audience Participation in Evangelism—Jan.; Multipurpose Evangelistic Cards—May.  
Esteb, A. A.—Our Bible Instructors (poem)—Sept.; Imagination, Highway to the Soul—Sept.; I-M-A-G-I-N-A-T-I-O-N (poem)—Sept.  
Estelle, T. A.—Sanitarium Rolling Library—March.  
Evans, L. C.—Three Barriers to Success—April; Conversion, or the New Birth (sermon outline)—Oct.

## F

Finney, R. E., Jr.—An Aide to the Evangelist—Oct.  
Flaiz, T. R., M.D.—Medical Missionary Objectives—April, May; *Doctors Courageous*—Aug.; Laymen Opportunities in Medical Ministry—Oct.; Chaplain-Physician Potentialities—Nov.  
Froom, F. E.—Touching Unseen Thousands—July; Welcome Service for New Members—Nov.  
Froom, L. E.—The Times Call for Studious Men—Jan.; Divided Pulpits and Divided Churches—Feb.; *In Our Image*—March; Made or Unmade by the Wife—March; Vital Place of E. G. White Compilations—April; Successful Extension School in South America—May; Homeward Bound!—May; Distinguish Between Problems and Quibbles—June; Testing Time of Religious Movements—July; Farewell From Your Long-Time Editor—Sept.; *Bible Encyclopedia and Dictionary*—Sept.; *Your Friends the Adventists*—Dec.

## G

Garrett, M. R.—Using the Musical Airplane—Dec.  
Geraty, T. S.—Are We Shining or Showing?—Sept.  
Glanzer, Ben—The Story of "The Love of God"—Sept.  
Greer, G. W.—Is Voice Culture Essential?—May; The Beauty-of-Holiness Choir—June; Music, the Spearhead of Evangelism—Oct.; The Hour of Worship—Dec.

## H

Hackett, W. J.—The Fishers and the Hunters—March.  
Hannum, H. B.—Vital Religious Music—April; *The Gospel in Hymns*—Aug.  
Harding, G. T., M.D.—A Plea for Kindness and Understanding—March.  
Hardinge, M. G., M.D.—What Is Medical Missionary Work?—June.  
Hardinge, Mrs. Leslie G.—So You Are to Be the Minister's Wife—Jan.; So You Are to Be the Minister's Wife's Husband—Jan.; Auxiliary for Students' Wives—March.  
Hare, Eric B.—*Tips for Storytellers*—June; *Teaching Teachers to Teach*—Aug.  
Hare, R. E.—God's Workman (poem)—April; Heroes of God (poem)—Sept.  
Haskell, B. P.—Prison Evangelism by Laymen—March.  
Haynes, C. B.—*Lange's Commentary on the Holy Scriptures* (Genesis)—May; Choir Director's Antics Protested—May; *American Freedom and Catholic Power*—June; *Television, Servant or Master?*—Aug.; An Ordination Welcome—Sept.; *Calvin's Sermons*—Oct.; *Gray and Adams' Bible Commentary*—Nov.; *Preaching in the Great Tradition*—Nov.; *Lange's Commentary on the Holy Scriptures* (John)—Nov.  
Hilgert, Earle—*Light From the Ancient Past*—March.  
Hirst, T. E.—Shall We Return to the Old Paths?—Feb.; They Shall See His Face (poem)—Oct.  
Hoffman, B. P.—More About the Tokyo Effort—Jan.  
Holley, L. R.—Establishing a Medical and Welfare Center—Oct.  
Horn, Siegfried H.—The Aramaic Problem of the Book of Daniel—May-July.

## J

Johnson, Dorothy—Medical Missionaries' Wives, C.M.E.—July.  
Juberg, Mrs. Morten—Reflections on College Training—Sept.

## K

Kalar, Addie Mae—God's Remnant Church—Aug.  
Keith, Linnie L.—Padded Carpets, Quiet Tongues—Jan.  
Keymer, Charles—The Singing Evangelist, a Minister—Dec.  
Kleuser, Louise C.—Ways for Reaching Hearts—Jan.; Evangelistic Workshops—Feb.; Writings Between the Testaments—March, April; *These Also Believe*—April; Outstanding Bible Students—May; B.I. Meetings at General Conference—June; Our Bible Instructors at the Conference—Sept.; Be Still! (poem)—Sept.; The Influence of an Evangelistic Church—Nov.; Notebooks for Ministers' Wives—Nov.; Christmastide and Evangelism—Dec.  
Kranz, A. F. J.—The Prophecy of the Seven Churches—April.  
Kranz, R. M.—Power in Musical Interpretation—March.  
Kress, D. H., M.D.—God's Methods of Healing—April.  
Kuhn, B. J.—Making Small Efforts Successful—Oct.  
Kurtz, Arnold—Attractive Metal Tabernacle—Sept.  
Kurtz, Kurt—"A Light in Every Church"—April.

## L

Langworthy, L. R.—"Let It Be Known This Day"—April.



Lehnhoff, E. H.—Witnessing Before Methodists—Sept.  
 Leiske, L. J.—Conference Billboard Advertising—Jan.  
 Lewis, R. B.—Proper Decorum in Church Worship—Feb.; The Illusion of Reality—Nov.  
 Libby, R. H.—Telecasting the Advent Message—July, Aug.  
 Lickey, A. E.—Pivotal Points of Time—Jan.; God's Diagnosis and Remedy—Feb.; Preaching in Revivals and Rallies—March; Minister-Layman Soul Winning—April; Organizing Church Groups—May; Progressive Bible Clubs—June; How to Conduct Bible Clubs—July; Binding Off Bible Club Interest—Aug.  
 Lindbeck, L. H.—How Can We Overcome Mediocrity?—June; An Experiment in Health Broadcasting—Oct.  
 Lloyd, Marjorie Lewis—The Price of Leadership—Jan.; To Those Who Write—Jan.; Aflame for God (poem)—Sept.  
 Lockwood, W. P.—God Bless Our Colporteurs!—Jan.  
 Lowe, H. W.—*Peloubet's Select Notes on the International Bible Lessons for Christian Teaching*—Sept.  
 Lundquist, H. B.—Every Worker a Personal Worker—Nov.

## M

Mansell, E. P.—Tactics of the Disgruntled—March; Augustinian Friar in Portugal During Reformation—Sept.  
 Mark, Mrs. Fae—Comforting Bible Promises (study outline)—Nov.  
 Matthews, R. A.—Securing Names for Bible Course—May.  
 Maxson, H. F.—Exploring a New Field of Training—Nov.; Experiment in Clinical Counseling—Dec.  
 McClelland, Jennie Owen—The Beginning of the Bible Work—May.  
 McElhany, J. L.—“Give Attention to Reading”—Jan.; Blend Fidelity With Simplicity—Aug.  
 McFarland, J. Wayne, M.D.—Health Feature Stressed in Atlanta Effort—Aug.  
 McKendry, Emily—Cooperate With Bible Instructor—May.  
 McMurphy, E. J.—Gospel Singing Is an Art—Jan.  
 Melashenko, George—Bible Correspondence Courses—March.  
 Mellor, C. M.—Keeping a Record of Pastoral Calls—March.  
 Miller, H. A.—Distinctive Songs With a Message—March; Music, the People's Art—May; Significance of the Gospel Song—Nov.  
 Mills, M. L.—Transfer From Hall to Church—Feb.  
 Minifie, K. H.—Publishing a Local Church Paper—Oct.  
 Moores, Philip—VOAR, “Voice of Adventist Radio”—Nov.  
 Munson, H. A.—Make a Strong Beginning—Feb.  
 Murdoch, Lamont—How Is Your Conscience?—Nov.  
 Murton, Jessie Wilmore—“Seek Ye First the Kingdom” (poem)—April.  
 Mustard, A. J.—Health Evangelism in Ireland—June.

## N

Nelson, L. M.—Juniors' Corner in Sermon—Jan.  
 Nethery, J. J.—*The Finances of a Church*—Feb.; Re-member C.M.E. Offering in May—June.  
 Neuffer, Julia—Ancient Hebrew Scrolls Exhibited—Jan.  
 Nichol, F. D.—The Heavenly Pilgrimage—April-June.  
 Ninaj, Bess, R.N.—*Victory Over Suffering*—Feb.

## O

Ochs, W. B.—The Secret of Soul Winning—April.  
 Odum, R. L.—Caution Concerning 2 Cor. 3:7—Feb.; Pagan Sunday Observance—May.  
 Offer, Marian A.—Music in Evangelism—April.

## P

Patterson, Edna F., M.D.—Meeting the Challenge—Feb., March.

Pease, Norval F.—*The Soul Winner*—April; Fit Your Sermon to Your Congregation—May.  
 Pierson, R. H.—Christ's Triumph Over the Nations (sermon outline)—Sept.  
 Porter, Mrs. E. Van Nockay—Where Will the Wicked Spend Eternity?—May.  
 Price, G. M.—*Notes on the Doctrine of God*—June; *Studies in Creationism*—Aug.

## Q

Quigley, W. B.—Pastor's Work in Preparing for Campaign—July.

## R

Rapp, G. S.—*The Lord's Supper; Seven Meanings*—June; *Ministerial Ethics and Etiquette*—Dec.  
 Rasmussen, L. R.—Evangelism and Education—Jan.  
 Rawson, A. E.—The Unusual Is Happening—Jan.; Reaching the High Caste of India—Feb.; Facing Our Unfinished Task—Sept.  
 Read, W. E.—Purchase and Preparation of Spices—Sept.  
 Rebok, D. E.—*The Christian Outlook*—Feb.  
 Reeves, C. A.—Are You Called to the Ministry?—Feb.  
 Reiswig, Mrs. J. J.—Conducting a Cooking Class—June-Dec.  
 Reynolds, E. R.—Wanted! Great Preachers—Sept.  
 Reynolds, W. O.—Following the Blueprint in Miami—Sept.  
 Rhodes, J. D.—Marking Slides for Projector—April.  
 Rice, H. E.—Danger in Being on Denominational Payroll—Feb.  
 Richards, H. M. S.—*The Shepherd-Evangelist*—Feb.  
 Roberts, G. A.—The Methods of the Master—Sept.  
 Robison, J. I.—The Clash of World Forces in Mission Lands—July.  
 Rodeheaver, Homer—Why We Need Gospel Songs (reprint)—Jan.  
 Rogers, J. D., M.D.—Putting the Right Arm to Work—Nov.-Dec.

## S

Sanders, F. O.—Why People Become Adventists—Oct.  
 Sawyer, Mrs. Edith—The Law and Salvation (study outline)—July.  
 Schubert, Walter—Devotional, Social, and Recreational Activities—May.  
 Schultz, I. E.—Double-Session Method in Kroonstad—Feb.  
 Senseman, L. A., M.D.—The Purpose and Place of Our Sanitariums—July.  
 Shaw, H. J.—Copyright Restrictions and Limitations—Jan.; Favorite Hymns in Public Domain—March.  
 Shuler, J. L.—Recasting Our Evangelistic Approach—Sept.; Approach to Seventh-day Adventist Evangelism—Oct.  
 Skilton, W. T.—Breaking Down Prejudice by Disaster Work—Nov.  
 Skinner, L. A.—Youth Choirs in Europe—June.  
 Sloane, Amanda—*Manual for Teaching Midwives*—March; *How to Be Healthy in Hot Climates*—Sept.  
 Spalding, R. W.—*Happiness for Husbands and Wives*—April.  
 Spangler, J. R.—Seventh-day Adventist Evangelism—Oct.  
 Stevens, J. A.—Candles at Church Rites—Jan.  
 Straw, W. E.—Practical Training for the Mission Field—Aug.

## T

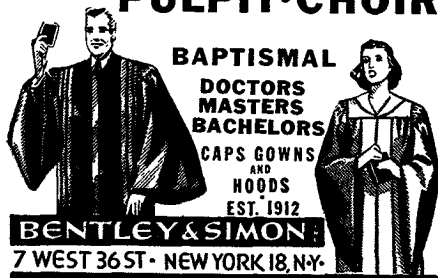
Tarr, W. F.—“Calling All Youth”—April.  
 Teesdale, W. H.—A Bible Instructor Course—April.  
 Thomas, D. H.—Good Public Relations and Evangelism—Jan.  
 Thompson, F. E.—Religious Booth at State Fair—Jan.  
 Thurber, M. R.—*Prophetic Faith of Our Fathers*, Vol. I—Aug.  
 Tippet, H. M.—Author-Editor Relationships in Book-making—March; *Christ's Last Legion*—June; *Mr. Jones, Meet the Master*—Aug.

Towery, Mable H.—A Survey of Your Candid Answers—Jan.; *Make Friends With Your Land*—April; Health Supper in New Hospital—June; "Health and Happiness Kitchen"—Sept.; Association Booth at General Conference—Oct.; Color Slides for Missionaries—Nov.  
Townend, W. A.—Newspaper Editors Are Our Friends—Dec.  
Trumper, E. A.—Youth Evangelism in Africa—Jan.

## V

Vandeman, George E.—*The Way to Power and Poise*—Feb.; "The Lilienthal Lullaby"—June; *Help and Comfort From the Bible*—June; Your Opportunity to Sponsor—June; A Workshop in Old Mexico—July; Diversified Demonstration Night—Sept.; Order of Worship Service—Sept.  
Votaw, H. H.—*Separation of Church and State in the United States*—Feb.  
Voyles, E. W.—Our Relation to Freemasonry—Jan.

# GOWNS PULPIT-CHOIR



## Pews—Pulpit Furniture

Fine Quality—Reasonable Prices

Write for designs and prices.

Manitowoc Church Furniture Company  
Dept. GG, Waukeshaw, Wis.

## Dan Hite's Clerical Shop

Correct Clothes for the Clergy  
All-Wool Black Suits (Summer and Winter)  
Sizes 34 to 50

Manhattan White Shirts  
Mallory Hats

Out-of-Town Customer  
Trade Solicited



DAN HITE  
801 No. Capitol  
Street  
Wash. 2. D.C.

## PEWS—PULPIT SETS

Manufacturers of Everything for the  
Church and School  
HUNTINGTON SEATING CO.

Dept. M, 480 Lexington Avenue New York 17, N.Y.

## W

Walker, Allen—Referring to Spirit of Prophecy—Feb.  
Wallack, D. S.—Unusual Opening Provided—Jan.  
Wallenkampf, A. V.—Pastors, Know Your Youth—Feb.  
Walther, Daniel—*This Is Luther*—April; *Conrad Grebel, The Founder of the Swiss Brethren*—Oct.  
Webster, F. C.—What Constitutes Success in the Ministry?—Sept.  
Weeks, H. B.—Taking Truth to the Multitudes at a Cost We Can Afford—Aug.  
Weniger, C. E.—*How to Speak the Written Word*—May; *Church Usher's Manual*—Sept.  
Wensell, Niels—How to Approach Catholics—July; Opening the Door to Christ (sermon outline)—Dec.  
West, G. R.—Nobody Is Excused—July.  
Weston, Helen M.—Where Are the Dead? (study outline)—Jan.  
White, Ellen G.—The Observance of Christmas—Dec.  
Whitsett, R. M.—St. Louis Evangelistic Center—Dec.  
Wickman, Paul—Pioneering in Television—July.  
Wilcox, F. M.—Stepping Up Humbly, Stepping Down Graciously—Feb.  
Williams, Ruby—Renewed Strength (poem)—July.  
Wilson, Neal C.—Public Evangelism Effective in Middle East—Oct.  
Wing, R. B.—Emphasizing Christ in Our Preaching—Dec.  
Wood, K. H., Jr.—Temperance Booth at State Fair—Feb.  
Wood, Mrs. Lillian—Music Instruction for Church School Children—Feb.  
Wyrick, Mrs. Esta—The Spirit of Prophecy (study outline)—Oct.

## Y

Yost, F. H.—Is Roman Catholicism Apostolic?—Jan.; An Archbishop's Admission—Feb.; *Report to Protestants*—June; Seminary Extension School Graduation—June; "Thou Shalt Be With Me in Paradise"—Nov.; *The New Testament; a Translation in the Language of the People*—Nov.



## Prophetic Interpretation

(Continued from page 23)

earth—does history, with all its puzzling and contradictory events, become comprehensible and full of meaning. For the fact that the church became history conscious, and that she developed a new philosophy of history, we have to thank Joachim.

### REFERENCES

- <sup>1</sup> H. Grundmann, "Ueber den Apokalypsen-Kommentar des Minoriten Alexander," in *Zentralblatt fuer Bibliothekswesen*, Year 45 (Dec., 1928), pp. 614, 615.
- <sup>2</sup> G. Prausnitz, "Die Urschrift zum Kommentar des Alexander Stadensis in der Landesbibliothek zu Wolfenbuettel," in *Zentralblatt fuer Bibliothekswesen*, Year 44 (Juli, 1927), pp. 321, 322.
- <sup>3</sup> *Ibid.*, p. 325.
- <sup>4</sup> H. Grundmann, *Ueber den Apokalypsen-Kommentar*, pp. 720, 721.
- <sup>5</sup> E. Benz, *Ecclesia spiritualis*, pp. 433, 434.
- <sup>6</sup> *Ibid.*, p. 436.
- <sup>7</sup> E. Benz, "Die Geschichtstheologie der Franziskanerspiritualen des 13. und 14. Jahrhunderts nach neuen Quellen," in *Zeitschrift fuer Kirchengeschichte*, vol. 52, Heft 1 (1933), p. 115.
- <sup>8</sup> *Ibid.*, p. 116.
- <sup>9</sup> *Ibid.*, p. 117.

[End of Series]

The Ministry, December, 1950

---

## The Book Shelf

Books, Reviews, and Discussions

---

**Your Friends the Adventists, Arthur S. Maxwell, Pacific Press, 1950, 96 pages, 20 cents.**

Here is a book that is unique—unique in concept and unique in accomplishment. It is designed to foster a better understanding of the actual heart and essence of Adventism. Where there is prejudice or hostility it is usually due to a misconception of our real purpose in life and the world, our actual beliefs, our real selves, and the spirit and soul of our movement. Its design is to win friends by changing these misconceptions through enlightenment. Brief, readable, and yet surprisingly comprehensive, it is an ideal booklet (96 pages) to put into the hands of neighbors, acquaintances, and inquirers. It is an attractive primer of Adventism. It sets forth the ideal Adventist. It is about the best and most winsome story ever told by Uncle Arthur for the children of this world.

More than that, it sets forth an ideal for our own people in personal and public relationships. All too many of our folk are regarded as peculiar because of peculiar attitudes and the stressing of the points of oddity and variance. They are too aloof, different, and diffident. This book is designed to foster a new spirit, a more wholesome attitude. Every Seventh-day Adventist preacher might well preach a sermon to his congregations based on the content of this book to get this concept of Adventism into the consciousness of our people. (It may even do us preachers good!) And then we can urge its use, as a wholesome piece of public-relations literature, to dispel prejudice through understanding.

*Your Friends the Adventists* is built upon the sound principle of capitalizing our radio, welfare, health, temperance, educational, and medical work, and the wholesomeness, sanity, and soundness of our relation to the Bible and the fundamentals of the evangelical faith.

L. E. FROOM. [Field Secretary,  
General Conference.]

**Ministerial Ethics and Etiquette, Nolan B. Harmon, Abingdon-Cokesbury Press, New York and Nashville, 1950, 225 pages, \$2.50.**

Several years ago Dr. Nolan B. Harmon wrote a very fine book titled *Ministerial Ethics and Etiquette*. Just recently he released a revised and enlarged edition, which brings the book up to date. It is strictly written for ministers—those who have been ordained or are candidates for ordination. The chapters are unsurpassed in treasured value, and the book merits careful reading. The lines of the book reveal

a systematic treatment of many personal and ethical problems of the preacher.

A rather thorough discussion is portrayed on a ministerial code of ethics, personal aspects, problems, situations, and pastoral work in general which might enter into the career of any minister. The information is sound and dependable. The author carefully explores the varied problems confronting the pastor in the everyday occurrences of his ministry.

This is a book of tremendous importance, and is an asset to any preacher's library. Much profit will be the reward of the one who reads the book and abides by its suggestions. This manual of conduct will inspire the clergy to its highest and best.

GEORGE SEMLER RAPP. [Pastor,  
Takoma Park Church, Maryland.]

✱ ✱ ✱

## Using the Musical Airplane

(Continued from page 26)

ing at the rate of sixty air miles and announcements coming every thirty seconds, you will have a spot every half mile.)



5. Use no more than from ten to fifteen words in each announcement.

Such simple announcements as the following have been used with telling effect: "Sing with Wayne Foster at the Bible Lyceum tent tonight at eight." "Satan's vacation will be the subject at the big tent tonight. Morehead at Thrift Road." "This is M. R. Garrett giving you my personal invitation to the great service tonight at the Bible Lyceum."

We must get the eyes and ears of the people before we can win their hearts to the Lord Jesus, and this is one way of catching eyes and ears. Having tried almost every known method of advertising an evangelistic campaign, I have come to the conclusion that the musical airplane is one of the quickest and most economical of the modern methods of advertising.

# GOWNS

• Pulpit and Choir •  
**Headquarters for  
RELIGIOUS SUPPLIES**



Church Furniture • Altar  
Brass Goods • Vestments  
Hangings • Communion  
Sets • Choir Robes

CATALOG ON REQUEST

## National

CHURCH GOODS  
SUPPLY COMPANY  
821 - 23 ARCH STREET, PHILADELPHIA 7, PA.

# POINTERS to PROGRESS



## Greeting the New Year

**F**ACING the new year should mean the passing of another milestone in our Christian experience. The waning year's ebbing hours suggest our thoughtful meditation as we cast a retrospective look into the past and take a forward view of the future. This may become a most helpful occasion for the gospel worker who is trained to deal with himself as well as with others. As we reconsider the past, what do the days reveal? Have I been personally progressing as a Christian? Am I a more productive soul winner than I was a year ago? Are my working relationships with my associates pleasant as we together purpose to build the kingdom of God? Perhaps we might qualify this by asking, Am I mellowing under the sweet influences of the grace of God?

This is the time of the year for serious reflection, and it pays to be earnest by searching the very crevices of our hearts. Let us rid ourselves of the slights and hurts which may have been harbored, casting out any skeletons of selfishness and pride. And let us prayerfully resolve that our lives will be yielded to God's urgent cause; then may the new year find each worker courageously pressing forward into a most productive year for winning souls to the message.

R. A. A.

## Pastoral Visitation

**N**O MINISTER can truly fulfill his high calling unless he enters fully into the experiences of his people. But how can this be done? How can the minister enter into the experiences of his people? There is only one way. He must come close to them by personal visitation. This cannot be done by proxy. No amount of letter writing, lay visitation, or even contacts by associate ministers or Bible instructors, important as those visits are, can ever remove the responsibility for personal contact on the part of the minister. Industry, devotion, and a passion for the flock will ever characterize the work of the loving pastor.

What experience can ever take the place of the minister visiting with the people comprising his flock, and reading the Holy Word, sympathizing in their sorrows, praying through their problems, and explaining life's great perplexities? Only Heaven can ever measure how great has been the light that flooded the dark-

ened soul and dispersed the clouds and brought comfort through the gospel.

How true it is, "Kindly words simply spoken, little attentions simply bestowed, will sweep away the clouds of temptation and doubt that gather over the soul."—*Testimonies*, vol. 9, p. 30.

Oh, to be an ambassador of kindly words, little attentions, and abundant patience! Here is a pointer to progress! An aged soul, precious in God's sight, is waiting for her minister to visit her. Her last pastoral visit was fifteen years ago! "Impossible," do you say? But it is true! All too often attendance at church services, an external smile, and faithfulness in gifts are interpreted as indicating no need of that longed-for pastoral visit. Who can measure the inward longings, the heavy burdens, the crushing weight of life's responsibilities? How welcome the pastoral visit really is—and how much stronger and more effective is the Sabbath morning sermon! It comes from life. An effectual ministry can only be born out of a deep passion for souls.

M. K. E.

## Holidays in Evangelism

**Y**OUNGER Bible instructors just out of college may be very conscious that the holiday season should call for a vacation. Young married couples in the work also are more apt to have plans to visit their home folks at Christmas time. We do not here raise a question on necessary and well-deserved vacations, for evangelism at times can become exceedingly taxing. The evangelistic worker's strength is greatly in demand. We recognize, nevertheless, that although there are exceptions to all rules it is not necessary that the entire team follow the example of a physically spent evangelist. He may need to slip out of town for a few days to be away from the people, in order to find much-needed rest.

It should be remembered, however, that this season often presents a great crisis in our evangelistic work, and we would here give timely caution regarding the leaving of the interest without a proper follow-up plan, even for a short period. There is too much at stake to ignore this problem, and no worker is justified before God by making his personal plans paramount. Soul winning is ever our first business, and personal plans must always yield to the work itself.

L. C. K.