

THE MINISTRY

FOR WORLD EVANGELISM

VOL. XXIV, No. 7

PASTORAL EVANGELISM

JULY, 1951



One Hundred Years Ago . . .

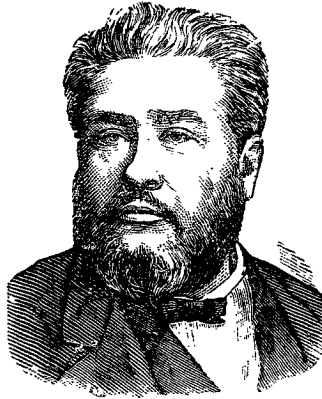
COME with me and we shall visit a thatched cottage in a village near Cambridge, England. Two young men have gone there to conduct a meeting—we would call it a cottage meeting. Just before they entered the home, the older of the two spoke to his friend and said, "I want you to take the meeting tonight."

Protests were of no avail, and so at a moment's notice this young man, then just sixteen years of age, accepted the responsibility, determined to do his best. Watch him. He is opening his Bible, and he reads these words from 1 Peter 2:7: "Unto you therefore which believe he is precious."

It happens to be the anniversary of this youthful preacher's conversion. His heart, touched by the power of God, overflows with the love of Christ, and in words of burning confidence he begins to witness to the salvation which he knows personally. True, he is young, and this is his first sermon, but there is unusual freedom of utterance as he voices the message. Listen as he makes his points. And now the meeting climaxes with an appeal to believe in this precious One. The familiar words of a well-known gospel song permit the small congregation to voice their own personal faith as they sing:

*"Ere since by faith I saw the stream
Thy flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die."*

That young preacher was Charles Haddon Spurgeon, and this was the beginning of a most remarkable ministry. That night he revealed that God had called him to preach, and during the next forty years he stood out as a champion of the Christian message. No one can tell how many have been converted through the ministry of this spiritual giant. His sermons were printed in journals and books, and have gone round the world. "The secret of his power was due to the fact that he was a witness as



well as an expositor of the Word," is the way one writer sums it up. "It was what he himself had experienced that he declared to others." And that is the only kind of preaching the apostles knew. There was "no uncertain sound" in his message.

Many times in the words of the apostle Paul he urged his members, "Brethren, pray for us, that the word of the Lord may have free course, and be glorified."

How would Spurgeon preach God's message today? Would it be in the same way? Of one

thing we can be sure: This man who ministered to the largest regular congregation in the world during his lifetime would recognize the need of so presenting the message that it would meet the needs of the hour. The world is changed, but the need for Christ is still unchanged. We do not know why he was not permitted to learn the full message of God for this time, but we can be sure that the deeply spiritual influence of his ministry has laid a foundation in the lives of multitudes of men and women who have accepted and will still accept God's last great message.

The Second Advent, the perpetuity of the law, the indwelling power of God for full sanctification, constituted the very foundation of his ministry. He made Jesus real to men, and the reason he was able to do this so marvelously was that Jesus had become real to the preacher himself. All successful preaching is witnessing. "We speak that we do know," declared the apostles.

Not every preacher has had a formal education, but all should have an experimental religion. Spurgeon held no college degree, but nobody questioned his education. He was a deep student of the Word and preached his message in the setting of the hour. Such preachers are needed everywhere today—men who know God and know how to make their witness appealing. Spurgeon was the pastor-evangelist *par excellence*, and this year, 1951, is the centenary of his first sermon. R. A. A.

THE MINISTRY

FOR WORLD EVANGELISM

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AT A GLANCE

FEATURES	4
What Shall I Preach Today?—Dealing With Offshoot Movements—The Call to Preach (Part II)	
EDITORIAL	12
A Fellowship Without Frontiers—Church Manual Revised	
NEWS, NOTICES, AND ANNOUNCEMENTS	14
PULPIT	16
The Pastor as Leader of Worship	
PASTOR	19
Our Counseling Ministry—Visiting the Flock—The Pastor and His Church Board	
PASTORAL EVANGELISM	26
Increasing Church Attendance—Pastoral Evangelism—Evangelizing Our Own Congregation	
MUSIC	32
Congregational Singing—Music in the Prayer Meeting—Music in the Communion Service	
BIBLE INSTRUCTOR	37
Christ's Soul-winning Methods	
SHEPHERDESS	38
Simplicity in Our Weddings	
QUESTIONS	41
NEWS	43
BOOKS	46
POINTERS	52
POEMS	9, 29, 35, 49
John the Baptist—Stir Me—Evangelize!—A Local Elder's Plight	

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In This Issue

THIS issue of THE MINISTRY is dedicated to pastoral evangelism. Your editors send it on its way with the prayer that it may be an inspiration to all our workers, but of particular, practical help to our pastor-evangelists.

"What Shall I Preach Today?" is a perennial question with every pastor. Arthur Maxwell brings some challenging thoughts on this matter on page 4.

Out of a rich experience of many years of dealing with the problem he discusses, Taylor Bunch gives valuable suggestions on "Dealing With Offshoot Movements." See page 6.

The second installment of "The Call to Preach," by our General Conference president, appears on page 10.

An effective and proved method of pastoral evangelism by Alger Johns appears on page 28. Certainly here is a program that could be carried out with confidence in many of our churches. This has been tested and will bring results.

In the music section this month are presented some practical suggestions on the judicious use of the ministry of music to enhance the beauty and inspiration of both the prayer meeting (page 33) and the communion service (page 35). Might we not with great benefit give study to a more careful and well-planned use of music in many of the services of the church?

Our pastors and evangelists will particularly appreciate two of the books reviewed this month—*Building Up Your Congregation*, on page 46; and *Church Ushering*, on page 47.

We all appreciate the faithful assistance of our local elders. Don't miss *A Local Elder's Plight* on page 49. Food for thought!

On page 43 we have streamlined the news this month in an endeavor to conserve valuable space.

Church Manual Revised

The Review and Herald Publishing Association has just informed us that the revised edition of the *Church Manual* is now off the press. This is good news to all who have been waiting for this valued aid in our work. Full information on this announcement appears on pages 13 and 51.

COVER PHOTO: Charles Carey.

What Shall I Preach Today?

ARTHUR S. MAXWELL

Editor, "Signs of the Times"



CERTAIN Protestant ministers were recently requested by the editor of a religious weekly to give their opinion as to the kind of sermon that should be preached in a time like this.

It was a challenging question, enough to make every preacher pause and examine himself—and his repertoire. For with the world on the brink of catastrophe, and Christendom menaced by paganism as never before in history, it is obviously imperative that every ambassador for Christ give the message which the people need in such an hour.

What should that message be? In what terms should the minister of Christ present the gospel to a generation threatened with atomic disaster? How should he offer the Christian evangel on the eve of a third world war and the possible total collapse of civilization? What is God expecting him to say in this supreme crisis of the ages?

Certainly this is no time for pious platitudes in the pulpit, for arid discussions of political and social problems, or for the analysis of current trends merely to show off the minister's knowledge of psychology or psychiatry. Rather it is a time to speak the Word of God with power.

Every Sermon a Message From Heaven

From this moment forward every sermon should be a message from heaven, preached with the fervency of "a dying man to dying men."

When the patriarch Noah stood beside the ark, facing the multitudes of the antediluvian world, who, he knew, would soon be engulfed by the Flood, his address to them was no fine academic discussion of the nature of sin but rather a forthright appeal to the people to turn from their wicked ways and live. Undoubtedly he brought to these judgment-bound souls the final word he had received from God for himself and his family—preaching it with all the fervency and zeal he could muster: "Come thou and all thy house into the ark!" Gen. 7:1.

When Jonah arrived in Nineveh and found himself amid the milling throngs of the Assyrian metropolis—all doomed to destruction, he knew, within six weeks' time—he did not attempt to play with fine phrases or present some great oration. Instead, in simple, forthright words he gave the divine warning and admonition: "Yet forty days, and Nineveh shall be overthrown." "Let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands." Jonah 3:4, 8.

As John the Baptist confronted the crowds at Jordan he did not seek to entertain or amuse them, but with great vehemence cried out, "Repent ye: for the kingdom of heaven is at hand." "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance." Matt. 3:2, 7, 8.

When Peter stood before the thousands who had gathered at Jerusalem for Pentecost, knowing full well that many of them would suffer the judgments about to befall the city, he spoke with deep solemnity and earnestness, climaxing his moving appeal for repentance with the urgent exhortation, "Save yourselves from this untoward generation!" Acts 2:40.

These men were not just routine preachers, presenting well-planned addresses as occasion demanded: they were men with a message. They sensed that they were God's spokesmen. Each of them, as his hour of crisis approached, heard the voice of God calling him to speak the words needed for the time. Each responded with whole-souled dedication, flinging himself without reserve into his divinely appointed task of warning and saving his fellow men.

The same spirit should be manifested by every minister of the gospel today. All the zeal, earnestness, devotion, and fervency that characterized the preaching of these mighty men of old should mark every pulpit utterance of the servants of Christ today. With "a loud voice"—of conviction, certainty, and power—they are to proclaim God's last message to mankind: "Fear God, and give glory to him; for the hour of his

judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14:6, 7.

If perchance you who read these words are asking yourself, What shall I preach in such a time as this? here is your answer.

Preach that the judgment hour has come. The judgment of the nations, the judgment of our Western civilization, the judgment of all human institutions and achievements, the judgment of every living soul. It is the time of which Daniel spoke when he said, "The judgment was set, and the books were opened." Dan. 7:10.

Preach that the end of all things is at hand, for this is the most solemn fact of our day. Time is running out. Prophecy declares it; events confirm it. The final scenes in the great drama of the ages are just ahead. Human history moves swiftly to its close.

Uplift God as Creator. Call upon the people to give glory to Him. Marvelous indeed is the fact that in these latter days a thousand evidences have been produced by every branch of science—astronomy, medicine, botany, biology, geology—to the omnipotence and omniscience of the Supreme Architect of the universe and to the accuracy of the statement that He "made heaven, and earth, and the sea, and the fountains of waters."

Give glory to Him too not only as Creator but as Redeemer. This means preaching the cross, uplifting the Crucified. And today, as ever, it will be proved true that when He is lifted up He will draw men unto Him.

Preach the Word—Boldly!

Preach the Word. And preach it boldly. Never was there so great a mass of evidence for its inspiration. The same sciences that confirm the creatorship of God confirm also the truthfulness of the record left us by patriarchs, prophets, and apostles of old. Because the Bible is God's word there is power

in it—power for every preacher who has wisdom to use it.

Preaching the Word, giving glory to God as Creator and Redeemer, warning the world that the hour of His judgment has come, calling men from sin to repentance—this is preaching "the everlasting gospel" as God wants it preached today. (Rev. 14:6.)

This is the message for the hour. Basically it is no different from the message that Noah proclaimed to the antediluvians, that Jonah brought to the people of Nineveh, that John the Baptist spoke on the banks of Jordan, that Peter preached on Pentecost. It is the same story of divine love for lost men and women; love seeking to warn and woo and save, adapted in this twentieth century to the closing crisis of the ages.

No greater message was ever delivered to Christ's ambassadors to give to their fellow men. Truly it warns of desperate and imminent peril, but at the same time it offers all the blessed consolations of the gospel—the everlasting good tidings of a redeeming and returning Saviour. It makes plain, as the apostle Paul wrote to the Romans, that "the night is far advanced," but declares with equal certainty that the "day is about to dawn." Rom. 13:12, Weymouth. It proclaims the end of the world of sin, but at the same time heralds the beginning of "new heavens and a new earth," in which only righteousness shall dwell. It tells of the coming destruction of all that is evil, but in the same breath reveals that with the passing of sin there shall be "no more death, neither sorrow, nor crying, neither shall there be any more pain." Rev. 21:4.

What shall I preach today? What else do we need to preach? Here are the tidings of great joy all people yearn to hear. This is the word of hope the world is waiting for. God help us, preachers and laity alike, to proclaim it with clarity and power! God make us men with a message.

THE HOLY SPIRIT

¶ THE Spirit came upon the waiting, praying disciples with a fulness that reached every heart. The Infinite One revealed Himself in power to His church. It was as if for ages this influence had been held in restraint, and now Heaven rejoiced in being able to pour out upon the church the riches of the Spirit's grace.—*Acts of the Apostles*, p. 38.

The lapse of time has wrought no change in Christ's parting promise to send the Holy Spirit as His representative.—*Acts of the Apostles*, p. 50.

Dealing With Offshoot Movements

TAYLOR G. BUNCH

Pastor and Instructor, Atlantic Union College



A BASIC and dependable principle is laid down in the statement: "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Amos 3:7. We can, therefore, know of a certainty that nothing will ever happen affecting the people and work of God in the earth without a forewarning through the prophetic gift. The prophetic Word describes in detail not only the final gospel message and its ultimate triumph but also the efforts of the enemy to thwart the purpose of God. Though many agencies will be employed, the final attacks of the enemy are summed up in Revelation 12:17.

Satan has always sought to do his chief work from within the church. He uses the "fifth column" method. The Spirit of prophecy warns: "We have far more to fear from within than from without." Paul's warning to the elders of the church of Ephesus is still up to date. He not only warned that "grievous wolves" would "enter in among you, not sparing the flock," but that "of your own selves shall men arise, speaking perverse things, to draw away disciples *after them*." With no regard for the welfare of the flock, or concern over the damage done by the tearing-down process, "perverse things" are spoken for the selfish purpose of obtaining a personal following, so as to give them positions of leadership. Here is one of the chief factors in the starting of practically all offshoot movements.

The apostle John wrote of one Diotrophes, who sought to break down the confidence of the members in apostolic leadership because he "loveth to have the pre-eminence among them." 3 John 9. Recently the leader of a disaffected group confessed on his deathbed that his desire for pre-eminence and leadership, which had been denied him in the denomination, was the motive that impelled his actions. He acknowledged that he was entirely wrong, and urged his followers to return to the fold and maintain their loyalty to the only move-

ment that could possibly triumph. Most of them followed his counsel.

As leaders we should keep before our people the fact that ours is a prophetic movement with a prophetic message. John the Baptist knew who he was and that his was a divinely appointed message, because he found himself and his message in Bible prophecy. As the antitype of John, whose message prepared the way for the first advent of Christ, Seventh-day Adventists can find themselves and their message in a score of prophecies, the most detailed and striking of which is Revelation 14:6-14. This is clearly the last warning message to the world, with none to follow. It is a world message, which cannot be given by any little group in one or two countries of the world. It begins at a specific time located by one of the most wonderful time prophecies of the Bible, and ends with the return of Christ to reap the harvest of the earth.

This heaven-sent gospel message for the last generation is described in such detail that none can help recognizing it when it comes to them. Only one religious movement today is fulfilling the specifications of this prophecy. It began at the very time specified and is doing the work described, and it is therefore too late, almost a generation too late, to start a new movement with a new organization and under new leadership. The very thought or suggestion would be equivalent to saying, "My Lord delayeth His coming" perhaps a whole generation. We are told that what has been done in America must be done in all parts of the world, and in this the time element is important. It takes time to go into all the world and preach the gospel to every creature.

We should follow the example of the apostles and warn the church of these discordant elements before they appear. Jesus declared that one of the signs of His coming would be the appearance of "false Christs, and false prophets," who would if possible "deceive the very elect." In fact, this seems to be their whole burden and purpose. They show practically no interest in the sinful world and are not concerned

about the heathen lands. Their entire interest is in deceiving and leading astray the elect, and this is one of the identifying marks of a false religious movement. The chief burden of offshoots is to attempt to build themselves up by tearing down the work of others and diverting all the tithes and offerings possible from their regular channels into the hands of those who in most cases make no accounting to a responsible organization.

Dangerous Counterfeits

A counterfeit is dangerous in proportion to its likeness to the genuine. Those who go out from us take with them most of the doctrines and practices of the church and are dangerous because of the mixture of truth and error. Great emphasis, especially in the beginning of the movement, is placed on the Spirit of prophecy, where many strong reproofs to leaders, members, and the church as a whole may be found and used to an evil purpose. Even the preposterous claim has been made that they are the true and original Seventh-day Adventists and that the denomination itself is the offshoot movement. Wise leaders will never make a blanket condemnation of every belief and practice of an apostate movement. If all were error, there would be no danger of deception whatever. The danger is in mixing truth and error and in making a false application of truth.

Truth should be recognized and acknowledged wherever found, and the proclamation of genuine truth should never be neglected because it has been made a part of an apostate movement. This is one of the enemy's methods of casting a reproach on light needed by the people of God. As far as I know, offshoots from the denomination have never originated a single ray of new light, but they are experts in borrowing from the church and claiming truths as their own. It delights the enemy and serves his purpose when he can thus silence an important truth and keep it from the remnant people of God. God's true servants will not permit themselves to be influenced by such a satanic scheme.

We must never forget that God's truth is eternal and will eventually triumph. "We can do nothing against the truth, but for the truth." 2 Cor. 13:8. Even "the wrath of man shall praise thee: the remainder of wrath shalt thou restrain." Ps. 76:10. There is really, then, no reason for fear and worry

over the fate of the cause of truth. The concern of some when the enemy makes his attacks gives evidence of a surprising lack of faith and confidence. Even the underhanded methods of apostates in trying to tear down the work of God is included in the "all things" which "work together for good to them that love God" and are "the called according to his purpose." This promise applies to the church as an organization as well as to individual members.

In a chapter pleading for God's remnant people to study diligently to know what is truth and avoid the deceptions of the enemy, we read:

"God will arouse His people; if other means fail, heresies will come in among them, which will sift them, separating the chaff from the wheat. The Lord calls upon all who believe His word to awake out of sleep."—*Testimonies*, vol. 5, p. 707.

This indicates that even the teachings of heresies can prove a blessing in disguise by arousing members to diligent study to know the truth for themselves and to be awakened from their spiritual slumber. It is encouraging to know that this sifting process sifts out only the chaff and leaves the wheat in the garner of God.

In the light of this fact the following statement is meaningful:

"Some are not in harmony with the body, and while they continue to occupy the position they now do, they will be subject to the temptations of Satan and will be affected with fanaticism and the spirit of error. Some have fanciful views which blind their eyes to important, vital points of truth, leading them to place their own fanciful inferences upon a level with vital truth. The appearance of such, and the spirit which attends them, makes the Sabbath which they profess very objectionable to the sensible unbeliever. It would be far better for the progress and success of the third angel's message if such persons would leave the truth." "Such stand directly in the way of sinners; their influence is effectual to keep others from accepting the Sabbath. Such will be rewarded according to their works. Would to God they would be reformed or give up the Sabbath! They would not then stand in the way of unbelievers."—*Ibid.*, vol. 1, pp. 413, 414, 419.

Preventive Measures

In modern medicine emphasis is being placed more and more on preventive measures rather than on the cure of disease. We are told that disease germs are everywhere, waiting for the physical system to become weakened so they can gain a foothold, but that a strong, healthy body is immune to their attacks. The same principle applies to our spiritual beings. The most successful method of dealing with apostasy is to build

the church up spiritually, for offshoots flourish only where spiritual life is at a low ebb, and where there is trouble and division. Some disease germs can enter the body only through cuts, sores, and bruises, and the same is true of infections in the church. Wounded and spiritually sick and dead church members constitute the chief breeding ground for subversive movements. Jesus, after warning of the coming of false prophets and perverse teachings, said, "Wherever the dead body is, there will the vultures flock together." Matt. 24:28, Weymouth.

As leaders we should do everything within our power to prevent wounds and bruises and putrifying sores in the church. The pouring in of the healing gospel of grace, the love of God, and the "balm of Gilead" will prevent infection. Almost all cuts and wounds and bruises on the physical body will soon heal if left alone and the scabs left on to accomplish their mission, and the same is true with the great majority of petty troubles in the church. Only on rare occasions does the situation demand an operation. A genuine revival of primitive godliness is "the greatest and most urgent of all our needs" for many reasons, one of them being the sure cure of all our spiritual maladies and the immunity of the church to all the propaganda of offshoot movements. This promised revival is now due, and we should all cooperate in bringing it to all our churches just as soon as possible.

Not only does prophecy describe a last-day message for the world which will decide the destiny of all men, but also a final message for the church, which is pictured in Revelation 3:14-21. This is Christ's last message to His church, and no other will follow. The Laodicean message is so important that it is called "the solemn testimony upon which the destiny of the church hangs," because those who reject it will be shaken out and those who accept it will receive the latter rain. (See *Early Writings*, pp. 270, 271.) The acceptance of this straight testimony is what will bring the predicted revival and reformation, which will in turn bring the latter rain and loud cry.

Offshoot movements greatly emphasize the Laodicean message, not as a love message from Christ to His own people, but as a condemnation of a rejected church which has already been spewed out of His mouth.

To them it is addressed to a church that has become a part of Babylon. To accuse Christ of writing a love letter to a harlot is blasphemy of the worst type. While this message is a severe rebuke, it is given in love, and a complete remedy is offered to all who repent. He says, "As many as I love, I rebuke and chasten: be zealous therefore, and repent." It is the rebuke of love. Christ is described as patiently waiting at the door of the heart and of the church temple, begging to be permitted to enter and change the situation through a complete reconciliation. To give force to this appeal, He offers the greatest reward recorded in Scripture. The assertion that the church has become or ever will become a part of Babylon is completely refuted in the chapter "The Remnant Church Not Babylon," in *Testimonies to Ministers*, pages 32-62.

Protective Preaching

Experience proves that where the Laodicean message is given its proper place in a church or conference, offshoot movements are virtually helpless in gaining a foothold. The leaders of one of the larger offshoot movements moved into one of our large centers a few years ago with the announcement that it would be their world headquarters and that within three months they would have a church of 150 members. They were sure that the preaching of the Laodicean message and kindred truths in that place had prepared the way for them. The effect was just the opposite, and they soon moved away, having deceived but two members of the "problem" variety. They have never returned to make a second attempt.

Another series of studies which protects the church from the invasion of these modern disturbers of Israel is on the experiences of ancient Israel in their deliverance from Egyptian bondage and their journey through the wilderness to the Promised Land of Canaan, as a type of the Second Advent Movement, which delivers modern Israel from the darkness of modern Egypt and the bondage of modern Babylon, and leads them through the wilderness of sin to the heavenly Canaan. Many scriptures and scores of statements in the Spirit of prophecy prove that the two movements are parallel.

This established fact deals a death blow to the possibility of the success of any modern offshoot movement and furnishes con-

clusive proof that such movements are not led of God. The same movement and organization that left Egypt reached the Promised Land without a change of leadership. There is a record of at least ten offshoot movements, all of which came to nought. Never at any time did the Lord follow the method of calling the faithful out into a new movement under different leadership, but rather He cleansed the movement by shaking out the rebels. (See Eze. 20:33-38.) Here it is stated that the Lord will thus deal with the rebels in the Advent Movement. This must be so, for the latter is the antitype of the former.

On the established premise of type and antitype, the Second Advent Movement, which began in 1844, will eventually reach the heavenly Canaan. Because of apostasies and disobedience there has likewise been a long delay in the fulfillment of God's purpose, but final triumph for the movement is absolutely certain. The very offshoot movements, whose avowed purpose is to lead the faithful to the heavenly Canaan by a more direct route, are, as in the type, actually delaying progress and will be rewarded accordingly by being shaken out by the way, failing to reach the final goal. The pillar of cloud and fire led the hosts of Israel to turn their backs on the Promised Land at Kadesh-barnea and go back into the wilderness for a long detour or a partial retreat toward Egypt, but the only hope of reaching the final destination was

to stay with the movement, regardless of the spiritual state of the Israelites.

The Seventh-day Adventists who are thoroughly instructed in these great truths will not be disturbed by subversive propaganda or even be tempted in the least to join groups that are destined to certain failure because they are really working against the purposes of God. The only hope of reaching the heavenly Canaan is to maintain loyalty to the movement which from the beginning had been ordained and led of God. Let us ever remember:

"Although there are evils existing in the church, and will be until the end of the world, the church in these last days is to be the light of the world that is polluted and demoralized by sin. The church, enfeebled and defective, needing to be reformed, warned, and counseled, is the only object upon earth upon which Christ bestows His supreme regard. . . . There is but one church in the world who are at the present time standing in the breach, and making up the hedge, building up the old waste places; and for any man to call the attention of the world and other churches to this church, denouncing her as Babylon, is to do a work in harmony with him who is the accuser of the brethren."—*Testimonies to Ministers*, pp. 49, 50.

Christ Needed the Church THERE are folks who frankly say that they can be Christians and can worship God without going to church. If they are correct, I can only say that in that case they are richer in spiritual resources than the Son of God, for He needed the Church.—H. HUGHES WAGNER in *The Word in Season*.

JOHN THE BAPTIST

Stern Prophet of the wilds!
Lone Brother of the solitudes!
Whose stalwart voice made hills and plain
Re-echo with the breathings of a God
The thunder of thy truth brought sudden pain
To publicans and sinners of the clod,
No man could stand before thy flashing fire
No more than wheat before the tempest ire.

Grim messenger of God!
Clad with lion-skin and strength!
Feeling on your eyes the stars,
The desert voices crowding on your ears,
And hearing seraphs when the night wind sighs;
Wresting secrets from the lonely skies
And thralling men to feel eternal years;
Washing souls with waters of the plain,
Bidding prostrate felons live again!

And when the summons came
To go, you went with whirlwind majesty;
With all the looming grandeur of the storm
That plays about tall Hermon's rugged crest
You fell—as the last peal of thunder falls
With crashing might from out the lurid west,
Subduing all and sounding far away.

The Son of man spoke true:
Thou art the greatest of God's seers;
And this age of fear-swept hearts,
When prophets fail to thunder forth His will,
When musty, time-worn notions in great marts,
In halls and churches, as on country hill,
Enthrall the race, make man to hear once more
The surging breakers on the farthest shore!

—Philip Jerome Cleveland.

The Call to Preach

W. H. BRANSON

General Conference President

PART II

THERE is in *The Desire of Ages* a striking statement which I would like to present to you:

"Jesus had called His disciples that He might send them forth as His witnesses, to declare to the world what they had seen and heard of Him. Their office was the most important to which human beings had ever been called, and was second only to that of Christ Himself."—Page 291.

What a wonderful message this is! God has called His disciples to send them forth to be ambassadors for Him. Their office is the highest open to human beings. Mrs. E. G. White states that not only does the minister of God occupy the highest office possible to human beings, but his work is second only in importance to that of Christ Himself.

Those of you who take up the ministry after graduation, will you please remember, as you stand before your congregations or teach Bible in some college, that your position there is next in importance to the position occupied by Jesus in the plan of redemption? Christ's part in the plan of saving men was absolutely essential. Without Him there could have been no salvation. It is also just as true that without the voice of the human ambassador speaking for Christ it would be impossible for men and women to hear. Says the Scripture, "How shall they hear without a preacher?" Therefore, next to Christ, the preacher occupies the highest position in the whole plan of redemption in winning men and women from sin to God.

Another wonderful statement assures us that we are to be laborers together with the heavenly angels in presenting Jesus to the world:

"With almost impatient eagerness the angels wait for our co-operation, for man must be the channel to communicate with man. And when we give ourselves to Christ in whole-hearted devotion, angels rejoice that they may speak through our voices to reveal God's love."—*Ibid.*, p. 297.

This is an almost overpowering thought. It is amazing that angels from heaven should thus cooperate with men in giving the gospel.

In the book of Acts we are told that those

who go out in the last days with God's last message will be filled with the Holy Ghost and with power. God is also going to pour out His Spirit upon the heathen to prepare their hearts for the reception of the gospel. But He tells us that in a special way He will pour out His Spirit upon His servants and handmaidens. They are to go out under the power and in the demonstration of the Holy Ghost as men did after the day of Pentecost. They are going to give God's dynamic message to a lost world, in order that there may be gathered out of all nations a people for the kingdom of God. God purposes to give us everything necessary for success if in wholehearted consecration we dedicate our lives unreservedly to this holy work.

A Self-supporting Preacher

In the parable of Jesus about the laborers in the vineyard there were certain people standing around in the market place. They seemed to be unconscious of the fact that there was a vineyard full of fruit that was going to waste, and a man wanting help to save it. When they were asked why they were standing idle, you remember, they replied, "No man hath hired us." Sometimes I think that some who have felt that they were called of God to preach the gospel have been inactive in that holy service because they, like the laborers in the parable, have not been hired by anyone. The fruit was spoiling, the work needed to be done, the sun was setting, but those who might have saved the precious fruit were standing idle.

I want to say a word tonight to any of you brethren who may be in that position. I understand we had many graduates from theological courses in our colleges this last spring who were not hired, and I fear that because of this situation many are not preaching today. But I like to think of the apostle Paul and his attitude toward this matter. Sometimes Paul got paid for his preaching. He says that occasionally certain churches were robbed so that others could be served and new churches be raised up. But there were other times in the experience of the apostle when he had to

make tents for a living. In Corinth he stayed for a year and a half, making tents through the week and preaching on the week ends. Paul would never have gone into the ministry at all had he waited for somebody to hire him. He had to go out as a self-supporting preacher, and for the major portion of his service he had to support himself by the labor of his own hands. But so great was his conviction that God had called him to that work that it made no difference to him whether or not he was employed by anyone to preach. He preached the gospel because God had given him a burden he could not throw off or disregard. There was a message burning like fire in his bones. "Woe is me," he said, "if I preach not the gospel."

The same profound conviction characterized the work of John the Baptist, and has also been true of many of the great men of God in ages past. They have had to go out on their own. They have had to take the initiative. With the call of God laid heavily upon them they have had to carry out the commission whether hired or not.

I remember so well the experience I had when I was trying to get into the ministry. When I applied to the Florida Conference president for work I was told there was no money in the treasury to take on another preacher. His decision was final, and remained so in spite of intercession on the part of one or two friends. I had already decided that God was calling me to this work, so I visited the conference president and told him: "It is not the salary I am looking for. It is a chance to preach. I have a wife and baby to support and I have no money, but I don't need a salary. I will take my prospectus and sell our books to earn a living for myself and my family. I would just like to have the privilege of helping with the evening meetings at the tent."

"Well," he replied, "on that basis we will be glad to accept your services."

Two brethren were about to begin an evangelistic campaign in a certain city of the conference, and I was sent to be their helper. They were very kind to me, letting me preach once a week. In the daytime I went out and visited among the people and sold my literature. Then after quite a number of weeks and months had passed by, they decided they would risk seven dollars a week on me. That was forty-two years ago, and I have never been without employment

since. This experience leads me to believe that any man truly called of God to preach the gospel, and who is so determined to obey the call that he is willing to risk supporting himself in order to carry out his convictions, will make a way for himself. In a very short time his call to the ministry will be so completely recognized by the church that they too will call him into that work and be willing to give him support.

In these days when there are so many thousands of young people going to school, with hundreds taking ministerial courses, it is not possible for the organization to absorb immediately all those who graduate from our institutions of learning. No doubt many will have to pioneer and find their way into the ministry just as did Paul and John the Baptist, and as some of us who are older did in the early days. I firmly believe that any man who will go out and demonstrate that he is a successful soul winner will make a place for himself in the organized work of the church in a short time.

Launch Out by Faith

But, of course, if, like Jonah, we go out and sit down under a gourd vine and wait to see what God will do, we shall probably never accomplish much. Or if, like the prophet, we start to go toward Tarshish when we ought to be setting out to warn Nineveh, we shall probably not accomplish much. We too may end up in a whale's belly, figuratively speaking. God honors the faith of men who are willing to risk something. They will work for small wages, or none, if that be necessary. But whatever the situation, the worker must feel that there is one compelling purpose for his life. He must preach the gospel of Christ *because he has been called to that service.*

"Who does God's work will get God's pay,
However long may seem the day,
However dark may seem the way;
He does not pay as others pay,
In gold and silver, raiment gay,
But you can know that, come what may,
Who does God's work will get God's pay."

We must launch out by faith. We must say, "Lord, it is your call; it is your work; it is your message. I am going to risk something on the promises of God." I read again from that wonderful book *Christ's Object Lessons*, page 333, that "as the will of man co-operates with the will of God, it becomes omnipotent." Therefore, "whatever is to be done at His command, may be accomplished by His strength. All His bid-

things are enablings." But men whose faith is weak and wavering are not the ones to carry forward the work in this important crisis. We need the courage of heroes and the faith of martyrs.

That is my call to the class of 1950 tonight. If you have employment, thank God for it. If no one yet has hired you, demonstrate the true courage of the pioneers by launching out by faith and trusting God. There is always room for the colporteur with his prospectus. There is always room for a self-supporting preacher. Many dark countries remain to be entered. Let us go out to those places and begin to drive in our stakes. Let us take the gospel plow and begin to turn the furrows. In a little while conferences, churches, and missions will take note and call us into service.

Some become discouraged by looking at the objectionable features. They forget that the heavenly universe is waiting to make them agencies of blessing to the world, and that the Lord Jesus is a never failing storehouse from which human beings may draw strength and courage. Therefore the keynote of my message is, Be of good courage. He who has called you into this holy service will never fail you nor forsake you. He will stand by your side just as long as you carry out your holy commission. And may I say to those who are still preparing, Keep your eyes always fixed on the one goal—to enter the gospel ministry.

We thank God with all our hearts for this Seminary. It is filling a place of great need in the educational program of the Seventh-day Adventist Church. I have a great ambition as chairman of the board to see this institution continue to grow and develop until it becomes the mightiest agency we have for the training of men and women for the work of the gospel ministry and to serve as teachers in our colleges and academies. I pray continually for the president and the members of the faculty, that God's Spirit will rest with great power upon you and this institution, that it may come to occupy a place second to none. From its doors there must go forth to all the countries of the world stalwarts in the ministry, men who are mighty in the Scriptures, filled with the Holy Ghost and with the power of God, that they may help in the great work of finishing the gospel message in all the earth before the coming of the Lord.

[Concluded]



A Fellowship Without Frontiers

WHEN a congregation gathers for the Lord's supper, worship should reach its highest point. The table of the Lord is the symbol of Christian unity, and surely nothing more beautifully expresses the thought of true fellowship. At the Lord's table all barriers are broken down. Racial barriers, social barriers, everything that would separate us from each other or from the Lord, must be laid aside. John Wesley once declared, "There is no such thing as a solitary Christian."

John Oxenham has expressed it truly in these words (*Church Hymnal*, No. 43):

"In Christ there is no East or West,
In Him no South or North,
But one great Fellowship of Love
Throughout the whole wide earth.

"In Christ now meet both East and West,
In Him meet South and North,
All Christly souls are one in Him,
Throughout the whole wide earth."

A spread table is always inviting, and mealtime is the occasion when all the members of the family gather as equals and participants. So does the table of the Lord symbolize fellowship and reconciliation. The emblems of His broken body assure us that we are in a state of at-one-ment with God and at peace with each other. Rightly understood, the communion service speaks eloquently of our rebirth into the kingdom of love and grace. Sin made the cross necessary, but only love, divine love, made it possible. And that love is re-expressed or gospel-dramatized, shall we say, in the emblems of His suffering. When ideas are made picturesque they are easily remembered. Dipping truth into emotion makes it gripping. "This is my body," said Jesus, and "this do in remembrance of me." Simple but wonderful words! How they appeal to the mind and the heart!

The lower animals do not erect memorials. Only man builds tombs. And he does that because much of his life is lived in memory. What gravity is to matter, memory is to the mind of man. Someone has well said, "It isn't what the swift sweep of thought bears over the mind that enriches or impoverishes, but the deposit that memory holds." When the nail-scarred hand of our Lord presses the keyboard of memory in the service of the last supper, then the music of faith and hope and love fills the soul. Through these emblems we remember our Lord and renew our love for Him. Thus the whole service becomes aglow with His presence, and He becomes more real to us. Two ancient disciples whose faith had wavered sat with Jesus at the table, and "he was known unto them in breaking of bread."

This service is called "the sacramental supper" in *The Desire of Ages*. The word *sacrament* comes from the ancient Latin, and it referred to the oath that was taken by the Roman soldier. It was in reality a vow of loyalty, a pledge of allegiance by a soldier to his leader. Little wonder, then, that the early Christians adopted this word and wove it into their vocabulary!

The Lord's supper is more than a service of remembrance; it is a sacrament of strength. The cup of communion, while a cup of suffering, becomes in the hand of faith a cup of grace and a cup of hope. It was in a moment of seeming defeat and tragedy that the Lord instituted this service, and in doing so He ministered to one of the deepest needs of human life—the need of remembering. In this way we "remember the Lord's death till he come."

Both commemoration and anticipation are linked together in this service. In memory we meet around the cross to recount His love, while in joy we look forward to that morn of morns when we shall see Him face to face. It is the hope of seeing our Lord again that makes the supper so real. What ecstasy when time merges into eternity and we meet as the family of the redeemed, and Jesus Himself comes forth to serve us! Anticipating this, no sacramental supper can be gloomy.

Any illustration we might use seems out of place, yet in closing I remind myself of the occasion when the nation, stunned and griefstricken, mourned the loss of a great President and emancipator. He had fallen by the hand of an assassin. As men wept

and paid their last respects to a great leader, few could realize that future generations would accord for him the place of highest honor, for he whose rough hands had split rails was now, even in death, uniting the broken fragments of a nation. As the mournful procession turned for the last mile of the journey, hundreds of thousands lined the streets. Everybody was tense with emotion, for there on the gun carriage the casket bore the late President's body. Amid the crowd a colored woman, standing back, had been holding her little boy for a long time, awaiting this tense moment. When the carriage approached where she was standing, she raised the little lad above her head to enable him to see above the crowd. With tears streaming down her cheeks she said, "Take a long look at him, honey. He died for you."

As leaders of worship we must help our congregations to look long and intently at the Great Emancipator who died for us. Dwelling on His love, barriers and sentiment are melted, and the congregation becomes one great fellowship. "This do in remembrance of me."

R. A. A.

[Please turn to the music section, on page 35, for a suggested outline for the communion service.—EDITORS.]

"Church Manual" Revised

AN ADVERTISEMENT for the revised *Church Manual* appears on page 51. The news that this is off the press is heartening, because our workers around the world have been awaiting this revised edition. All of us have been conscious at times of the need of certain changes in our *Church Manual*. Nor should this be thought strange. Every growing organization requires that adjustments be made to meet new conditions. Revisions are usually evidences of progress.

Our pastors in particular will welcome certain additions in this important handbook. And it is an important part of our equipment. The fact that no change can be effected in the *Church Manual* except at a General Conference session is evidence of the vital place it has in our church government. This revision reflects actions taken at the last General Conference session and represents much work by the revision committee, especially the chairman, A. V. Olson, and the secretary, W. E. Read.

(Continued on page 50)

Important

LOUIS K. DICKSON
Vice-President, General Conference

We are passing through a time of extreme importance in the carrying on of our great foreign-mission program. Doors that are now wide open to the preaching and teaching of the message are beginning already to close. While in some few fields great obstacles confront the advancement of our mission forces, yet in many others unprecedented opportunities present themselves, making it possible for our work to expand beyond any time in our history.

By action of the General Conference Committee, at the time of the Spring Council, an extraordinary effort will be made to raise a minimum of \$100,000 in the Midsummer Offering this year. The offering will be received in our churches on Sabbath, July 14, 1951. This is not too large an amount to expect in the light of what our people have done in the past and the call of God for this hour. It will take, however, the united interest and effort on the part of all our ministerial leaders to bring this about.

We wish especially to plead with all our district leaders and pastors to remind all our people a week or two ahead of the time when this offering will be received. There needs to be a more decided effort on the part of all our pastors and church elders to bring this important offering before our people. Our objectives will not be reached by any casual handling of the announcement of this offering to the church. It is one of the leading offerings of the year, and nothing should be allowed to come into the church service that day to detract in any

way from its importance. Never was it so important as now to swell the coffers of the church treasury in behalf of foreign-mission expansion.

These days of unusual opportunity will soon pass away never to return, and the church will enter the "narrows" of her history. As the representatives of God to His people, let us be found faithful to our trust in giving the proper presentation of the needs of our great worldwide mission program to the church. God will open the hearts of His people when they are rightly informed concerning the facts of the needs and program of the mission enterprise. Let us all energetically promote the Midsummer Offering on July 14 and go as far beyond the \$100,000 mark as it is humanly possible. We are counting on the loyalty of every minister and leader in this direction.

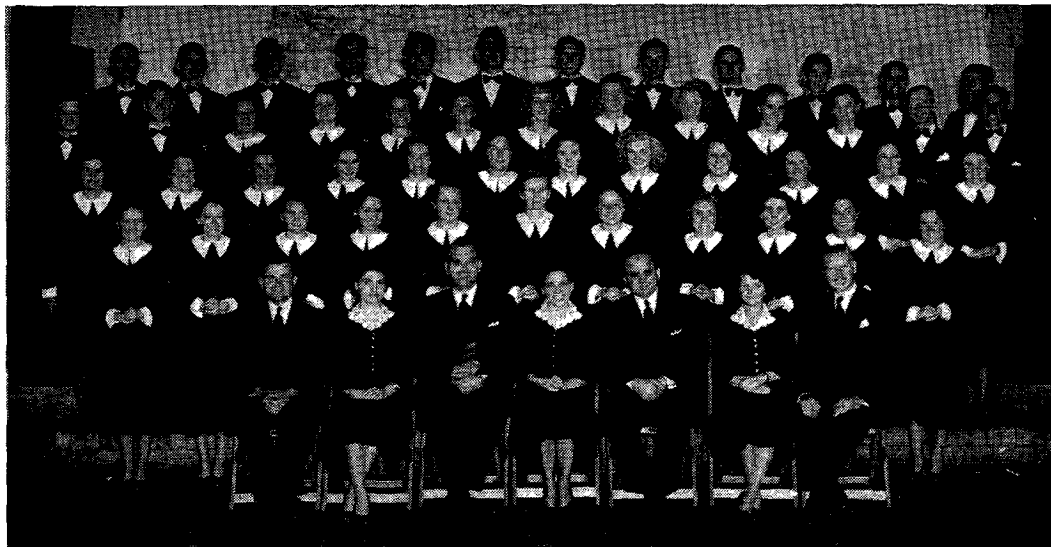
One More, Please!

[NOTE.—In the Ministerial Association's quest for a Simpson Prophetic Chart, M. C. Guild, of Florida, donated his long-used chart, hoping that it might be reprinted. We appreciate our brother's kind response. His letter to us contains interesting data regarding the evangelism of Elder Simpson, who, with other brethren, valiantly preached the message more than fifty years ago. Our correspondent gives us insight into valuable techniques, experiences, and worker relationships which may be profitably shared with the field.

The Ministerial Association would be happy to have one more Simpson Chart, and we are hopeful that another worker may be found who will contribute it to our visual aids project.—EDITORS.]

DEAR SISTER KLEUSER:

Your recent letter relative to the Simpson Pro-



The South African Union Evangelistic Team, with B. L. Hassenpflug leading out, has under God's blessing been doing a strong work in Johannesburg. Thus far 120 souls have been baptized with about thirty more preparing for baptism. Pictured here is

the evangelistic choir under the direction of Harold Turner. Seated are members of the evangelistic team: left to right—C. A. Sparrow, Elder and Mrs. B. L. Hassenpflug, Elder and Mrs. H. R. Turner, Elder and Mrs. M. C. Murdoch.

A FASCINATING BOOK HUNT IS ON

To All Workers:

This is an appeal for help in locating certain books, pamphlets, and periodicals greatly needed in completing volume four of *The Prophetic Faith of Our Fathers* set, now in process of writing.

Seventeen chapters have been completed to this date (May 15)—thrilling chapters that will be a joy and delight, and a vital armory and reference volume for our own workers, and that will make an unparalleled appeal to the non-Adventist scholar.

Nearly all the key documents are in our hands, and unmistakable providences mark the finding of some of these at-first elusive items. But here are a few needed at this time to fill in certain important gaps:

1. William C. Davis, *Lectures on the New Testament*, vol. I. (Copyrighted at Lexington, Ky., in 1820.)
2. Nathan Bangs, D.D., *Introduction to Christianity*. (New York: Methodist Publishing House, 1833.)
3. William Ramsay, D.D., of Philadelphia, *Second Coming of Our Lord . . . Before the Millennium* (1841).
4. [Anonymous], *Notes on Various Scriptures*. (Boston, 1798.)
5. David McGregor, "Now [in 1843] of Fal-mouth; Maine." (Title of book and pub-

lisher and exact publishing date unknown, probably 1830-40.) Very important, because as a non-Millerite he held similar views on the 2300 years, according to Miller.

6. A. J. Krupp, "of Philadelphia." (Title, publisher, and date likewise unknown, but probably 1830-40.) Likewise very important because he too held a position similar to Miller's. These two items are greatly needed.

7. Nathanael S. Folsom, *Critical Interpretation of the Prophecy of Daniel* (1842).

8. An English writer by the name of Mann (given name or initials unknown), who holds the 1260 years of the special papal epoch are from 538 to 1798 A.D. (Title, publisher, and date similarly unknown.)

Time is a vital factor. Will you not, fellow worker, make search in your local libraries—university, seminary, college, or public—and in your regional historical and antiquarian societies and notable private collections? I will be coming to you with a further list a little later. Will you help to locate these missing prophetic witnesses? Advance thanks for your aid, which is greatly needed just now. If you find any of these items, kindly communicate with me, and arrangements for photostats will be completed. Address me at General Conference of Seventh-day Adventists, Takoma Park 12, D.C. Believe me to be

Most cordially and sincerely yours,

[Signed] LEROY EDWIN FROMM.

phetic Chart was duly received. I am glad to give this chart to the Ministerial Association, and surely hope it can be reproduced.

W. W. Simpson and I were warm friends. He was a fully consecrated Christian, and had a bright, active, and inventive mind. The scope of his activities was all within the good old message. Elder Simpson told me that he spent about a year studying out this chart at night. He used it with striking effect when it was completed. He spoke with great ardor, enthusiasm, and power, and had a magnetic personality. He was a very successful soul winner, and some of his converts entered the work and also became soul winners. I can see his crown heavy with stars when he enters the bright home above.

We both entered the ministry over 57 years ago. Elder I. H. Evans, who was then the president of the Michigan Conference, was a great inspiration to us young men. We preached for a time in Michigan, and then were sent to Ontario, Canada, to labor.

Brother Simpson and Peter Howe raised up a church company near Ridgetown, Ontario. The opposition was very bitter and determined. While these brethren were erecting a church building, and as I remember it were working quietly one Sunday on the inside, they were arrested, convicted of breaking the Sunday law, and served time in the Chatham jail. Our enemies were set on stamping out the

work of Seventh-day Adventists. Brother Simpson wrote while in prison, "The enemy may afflict, but he cannot defile; he may distress, but he cannot contaminate." It is noteworthy that every one of the men who persecuted our brethren had some terrible calamity happen to him, and this resulted in a more favorable time for carrying the message in the province of Ontario. Some time after his release from prison Brother Simpson came to visit me in Toronto, where I was serving as pastor of the church. His faith and courage were firm and bright, and were not dampened by his prison experience.

After this he and William Spear did a marvelous work on the Six Nations Indian Reserve near the city of Brantford, and raised up two churches. Among their converts were several of the leading chiefs, the government interpreter, a leading doctor, and a good number of others. When I visited and held a meeting with these Indians they were very happy and joyous in the truth. They were neat and clean about their dwellings and had improved in every way above their heathen neighbors. A number of representative white people in the city of Brantford accepted the truth. One young man has been engaged in our educational work for years.

Your brother in Christ,
M. C. GUILD.

Orlando, Florida.



PULPIT *Pointers for Preachers*

The Pastor as Leader of Worship

W. E. STRICKLAND

President, Kentucky-Tennessee Conference

THERE is inherent within the human heart a desire to worship, to reverence, to adore, and to serve a Supreme Being. The heathen prostrates himself upon the ground before his god of mud, wood, or stone. It is an act of worship, and usually comes from a sincere heart. He may even offer himself for bodily mutilation or cause his children to suffer in order to appease his god, and by such acts show his willingness to bend his will to a higher being.

His acts of worship, his feeling of dependence upon his god, may well cause us to wonder: Are we Christians, worshipers of the eternal Creator, the true God, as careful, as reverent, as filled with awe and adoration in our worship as we should be? I wonder!

Has education and our high standard of living caused us to trust too much in our own ability and too little in our eternal God? Do we really worship Him as we ought? Do we show the proper reverence and respect? Do we tread softly in His sanctuary? Do we as ministers set the right example and so conduct ourselves that those who look to us for guidance are led to realize the majesty and glory of the God whom they serve, as well as His love and tenderness?

Let us consider the work of the pastor as a leader of worship.

We serve the God of heaven not because we are afraid of Him but because He is a God of love. Fear must never be our motive. We know that His thoughts toward us are thoughts of good and not of evil; therefore our worship must be sincere and genuine, as well as reverent and respectful.

J. H. Jowett, in his book *The Preacher, His Life and Work*, says:

"It is our God-appointed office to lead men and women who are weary and wayward, exultant or depressed, eager or indifferent, into 'the secret place of the Most High.' We are to help the sinful to the fountain of cleansing, the bondslaves to the wonderful songs of deliverance. We are to help the

halt and the lame to recover their lost nimbleness. We are to help the broken-winged into the healing light of 'the heavenly places in Christ Jesus.' We are to help the buoyant to clothe themselves with 'the garment of praise.' We are to help to redeem the strong from the atheism of pride, and the weak from the atheism of despair. We are to help little children to see the glorious attractiveness of God, and we are to help the aged realize the encompassing care of the Father and the assurance of the eternal home. This is something of what our calling means when we enter the pulpit of the sanctuary."

The pastor is God's man. He has been chosen and set apart for God's business. He speaks for God. He is to lead his flock like a shepherd. Therefore his manner of worship has a direct bearing upon the people whom he pastors. They are definitely affected by it. His attitude and manner will be reflected by his people. Upon the pastor rests the burden of worship. He must feel it. He should accept his responsibility knowing that God as well as man expects him to be faithful in leading his flock.

The Worship Service

As the Sabbath school is the church at study, so the church service is the church at worship. Preaching is only part of the worship service. Too often only the preaching seems to be considered important. Many times the service becomes merely an hour of entertainment or promotion, with occasionally one of instruction in doctrine thrown in.

The whole period should be one of worship, with the pastor as the leader. And everything done in the service should be under his direction or control.

It is his duty to guard against any appearance of looseness, shoddiness, or carelessness, and with every act help the congregation realize that they are in the presence of the Almighty. Order and system should prevail, for the God we worship is a God of order. Then, too, beauty and cleanliness are His delight. No gaudy apparel or strange combinations of clothing should attract attention to the leaders.

Encourage quietness. Discourage all whispering, laughing, and gum chewing. By precept and example lead the people into the spirit of reverence.

Whenever possible, provide parents with a place where they can take their little ones. However, the pastor must be sympathetic and understanding. Recognize that the sister who has risen early, fed and dressed her children, and brought them dutifully to Sabbath school and church, is one who struggles perhaps against overwhelming odds with a crying baby and wiggly children. It is not easy to train little folks to sit quietly and listen to much that they do not understand.

The real problem may not be with the children; it may well be with the leader of worship himself. If children are to worship, they must be helped to understand. We must never display impatience or any attitude that would cause a member to be hurt. Thank God for the mothers in our congregations who struggle to bring their little families to the house of worship. Let us be sympathetic and helpful.

See to it that the choir maintains a worshipful attitude throughout the service. It would be far better to have no choir at all than to have one whose members by their dress and attitude before the congregation distract the people and cause them to lose the spirit of reverence.

Preliminaries (?)

There are no preliminaries in worship. The offering, hymns, prayer, special music, preaching, benediction—all are *definite acts of worship* and should be considered as such. Even the announcements can be made in a spirit of worship.

The pastor should guide the service and not let it drift. He must know where he is going, how long it takes to get there, and when he will arrive. He must start on time and plan definitely to stop on time, but not allow the desire to do so to cause anyone to lose the spirit of worship.

When those who lead the service take their places upon the rostrum, everyone should know his part and speak clearly. Every act and word must carry dignity. There should be no lounging, whispering, or shifting carelessly about. Show an active interest in every part of the service.

Some time ago, while attending a meeting in one of our churches, I was privileged to occupy the platform with several other ministers. During the singing of a very inspiring and helpful solo two of the ministers carried on a conversation that was so noticeable that it attracted considerable attention. When at the close of the solo they both said a loud "Amen!" it brought smiles to the faces of many. The minister's own quietness

and attention to everything that is taking place is of the greatest importance. Nothing he says or does should detract from the service in any way.

There ought not to be any show of pride or vanity in the leaders, but rather humility, remembering that God's people are in the act of worship. Self should be so effaced that the people can see past the pastor to their God.

Now let us consider each part of the worship service.

Announcements

Announcements of the various interests and activities of the church are important. Deal with



THREE LIONS

The pastor is God's man. . . . It is his God-appointed office to lead men and women in true worship. . . . The sermon is his opportunity to speak for God.

them with dignity and clarity, so that no one will be left questioning. Do not cheapen the act by needless repetition. Even here levity is entirely out of place. Do not spend time that could be used better elsewhere. Where possible, publish all announcements in the bulletin and *do not read them at the service*. Once the congregation learns where to look for the announcements they will find them. Our Father's business is important and may well find a place in our worship.

Hymns

In the selection of hymns use only such as denote worship. Avoid hymns that are languid, dreamy, or hollow. Give no cause for thoughts other than those of reverent worship. Make the singing a definite act of worship and adoration, and instruct the music leader and pianist or organist in the importance of this attitude of reverence. Do not allow the use of any type of music that savors of the world and suggests secular thoughts.

Offering

When we bring our offerings, our sacrifices, and lay them at our Saviour's feet, this is not a business matter. It is our desire to return respectfully and humbly that which belongs to God and that which we wish to give Him freely because of our love and appreciation for His goodness. There ought to be no vestige of crudeness or force, nor should the minds of the hearers be caused to think other than of God's goodness, the need of His cause and their own ability to give. Fortunate is the man who is able to keep his people thinking of heaven while they empty their pocketbooks for God's work on earth. Bringing our offerings to God is worship of the highest order.

Scripture Reading

The Scripture reading could well be a must. Too few of us use it. It is an opportunity for God to speak to His people. It should be well prepared, and he who reads must know where to put the emphasis. Do not hurry, but rather make the lesson a part of the sermon and magnify it not by comment but by the confidence with which it is read.

Prayer

The worship-hour prayer, of all prayers, must be deeply respectful. It is then that the pastor leads his flock on bended knee to the throne of grace. They bow before their Maker. They must be conscious that he is speaking for them. Every sentence should be well chosen and spoken with due reverence. Studiously avoid carelessness or undue repetition. Speak for the

people out of an understanding of their needs. It is a tremendous responsibility to voice the heartfelt needs of all, and for this there must be a most thorough preparation. The one who leads in prayer must be so well acquainted with God in private that the public prayer will be the natural outflowing of a God-touched heart. Prepare the words; don't say just anything. Be definite and orderly. Make the requests known to God in a spirit of true worship and reverence.

The Sermon

To the true shepherd the sermon is his opportunity to speak for God. He is God's mouthpiece. He would do well to remember always that it is "not by might, nor by power, but by my spirit, saith the Lord of hosts"; and whatever the burden of the message to be presented, recognize and preach for a verdict and ask for action, praying that he may be so surrendered himself that the Spirit of God can speak through him. The sermon should always be a serious business, having the saving of souls as its objective. This is not a promotion hour except as soul winning is promoted. Do not cheapen it in any way. Do not show self or pride; be humble.

"We are not in the pulpit to please or inform the mind, or to disturb or sway the emotions, but to move the will, to set it in another course, to increase its pace and to make it sing in the way of God's commandments. To bring the wills of men into tune with the will of God."—*The Preacher, His Life and Work*, p. 172.

Restrict the sermon to a reasonable length. Thirty to forty minutes is usually ample time. This is the climax of the act of worship. Happy the man who is able to lead his people to the water of life and cause them to drink, whose heart is so full of worship and love for God that he can inspire his people and bring them into a closer fellowship with their Saviour.

Remember at all times that this part of the service is for young and old, that the little ones love to worship and serve God too. Therefore the thoughts and words must be made to reach into the hearts of all, regardless of age, and cause them to rejoice that they belong to God.

The Benediction

The benediction is important. It must be an expression of sincere thanks for the privilege of worship. Be brief and reverent. Send the people home feeling that they came to God's house and have been fed and blessed.

Do not hurry from the platform. Walk with dignity and decorum, and help the congrega-

(Continued on page 50)



PASTOR *Shepherding the Flock*

Our Counseling Ministry

ORVILLE D. WRIGHT

District Pastor, New York Conference

JUST a few hours ago a heavyhearted mother came to my home with her fourteen-year-old boy, who had found it necessary to leave one of our schools. She wanted to know what she could do with him. How much a pastor-shepherd needs "the wisdom that is from above," so that he may know how to give the counsel that Jesus would have given under similar conditions. He was that "Wonderful Counselor." And so we greatly need Jesus' sympathetic counseling touch to become capable undershepherds. How much our dear church members need the prayerful counsel of a tender, loving pastor-shepherd in these crisis days!

A verse of Scripture is fundamental in our counseling program—Ephesians 4:32: "Be ye kind one to another, *tenderhearted*, forgiving one another, even as God for Christ's sake hath forgiven you." It is that kind, tenderhearted, and forgiving spirit that is needed so much by the pastor-shepherd and that is also appreciated by our church members. It helps us as pastors to remember that Jesus deals in that tender, loving way with each one of us.

Peter learned that fundamental principle of love necessary for the pastoral counselor by the Sea of Galilee as he was keeping his appointment with Jesus. The angel had instructed, "Tell his disciples and Peter" to meet Him in Galilee. Mark 16:7. Jesus said, "Simon Peter, . . . lovest thou me?" That is the first and all-important requirement. After Jesus had been assured that Peter loved Him, He gave the counsel, "Feed my lambs" and "my sheep." John 21:15-17.

Shepherd or Lord?

After this experience Peter wrote, "Neither as being lords over God's heritage, but being ensamples to the flock." 1 Peter 5:3. There are some pastor-shepherds who give the sheep, and especially the lambs, the impression that they feel they are "lords" over them. The sheep will not come more than once to such a pastor-

shepherd for counsel, though it may be needed ever so badly. *Steps to Christ*, in the chapter "The Privilege of Prayer," page 104, contains wonderful encouragement for the pastoral counselor, that should be brought to the attention of our members:

"Keep your wants, your joys, your sorrows, your cares, and your fears, before God. You can not burden Him; you can not weary Him. He who numbers the hairs of your head is not indifferent to the wants of His children. 'The Lord is very pitiful, and of tender mercy.' His heart of love is touched by our sorrows, and even by our utterance of them. Take to Him everything that perplexes the mind. Nothing is too great for Him to bear, for He holds up worlds, He rules over all the affairs of the universe. Nothing that in any way concerns our peace is too small for Him to notice. There is no chapter in our experience too dark for Him to read; there is no perplexity too difficult for Him to unravel. No calamity can befall the least of His children, no anxiety harass the soul, no joy cheer, no sincere prayer escape the lips, of which our heavenly Father is unobservant, or in which He takes no immediate interest. 'He healeth the broken in heart, and bindeth up their wounds.' The relations between God and each soul are as distinct and full as though there were not another soul for whom He gave His beloved Son."

I am deeply concerned about our young people who need pastoral help. Their problems are very real. I have had the privilege of conducting the Week of Prayer meetings in some of our academies and colleges, and I am always deeply impressed with the heavy burdens some of these youth are carrying. It has often seemed to me that I would break under such a load. It is at such a time that the pastor-shepherd thinks of what Peter told the man who asked alms: "Such as I have give I thee." Acts 3:6. Fellow pastor-shepherds, we *must* have *more* to give. By His grace and through His strength we *can* give more!

A recent volume in the Ministerial Reading Course that has been of great inspiration to me in my work as a pastor is the excellent work *The Shepherd-Evangelist*, by R. Allan Anderson. It is truly a handbook for the pastor-shep-

herd. Certain chapters should be read and then reread many times. The chapter entitled "Primary Principles of Pastoral Counseling" I believe to be one of the best to be found on the subject. I highly recommend it; and if you have already read it, please be sure to read it again.

Elder Anderson here gives ten excellent suggestions for the pastoral counselor. They are as follows:

1. Never appear impatient.
2. Be sympathetic.
3. Be a good listener.
4. Be observant.
5. Be bighearted.
6. Never appear shocked.
7. Show readiness to share the trouble.
8. Never break a confidence.
9. See beyond the present trouble.
10. Recognize the dignity of human personality.

His comment under each heading is most helpful and to the point. I shall not enlarge upon them in this article.

Some of our pastors follow the plan of holding appointments in the pastor's study for counseling with those in need. Under certain circumstances this may be the best plan. However, many who need help the most will not come. I do not believe that any plan is better than for the pastor to be a faithful visitor in the homes of the members of his flock. It is there that the members feel more free to talk

over these vital, personal matters. It is assumed that we never leave a home without prayer. No service we can render is more important.

Today we greatly need more "house to house" visiting. It should be as Paul stated, accompanied by "many tears" "to warn every one night and day with tears." (Acts 20:20, 19, 31.) May God give each of His pastors in this problem-filled hour the heart of a true pastor-shepherd. The sentiments of this lovely poem, "If We Knew Each Other Better," will help to make us better pastor-shepherds.

*"If we knew each other better,
We would praise where now we blame,
We would know each bears his burden,
Wears some hidden cross of shame.
We would feel the heartaches bitter
They so long alone have borne;
If we knew each other better,
We would praise, instead of scorn.*

*"If we knew each other better,
You and I and all the rest,
Seeing down beneath the surface
To the sorrows all unguessed,
We would quit our cold complaining
And a hand of trust extend;
If we knew each other better,
We would count each one our friend.*

*"We can know each other better
If we take the time to try;
Little deeds of loving-kindness
Make a better by-and-by.
Just a look of understanding
Brings a touch with all mankind;
We can know each other better,
Yea, seeking, we shall find."*

—ANNETTE DENNSTEDT.

Visiting the Flock

CARROLL M. PIKE

Pastor, Southern New England Conference

WHEN God calls a man to give his full time to soul winning, that man enters the highest profession to which he will ever be called, for now he is a worker together with God. Soul winning might be studied from a variety of angles, but we shall here confine ourselves to the visitation program of the pastor.

At times, in discussing the calling of the gospel minister, reference is made to the twofold nature of his work—that is, soul winning, or evangelism, and pastoral work. Paul clearly shows that there is a difference in gifts, and he lists them as "some, evangelists; and some, pastors." Although it is proper that we should recognize this difference in gifts, we must not draw the wholly unwarranted conclusion that he

designates some as soul winners and some as pastors. Occasionally we meet someone who feels that only what we term evangelism is soul winning, and that pastoral visitation is what we do between evangelistic meetings. We workers thrill at the thought of holding public meetings, and rightly so, but do we, then, neglect pastoral visitation, feeling it is unimportant? Bringing men and women lost in sin to spiritual rebirth is of the utmost importance, but the work of soul saving is not completed when they have been baptized and joined the church. It has only begun. Pastoral visitation must have as its objective the building up of these spiritual babies into full-grown men and women in Christ Jesus. They are to reach full stature in the Lord. The Spirit of prophecy states it thus:

"Souls for whom Christ died are perishing for want of well-directed personal labor; and he has mistaken his calling who, having entered the ministry, is unwilling to do the personal work that the care of the flock demands."—*Gospel Workers*, p. 186.

In this statement the importance of pastoral visitation is set forth. It is indeed a very necessary part of soul winning.

To make a set rule in regard to the frequency of pastoral visits would not be practical, for there are too many determining factors—the size of the district, special projects requiring added labor, et cetera. However, not one of the sheep of the flock should be neglected. A districting of the territory according to natural

geographical divisions or areas which group together our members, will aid in the organization of this work. The sick should always receive our first attention, and they must be visited often. A neglect of this group will greatly reduce a pastor's influence in his churches, as well as his usefulness. Visitation should be as carefully planned and executed as any other part of his work.

Pastoral visitation cannot be carried on with success if little or no attention is given by a worker to his personal equipment. It is in labor from house to house, coming in close contact with the people, that his character, personality, and manner of dealing with others most vitally affects his work for weal or woe. A little reflection will reveal the fact that most of the difficulties between individuals are caused by personality conflicts. It does not follow that because the hands of ordination have been laid on us, and we are now "of the cloth," we are automatically invested with all the qualifications necessary for successful ministry to sin-sick souls. Talents for various types of ministry are given by the Spirit, but we all must seek to eliminate those qualities which are objectionable in our personalities, so as to develop those most needed for this more delicate work. Let us here consider a few of those qualifications needed by all.

Pastoral Qualifications

The flock has a right to expect their pastor, the one to whom they turn for counsel, to be a man of God. Even the class who like "a jolly good fellow," when in need of spiritual help seek out the man who knows the Lord. Church members are quick to sense the spiritual depth or shallowness in their pastor. What a solemn responsibility, yes, what a privilege, rests upon each of us to be such godly men that our pastoral visitation will be a blessing to all we minister to. These solemn times demand just such men. God and our flocks expect this. The visiting shepherd cannot succeed unless he is filled with a love for souls akin to that which Jesus had.

"The same intensity of desire to save sinners that marked the life of the Saviour marks the life of His true follower."—*Testimonies*, vol. 7, p. 10.

It was the goodness of God revealed through the Saviour's ministry that won men to God, and that principle in our ministry still holds true, for it will melt the hard heart, smooth out every kind of difficulty, and create in even cold hearts a desire for better things. Sympathetic understanding for others is so necessary. We all like to know that we are understood and that



Keystone

What a solemn responsibility, yes, what a privilege, rests upon each of us to be such godly men that our pastoral visitation will be a blessing to all to whom we minister. . . . The sick should always receive our first attention, and a visit to them means so much.

others sympathize with us in our problems. Paul in Hebrews clearly emphasizes that one of the reasons for Jesus' coming to this world was that He might be able to sympathize with us. This is what he means when he speaks of the Captain of our salvation being made perfect. But sympathetic understanding is never a condoning of sin; it is rather a revealing of our recognition of the weakness of humanity as well as a knowledge of the fact that we possess the remedy. A harsh, condemnatory attitude is repelling instead of winning.

Friendliness, courtesy, and tact go hand in hand as necessary personal equipment for pastoral visitation. A cold, austere worker can never reach hearts. The messenger of the Lord has told us that if we would be kind, courteous, and pitiful in working for the lost, a hundred would be converted where now there is only one. May this not be equally true in caring for the sheep? Some fear that in being friendly they will suffer a loss of dignity. Such need to restudy what is true dignity. It is certainly not austerity. We can be friendly, kind, and courteous without being too familiar. Tactlessness is unpardonable and will most surely bring grief to the one who does not eliminate it from his personality. Perhaps with this trio of virtues should go a fourth—a sense of humor. A smile and a pleasant reply to a sharp word or thoughtless remark will help to avoid many an unpleasant situation. And yet these are but a few of the must's for every visiting pastor.

Pastoral visitation should never be a hit-or-miss program, or else it will be mostly miss. There are certain objectives that the shepherd should strive to reach in his personal labor for the sheep of his flock. One of these is that there

is no time for idle chitchat; the hour is late, and there is much to be accomplished. We would not suggest that no interest should be taken in the people's everyday affairs, but rather that this interest should be only an avenue of approach to things of greater moment. Every visit should be spiritually helpful and uplifting. More specifically our aim should be to build up in the faith, strengthen the weak, restore the fallen, encourage the doubting; in short, to prepare a people to meet their Lord. This applies to the lambs as well as the sheep.

This presupposes the need of prayer, not only for our members but with them. Let us never neglect the ministry of prayer. It is this very service that makes our pastoral call so truly helpful to the flock. The Seventh-day Adventist pastor, therefore, must be distinguished as a man of prayer.

As we contemplate all that is involved in pastoral visitation, our very souls cry out, "Who is sufficient for these things?" But with this sobering reflection come also new vistas of the glorious possibilities in this great work. Under God we may accomplish results that will last for eternity. We each must pray for greater wisdom and an infilling of the Spirit of the Lord, so that we may be faithful undershepherds. The Lord's charge to each of us is, "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock." 1 Peter 5:2, 3. If this is done, the promise is, "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." Verse 4.

THE HOUR OF POWER

❖ *The Hour of Power*, by John Ervin Huss, is more than inspirational reading; it contains challenging techniques. The writer reveals his secret of building prayer meetings. When he moved to his new pastorate at the Latonia Baptist church in Covington, Kentucky, he "deliberately" began his ministry on a Wednesday night. That was his first appearance in public there. He says, "Why on Wednesday night? Well, people would want to see the new preacher, and the new preacher wanted to see the people in the prayer service!" At that meeting "there were 206 present by actual count!" It was an auspicious start, and with the new pastor's great emphasis on the importance of the prayer meeting, this church soon was built up to a membership of 1,621. But most important—1,204 to 1,311 were coming to prayer meeting!

This plan of making one's official beginning at prayer meeting may be worth serious thought. If properly announced beforehand, could there be a better occasion to be introduced to the new flock than the prayer service? Well, read this book and get the challenge. This Zondervan book, *The Hour of Power* (which is what the author named his prayer meetings), will bring you many stimulating and helpful ideas on conducting prayer meetings.—EDITORS.

The Pastor and His Church Board

RAYMOND H. LIBBY

Bible Correspondence Course Editor, The Voice of Prophecy

ARCHIMEDES, Greek mathematician, scientist, and philosopher, once said, "Give me a lever long enough, and a fulcrum strong enough, and singlehanded I can move the world." Every pastor longs to find a way to move the church. Like the scientist, he too needs a fulcrum for that purpose. If he is a discerning leader, he will recognize in his church the much-needed fulcrum. Many a pastor has failed in some instance because he did not understand the place of his church board in his church, and his relation to it. The organizational key to an efficient, smoothly operating church is often the church board. Poor relationships between the pastor and his church board have all too often been the cause of a pastoral failure. Give us a church board in cordial cooperation with the pastor, and we shall give you a live, active church—just as alive and active as is the minister who leads it. Such a combination means success.

The membership of the church board should consist of the best hearts and the best minds in the "household of faith"—first of all, the best of hearts, because only godly men and women can and will be considerate and sympathetic; then the best of minds, because clear and straight thinking is so vital to right leadership in church organization. Pastoral success can be obtained only when board members have the best hearts and the best minds. The fulcrum for moving the church must be a united, solid body, knit together in love for the good of the church family. If a choice must be made between brilliant minds and warm hearts, the minister of God must not hesitate to make his first choice the warm hearts as members of his board.

The Pastor's Personal Problem

The pastor himself may well be the biggest problem with which a church has to wrestle. We are so human, our souls so in need of enlargement—it is so easy to be "small-souled," even in the ministry—that most of our problems, when analyzed, are really "our problems." Oh, how much we need breadth of vision, development of a winning personality, and possession of earnest zeal for God! These character elements will go far in attaining pastoral success.

As pastors we need to learn how to share

leadership. All of us are willing to share responsibility, but are we as willing to share leadership? Moses, farseeing leader that he was, came short in this respect and had to be counseled by an in-law how to be democratic in church management. Could we but obtain the "know-how" of the distribution of leadership, how quickly might our organizational plans carry through to rich fruition! It is human nature to want recognition. All men, high and low, will rise to leadership privileges, as much as lies within them. They love the pastor who shares leadership with them. This "lost art" may well have a bearing on the physical, mental, and spiritual welfare of the pastor. Why not give to the elder an elder's authority and to the deacon the leadership befitting his office? Men are so much more willing to work with a will when they are permitted to develop initiative in keeping with their responsibility. How pleasant it is to visit or work in a church where its officary has been trained to share leadership under the guidance of a godly pastor!

Board Meetings

Those board meetings! Do you dread them as a nightmare, or are they a joy to which you look forward? As you place the problems of the church family on the hearts and in the hands of your church officers, are you assured of their complete understanding? We need to think more in terms of the church body as the family of God on earth, as we labor together. The pastor who comes before his board punctually each month and lays before it the needs of the church will find in his regularity and in his attitude of sharing, those elements which bespeak cooperation.

If the pastor can learn to say "we" instead of "I," if he can learn to give to each officer authority befitting the responsibility which is his, he will develop men and women who are pillars in the church. It is hard to find the ideal board or the ideal church, but the pastor will more nearly reach the ideal in his experience when he begins to train officers to be leaders and to carry their full responsibilities as officers. It will take time and may even require the patience of Job, but it is God's way, and in the end will certainly prove the wise course to follow.

Do you come to your board meetings with a

cordial Christian spirit? Do you have a sense of humor in keeping with your ministry as you handle matters and men? Long-faced piety and sullen sanctity are poor stimulants for effecting the work of the church. "Nothing succeeds like success." Beware of appearing before your board with a spirit of boredom, fatigue, and defeat emanating from your very atmosphere. Come rather with courage, vitality, and vision to these committee sessions and behold the miracle of success. Be punctual. Don't run the risk of becoming known as "the late Elder Blank."

The minister who attains success in his work practices this simple Christian psychology as he deals with the "church fulcrum" and with the church body. Let us study our church boards, fellow pastors, for within those circles is the key to spiritual growth and accomplishment in the work of God—the key to a living, growing church. We are not dictators; we are not masters, but associates. As "big brothers" we can do much to build confidence. In reality we are coordinators, and as such, are really the servants of the whole church. Remember the cry of Archimedes, and find the finest possible fulcrum on which you may move the church in spirituality and in service.

Wheels Within Wheels

If the church you pastor warrants it, there might well be organized within the officary a board of elders. Then too a board of deacons might well be created. "Wheels within wheels," you say? Remember that Ezekiel pictures the organization of heaven in this manner. Surely God knows best. These compact groups within the board can carry much of your organizational load, if you will permit them to do so. They will give a tremendous lift to your campaign. It will be wise to organize your deaconesses on the same plan. The Old Testament

counsel given in the "church in the wilderness" involved the appointment of captains of hundreds, fifties, twenties, and tens. Naturally the organization must be adapted to fit the size and conditions of each individual church body. We should not let this hinder us from working sensibly upon the principle here involved.

Some pastors feel that their wives must be active board members. On occasion this may be necessary, but often it is far from wise. I remember the story of a pastor's wife who was very active in board directing and became angered when the board did not readily accede to the plans laid before them. With some show of wrath she exclaimed, as she faced that stolid group, "I'd have you know *we're* the pastor of this church!" The battle is lost to the pastor who resents a bit of opposition in his church board. In fact, the battle is lost the moment it becomes a battle between the board and its pastor. "In unity is strength;" "divided we fall." Not that the pastor should crush opposition. Healthy opposition can be most constructive and is to be welcomed in a body of Christian leaders. Sane leadership will hear both sides of the story and then pray to be on God's side. We might do well to keep the church well represented on our boards despite personal preferences. Here is where largeness of soul may be applied with profit. The good wife of the pastor may well counsel with him at home, but she should guard against giving the impression that she is attempting to "wear his frock." God bless the many wonderful pastors' wives who stand so nobly by their companions in service with Christian intuition and fervent love.

Love Points the Way

Finally, "the love of Christ constraineth us." Love begets love. Speak a word of appreciation to any and all who attempt service for God. The yoke of Christ has room for two necks—His and mine. The yoke of the church has room for two necks also, that of the pastor and that of the church board. Put your neck in the yoke first and keep it there the longest. It is human nature to respond to the word *come* and to rebel against the word *go*. Jesus said, "Lo, I am with you alway." As we demonstrate humble willingness to serve with these dear church officers, we shall find them willing and happy to share our burdens. The love of Christ will make that fellowship a joy forever. Remember that the "fulcrum"—your church board—with which you must "move the church" is really a mirror which reflects the pastor to his people. Remember too that we can most effectively solve our problems on our knees.

ELECTRIC ORGANS

**for Small Church
or Chapel**

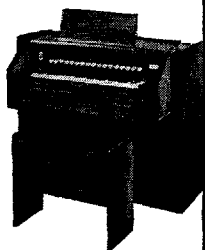
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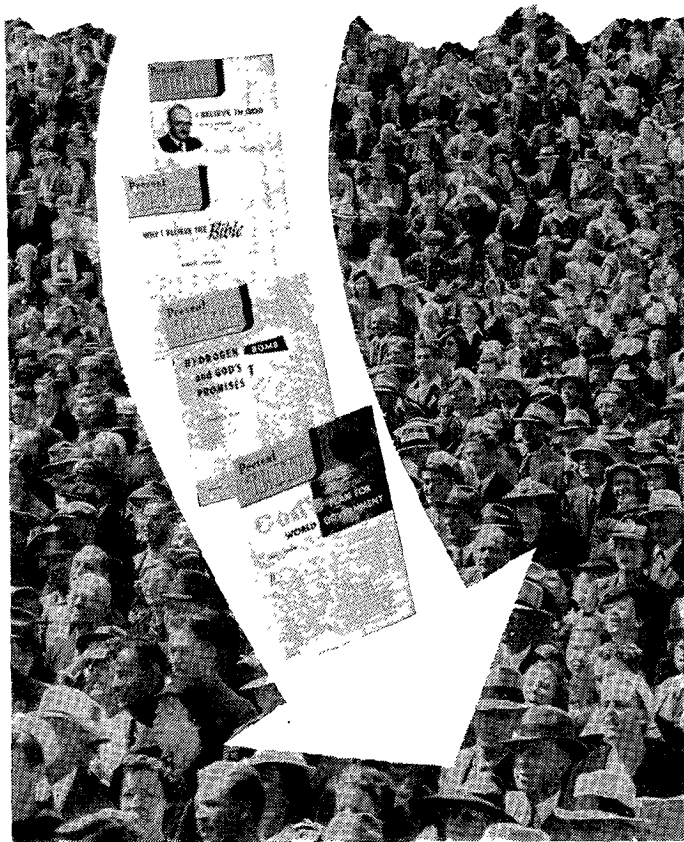
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—Ellen G. White, "Testimonies," Vol. 9, p. 231.

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Yours Sincerely,

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Seventh-day Adventist Churches
Miami, FL

These messages were originally printed on white panel cards, 5 $\frac{3}{8}$ inches wide by 3 $\frac{3}{8}$ inches.

IN A progressive program of "Sabbath Morning Evangelism," as well as in any other type of soul-winning activity, it is necessary to gain the attention and interest of an individual over an extended period of time if he is to be fully indoctrinated and established in the truth.

We are usually able to fill our sanctuaries with numerous visitors when presenting some outstanding, well-publicized program from time to time, yet the question remains, "How can we keep them coming back week after week to hear the full message?"

People are interested first and foremost in themselves. It naturally follows that they will be interested to a greater or lesser extent in any person who shows an interest in them. A large national insurance firm capitalized on this fact in a remarkably successful manner. District agents watched local newspapers and trade magazines for articles about residents in their respective areas. Such items were clipped and pasted in small folders, the cover of which resembled a newspaper, bearing the headline "YOU are in the News!" The agent's card was placed inside with the clipping, and facts regarding the company and its various policies appeared on the back cover.

These were mailed to prospective clients.

After a few days the salesman called upon the businessman or householder. He was usually greeted with an expression of appreciation for his thoughtfulness in sending the memento. The insurance company copyrighted the folder, and its extensive use by them testifies to its apparent success in increasing sales. If we keep in mind the fact that people are primarily interested in themselves, then we are on the way to success in our ventures for Christ.

The fundamental principle underlying the program suggested above may be adapted to local church use with great advantage and relatively small cost.

Several church members, perhaps housewives with some spare time available for church activities, may scan the local newspapers for local happenings to which the group might appropriately respond.

Six Ways to Accomplish Results

1. *Bereaved loved ones.* Some of our workers have already discovered that a small printed or engraved panel card (see cut) sent to families and friends who mourn the passing of a loved one can be a fine aid in interesting new people. Your newspaper lists names and addresses of surviving relatives in the obituary column. This card expresses a message of sympathy and hope for the hour of sorrow, and bears the name and address of the church, also the telephone number if desired.

2. *Sick people.* Another card, similar to the one mentioned above, may be sent to those who are ill. (See cut.) A careful scrutiny of stories about sickness, accidents, and tragedies will uncover a wealth of opportunities for the advantageous use of cards such as these.

3. *Engaged couples.* Couples announcing their engagement or marriage will appreciate a card of congratulations or "best wishes" from your local church, and might accept a subsequent invitation to worship with your congregation.

4. *New residents.* One minister made it a practice to visit every new family that moved into his community. He secured the names and addresses from a utility company that served the area. His efforts were rewarded with a tremendous increase in members, and they also

Church Attendance

V. COON

ent, Southern California Conference

netted him a large number of visitors to the services from week to week. Obviously a pastor with Sunday services has an advantage over one whose meetings are held on the Sabbath, but the plan still merits our consideration. Then, too, many ministers are beginning to see the value of holding Sunday schools and Sunday morning services in their churches, to supplement their Sunday night evangelistic services.

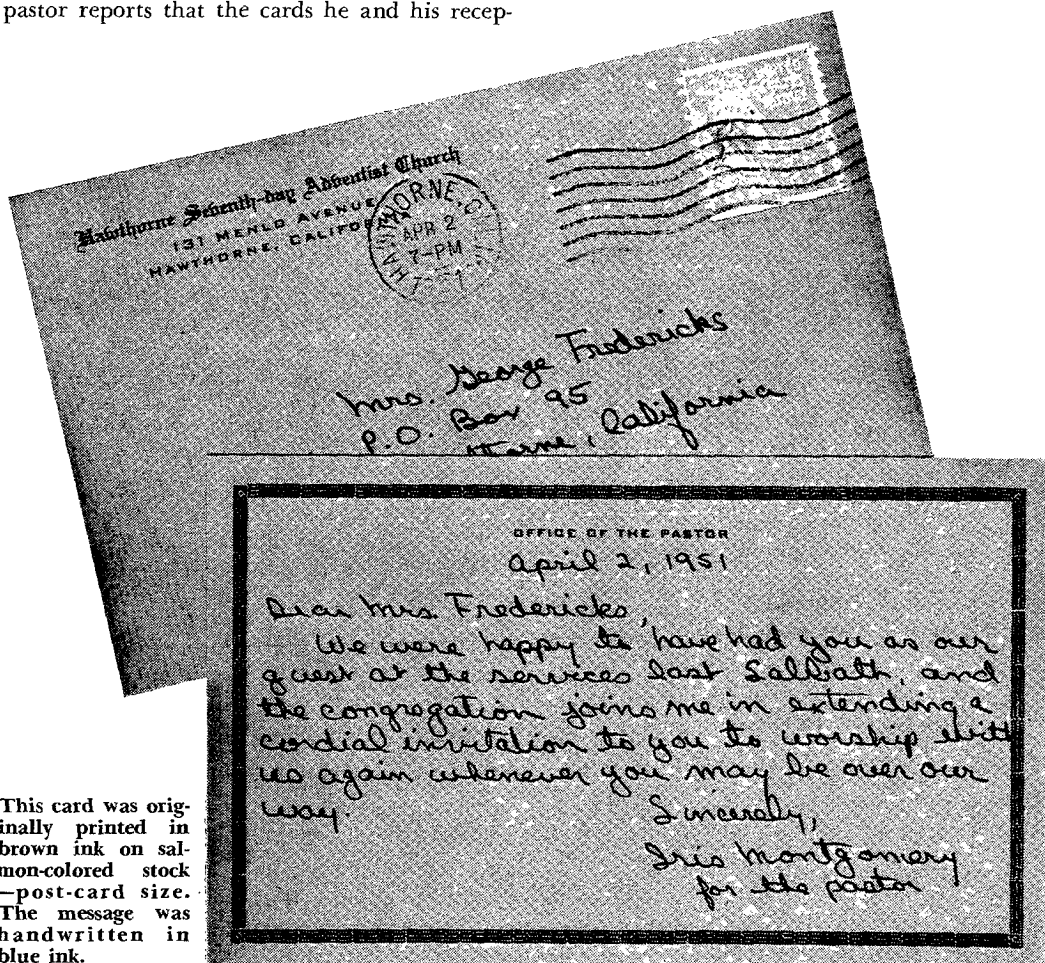
5. *Church visitors.* Many churches regularly send cards or letters of appreciation to all visitors and guest speakers each week, thereby recognizing their presence and extending an invitation to return and worship again. One pastor reports that the cards he and his recep-

tionist personally write (see cut) receive such enthusiastic response that invariably some guests write back, thanking them for being thanked for attending the services there!

Of necessity the message will be brief, and it is more effective if it is handwritten. We live in a mechanized and standardized age, and it might seem much simpler to have the message printed. If such a procedure is followed, however, much of the "personal" value is lost, and the card is likely to be accorded the same "wastebasket treatment" summarily given most business circulars which glut our mailboxes.

The very fact that someone appreciated their visit enough to take the time and energy to respond personally makes a very deep impression on visitors, and often causes them to return again and again. "Visitors do not forget the church that remembers," to paraphrase a popular business slogan.

In large churches handwritten cards may



This card was originally printed in brown ink on salmon-colored stock—post-card size. The message was handwritten in blue ink.

JULY, 1951

Page 27

seem impractical in view of the large number of visitors who attend weekly. In such instances a printed "thank you" note is better than none at all, but personally written cards are still worth the additional effort, and carefully selected laymen might be happy to do this service.

6. *Newsletters*. Some pastors issue regular bi-weekly or monthly newsletters. Such publications have a tendency to tie nonmembers more closely to the church and to integrate the not-too-active members with the church program and make them more responsive in their church obligations.

These direct mail devices enumerated above are excellent when well chosen and appropriate. They are a means to an end, but not an

end in themselves. To attain the greatest measure of success, one must accompany these methods with personal visitation. Personal Christian work cannot be done by proxy. When, however, these two plans are worked together, the increase in interest and activity on the part of the membership and the increase in attendance of nonmembers prove the value of their use.

Placed in their proper setting and perspective in the over-all church program, the suggestions given above have a definite soul-winning value. No pastor or lay elder who uses such plans needs to sing with an anxious, uncertain heart "Will There Be Any Stars in My Crown?" There *will* be!

Pastoral Evangelism

ALGER H. JOHNS

Pastor, Southern California Conference

[This effective plan for pastoral evangelism will, we feel sure, commend itself to our workers in many places. Elder Johns carries the burdens of our large church in Long Beach, and in spite of heavy demands he is leading his church in a strong soul-winning program.—EDITORS.]

FINDING an approach for a successful evangelistic effort is frequently very difficult, for too often pastors find dynamic evangelism somewhat out of their line. There is generally a feeling of defeat if when holding a meeting they find that the auditorium is only partially full and perhaps even the church members fail to attend.

A prominent city pastor of another denomination, commenting on this, said that in the few years of his pastorate his church membership increased from less than a hundred to over two thousand. He attributed this increase to his Sunday night meetings. His audience never was more than sixty-five to a hundred people, but he kept a continual stream flowing into his church.

One of the calamities of our church is that we keep it dark on the night when most people are church-minded and would attend if there were a service. A small audience is complete assurance of success, for it gives the ideal opportunity for a less formal service of *teaching* the message.

The Long Beach church conducted a "pastor's type" of evangelistic effort, which would prove successful in a church of any size. First of all, we organized a class of church members

which met every Friday evening at six-thirty. When it began we had no idea how long this class would continue; however, it has never stopped, for it proved to be the source of power for all our other endeavors. This was a class in spiritual leadership, a training class in prayer. The Master's lessons on prayer, His parables, et cetera, became the basis of this study. Too much time cannot be spent on learning *how* to pray, for where can success be found without it? It was not a large class; only about eighteen people attended. But these became the spiritual nucleus of our soul-winning program. Included in this group were a number of young people. This prayer group prayed not only for the interested people but also for any church crisis or plan.

A few weeks after the formation of this class another class in Bible doctrines was begun with the same group, but meeting at another time. The 20th Century Bible Lessons, written by Elder Lickey, were thoroughly studied. The Bible doctrines class had been going on just a few weeks when the third class was started, called the Teacher's Training Class. We prepared a special course of study for this, stressing *how* to teach the message to others.

These three classes took thorough preparation on the part of the pastor. As much time was spent on each of them as on a Sabbath sermon.

These preparatory classes continued for several months, and then we organized officially

the 20th Century Bible School. The group of eighteen became the "instructors." Every Sabbath afternoon they made a house-to-house solicitation of names to take the course. They had taken it, so of course they were enthusiastic about it, and this enthusiasm succeeded in getting names. The three following important points were stressed in securing prospects:

1. This was a *Bible* course conducted by the Seventh-day Adventist church, *not* a course on any church creed.
2. No one would ever call at their home unless specifically invited to do so, and they would never be asked for a donation of any kind.
3. A most cordial invitation was extended to them to attend a *public class* conducted at the church on Sunday night, stressing, of course, the advantage of a class period in getting so much more out of the lesson.

The Sunday evening meeting is carried on very informally, the audience being permitted to enter into the discussion and ask questions publicly. Rarely more than thirty to sixty people attend this service; however, over half of them are nonmembers. The service is held in a small room of the church, and each subject is presented with pictures.

Each Sunday night an invitation is given for those interested in further study to attend a class period conducted in the pastor's study on Saturday morning at ten o'clock. No church member is permitted to attend this class unless he brings a nonmember, and then just for introduction. A class secretary keeps a faithful record of attendance, attitude, subject discussed, et cetera. This class became the most important phase of the entire program, for in reality it was a baptismal class. It started the candidates in attending Sabbath school and the hour of worship. Its success is proved, for

all except two who registered in the class during two years have been baptized.

For this program the Sabbath was literally the high day of practical service for Christ. At two-thirty the instructors went from door to door soliciting names. The Missionary Volunteers also secured names for the correspondence course from hospitals and through distribution of papers. The Men's Missionary Society made personal contacts with those requesting visits, and worked an assigned territory in securing names for the school. The entire church was invited to a 4 P.M. service in the church for a study on the book *The Great Controversy*. This meeting, giving the "signs" and "conditions," gave a certain urgency to the program. At five o'clock on the same afternoon the instructors of the school met to correct returned lessons, ending the day with special prayer for individual names.

Reviewing the program after a period of three years, we found that the first year was spent in organization and preparation for the program. This, however, would not take so long in any future program, for we were finding our way. During the second year sixty were baptized, and the third year sixty-two. The pastor had no assistant, no conference Bible instructor. The entire program was carried on by lay members, who, under the blessing of God, deserve all the credit for its success. None of those baptized have left the church; all are attending and entering faithfully into every phase of church work. God truly blesses our lay members as they dedicate their lives to a soul-winning program for Christ.

The world is a kind of spiritual kindergarten where bewildered infants are trying to spell God with the wrong blocks.—
Ladies' Home Journal.

STIR ME

G. R. NASH

President, Georgia-Cumberland Conference

Stir me, Lord, lest drowsy sleep
Deprive me of my power to weep,
And rob me of my will to keep
The charge of God.

Stir me, Lord; for I can feel
Sin's noxious fumes begin to steal
Into my life and make me reel
As on I plod.

Stir me, Lord; there's work to do,
And to this task I must be true.
I long to see the great task through.
I onward plod.

Stir me, Lord, with vision grand;
Stir me, Lord, so I may stand
Upon that blessed "Promised Land,"
On heaven's sod.

Evangelizing Our Own Congregation

L. R. LANGWORTHY

Minister, Northern New England Conference

THERE is just one purpose for the existence of the people who comprise the Advent Movement. They are to witness to the fact that salvation is a real experience in Christ, through the work of the great threefold message sent to the world. We are not saved through a mere theory of truth, or because of our clear-cut set of doctrinal arguments. Believers in the remnant church must have a genuine heart conversion in order to develop the faith of Jesus.

Our success in winning souls must be based on a more fundamental factor than better reasoning than other religious groups. Christ did not commission us as His disciples to convince the world that it is all wrong and we are right. Good argumentation can readily convince many disgruntled individuals of other persuasions to come over on our side, but too frequently they bring their unsanctified natures along with them, producing unsavory conditions within Seventh-day Adventist ranks.

Christ's preface to the threefold message of Revelation 14 is the time-honored expression that it is the "everlasting gospel." God has given a message so potent that from his own degraded, hopeless nature it can save a man to "the uttermost." The whole trend of our present evangelistic advance is to exalt Christ and then to save men from their sinful natures. Our efforts in this respect are not merely to convince them we are right about the law and the Sabbath.

Many today belong to our church who are fully convinced that we have the full, unanswerable theory of the truth. But when we as pastors must live with them over a period of months and perhaps years, we are brought face to face with the sad reality that too many of our members are convinced as to the theory of the truth, but have not really been converted to Christ and born again.

Jesus recognized this same weakness in Peter, who was following Him "afar off," being convinced that Jesus was the Messiah. Jesus at that time expressed Peter's need by saying, "When thou art converted, strengthen thy brethren." Luke 22:32. The Saviour recognized that He could not send forth Peter or any other man to win men's hearts until the heart of the one who was being sent was truly converted to Him. It is the man who has truly heard, and who has

also been changed by the message he heard, who can say "Come" to others.

It is this phase of soul winning through the saved that we should be particularly concerned about. Inasmuch as the responsibility of finishing the work rests upon the laity in our churches, we should be concerning ourselves with preparing them for this important task. Among this number there is an alarmingly large percentage who, though staunchly loyal to the theory of our great message, lack a personal experience in practical godliness. They should be made better acquainted with the righteousness of Christ. Herein lies a challenge to bring Christ and conversion to our congregations, and in this way empower the movement to accomplish the task of finishing the work in this generation.

Speaking of soul winning, we might be discussing the best of plans, methods, and organization, even placing a great deal of urgency in a campaign, but unless there is evident a real experience in Christ, our efforts for our laymen will be in vain. It is a mistake to send out unconverted church members to help save others, hoping that it will bring spiritual life to them personally. This is contrary to all the counsel that the Master Shepherd-Evangelist has given us. Jesus said to the disciples that after the Holy Ghost came upon them they would be witnesses for Him. (Acts 1:8.) Those men, with all their indoctrination, training, and outward contact with Christ, still needed to have an inward experience with Christ by the indwelling of the Holy Ghost, before they were fitted for service. Giving men church offices or sending them out to do literature work is not God's method of saving men. Service should be the result of an indwelling of the Holy Spirit, not a means of obtaining His power.

When the disciples had passed through the disappointment of the crucifixion, and the fact of the resurrection had dawned upon them, Christ then opened their understanding to a deeper comprehension of the Scriptures, commissioning them "that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things." Luke 24:47, 48. A witness is one who has personal experience with the facts in the case and is

thereby fully enabled to testify with authority.

Our public evangelism everywhere will be charged with new power as we first evangelize our own congregations and then send these Spirit-filled men and women forth to serve. We are instructed:

"Not all the books written can serve the purpose of a holy life. Men will believe, not what the minister preaches, but what the church lives. Too often the influence of the sermon preached from the pulpit is counteracted by the sermon preached in the lives of those who claim to be advocates of truth."—*Testimonies*, vol. 9, p. 21.

Soul winning through those who have a heart experience in the love of the message may be a delightful as well as a successful adventure. The sequence the Spirit has given us for labor is conversion first, then winning others. Again we are instructed:


"It is our own character and experience that determine our influence upon others. In order to convince others of the power of Christ's grace, we must know its power in our own hearts and lives. The gospel we present for the saving of souls must be the gospel by which our own souls are saved. Only through a living faith in Christ as a personal Saviour is it possible to make our influence felt in a skeptical world. If we would draw sinners out of the swift-running current, our own feet must be firmly set upon the Rock, Christ Jesus."—*Ministry of Healing*, pp. 469, 470.

True, we cannot wait until all in our congregations are perfect before we endeavor to win souls through the lay members, but we should now do all we can as ministers to bring this deep experience to all our people. Then, to the best of our knowledge, let us use those we know to be led of the Spirit in leading others to Jesus.

The Spirit has appointed some pastors, some evangelists, and some teachers, to carry the message to the world. Different types of workers must all pull together. We admire the evangelist whom God has empowered to draw and hold great audiences, bringing into our ranks those who will be saved. But the evangelist will need to move on, while the pastor must enter into his labors and nurture these new spiritual plants into full fruitage. When some lose out in the truth after a great effort has been made by the evangelist to convince them, it is not always because they were not well enough informed regarding present truth and their responsibilities to it. Many times the man who followed up the evangelistic work did not properly feed these new-born Christians so they could grow to adulthood in spiritual things. Again, many souls are saved from apostasy by the tireless work of the humble pastor. He may not have received credit, since he did not bap-

tize these people, but his is an important work.

We will need to look upon our congregations as flocks where all are not full-grown sheep. There are among us many lambs and yearlings that need to be built up in the most holy faith, remembering all the time that it is upon these laymen that God will pour out His Spirit in the latter rain, and that they, not the conference worker, will eventually finish the work in the earth. With our excellent machinery of methods, plans, and organization we must use our consecrated church members to make it function smoothly and in this way hasten the work's completion. Through revivals and constantly presenting to our people salvation through the righteousness of Christ, we will accomplish the long-awaited finishing of God's work by a program of soul winning through those who are truly saved.



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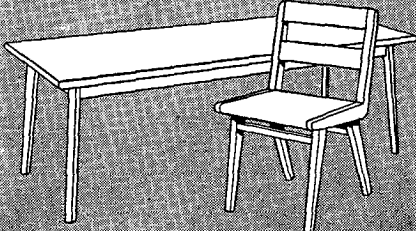
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MUSIC

In Worship and Evangelism

Congregational Singing

H. A. MILLER

Professor of Music, Southern Missionary College



A hymn sung by the congregation is verily an act of worship, pleasing to God, as the assembled worshippers unite harmonically, and in melody of voice express through a devotional poem the united sentiments of their hearts.

MEDIEVAL worship was characterized by a silent congregation. Each meaningful act of worship was performed for them, and their duty was to enter quietly, sit reverently, and depart after beholding a service that appealed to the eye and ear, but one in which they had no voice; they were "spectators rather than participants."

Among Luther's reforms was the introduction of congregational singing. This raised the dignity of the individual believer and gave him a voice in the service. On the wings of song the doctrines of the Reformation were carried to all parts of Germany where they instantly took root in a vigorous form. The acceptance of this

new vocal freedom was so complete as to tag the Protestants as "Hymn Singers." Protestants, in general, to-day could hardly claim the exalted title of "Hymn Singers." It can and should be in this day one of the "glories of Protestantism."

A hymn sung by the congregation means more than music, as such, by a large group producing volume of tone, or as a means of obtaining variety in the service—to be omitted if occasion demands. It is verily an act of worship, pleasing to God as the assembled worshippers unite harmonically, and in melody of voice express through a devotional poem the united sentiments of their hearts.

Listen to the testimony of a once-famous organist, Henry Smart, illustrating the effect of a congregational hymn upon him, a great musician: "Do you hear that?" he asked, as the tone poured from hundreds of throats. "That, to my mind, is finer than any choir."

When one voice is uplifted in praise there may come a degree of inspiration and uplift; but when a thousand join in the singing of a hymn, there is majesty and a surge of inner power that speaks well to the soul, as having joined in common thought with a large group which is unified in expression. In the singing of the hymn by the congregation there lies the attainment of greater "spiritual possibilities."

It is only through personal participation that the real stimulus can come.

"Congregational singing is the most practicable as well as the most important department of church music. Its glories are within the reach of every active parish. Its restoration as a universal custom is certain, and its supremacy among the forms of church music is only a question of spirituality in Christian work. Its establishment involves no risk or undue expense, and its success can bring with it no dangers. On the contrary, its maintenance is almost of necessity a distinct and powerful spur to the religious life of the parish, refreshing, cheering, and edifying all who come within its influence."—WALDO S. PRATT, *Parish Problems*.

The prayer is made through the minister; the choir leads the worshipers in musical meditation; but the congregational hymn belongs to those in the pews and becomes one of the high points of the whole worship service. What is there to match the power of a well-chosen hymn sung by all the congregation? Why are we so willing to reduce the number of hymns to make room for other types of music not so vital to the spiritual welfare of those who worship?

Did I hear someone say, "But of what artistic value is congregational singing? It does not compare in rendition to a number by the choir." Congregations sing without rehearsal, and frequently they sing songs with which they are not too familiar. The effect of the music may not be pleasing to the musically critical ear; but it is not an exercise the aim of which is to produce artistic results. Would it not be well for us to look for spiritual results and make this primary in our thinking as we hear a congregation sing? This lack of artistic value is not a serious shortcoming.

"The singing is not always to be done by a few. As often as possible, let the entire congregation join."—*Testimonies*, vol. 9, p. 144.

"God is a Spirit: and they that worship him must worship him in spirit and in truth." It is not how lovely is the music but how deeply sincere; not the perfection of sound vibrations with an insincere heart, but a sincere heart though the vibrations be imperfect. If God required from His creatures music that would please His ear, who would dare say that his particular choice would satisfy the demand? Then let us enter into this portion of the service which is distinctly Protestant, and with an honest heart lift our voices in praise and prayer to the best of our ability, and our souls will be watered and Heaven's ears will be open to the sweet sounds rising from a group of worshipers.

Let us beware of clipping the wings of the soul of the congregation by squeezing out one

hymn from the full quota of hymns by other less essential things, and thereby gradually lose one of the former earmarks of real Protestantism.

Music in the Prayer Meeting

SINCE music has such universal appeal, its place should not be left to chance in the prayer meeting any more than in the worship service or the evangelistic meeting. Those who attend the midweek prayer meeting should not come away with the complacent thought, "Well, we sang a few songs and had a little talk and prayer."

True, the prayer meeting above all the services of the church, should be simple and perhaps somewhat informal; yet it must throb with life. The informal talks that Jesus had with Nicodemus, Mary and Martha, Lazarus, and others might well be a pattern. Certainly it is the burden of every pastor to feed the flock as they lay aside their everyday burdens and activities in the middle of the week. But the pastor can gain a double victory if, as the people leave the prayer meeting, they not only carry with them a message of hope and courage but also have a song ringing in their hearts. Even when Jesus faced the cross He had a song in His heart. After the Lord's supper, "when they had sung an hymn, they went out." Let us help our people to face their daily cross with a song.

Song Fellowship

Be sure to plan your songs to fit the theme of the evening, and it may be better to sing informally just one or two stanzas of several songs in this type of service than to sing all the stanzas of one or two hymns as we would in a worship service. But let us guard against always singing the "first and last." Rather, study the stanzas carefully with your theme in mind. Sometimes it will be the second and third stanzas; sometimes the third and fourth; occasionally only the second or the first. If you have not been in the practice of making any particular study of the moods of your congregation, you may be surprised to see what will happen to your people on a dismal, rainy night if you have them sing bright, cheerful songs, saving the heavier and more solemn hymns to use on beautiful, clear nights.

A Theme Song

Seldom is a theme song used in a prayer meeting, and yet there is perhaps no other service that lends itself more readily to its use. This should be a quiet, simple keynote such as

the first stanza of "Speak to My Soul," "Sweet Hour of Prayer," "'Tis the Blessed Hour of Prayer," or "Blessed Quietness." It might be well to change the theme at six-month intervals.

Dr. G. Campbell Morgan, one of the greatest Bible expositors of the century, always sang "Break Thou the Bread of Life" before he opened the Word at his prayer meetings. An excellent closing theme might be the first stanza of "Blest Be the Tie That Binds."

To prevent these themes from becoming routine, the pastor could introduce them with a sentence or two each week to stimulate the people to think about the words of the theme. This will give the song a new slant and start a train of thought in the minds of all.

For instance, if just before "Blest Be the Tie That Binds" is sung, the pastor would say a word or two about the blessed privilege of Christian fellowship and how associating together both in service and in spiritual fellowship binds our hearts to one another and to our Lord, this closing theme could be a powerful instrument in welding the whole church into unity and fellowship, banishing all differences.

Organ Meditations

A special prayer list can become a new variation and also a valuable addition. And here too music can play its part. After the various requests for prayer have been made, you might suggest to the audience, "Let us now pray silently, remembering especially the individual requests that have been mentioned. And think also of your own soul's needs. To aid us in this quiet communion, the organ will play for us." This restful interlude of thirty or even sixty seconds could well be closed with prayer by the pastor. This, or course, does not take the place of the season of prayer in the meeting.

Special Music

In some of our larger churches it may be possible to have a special junior choir sing quite regularly for the prayer meeting. This would be better than even a successful attempt to have the regular church choir sing. However, in the large majority of our churches the better plan might be to have some continuity in the special music. For a few weeks one might have a series of appropriate duets sung by the same two individuals each Wednesday night. Or a soloist might bring a series of musical messages. The wise soloist, however, will always choose a simple number and will occasionally ask the audience to join in the chorus. Needless to say, if you endeavor in this way to use the same

persons for special music over a period of time, they should be at least as good as the average of our church singers, if not better.

Of course we have all felt the power of a spontaneous song started by the pastor or his associate during a lull in a testimony service. This invariably helps some timid souls to stand and be ready to testify at the close of the stanza.

The watchful pastor will also be on the alert for the special workings of the Holy Spirit. On some nights a special call for surrender might be made, using, of course, some of the call songs in the hymnbook or some song that the singers may be prompted to sing. Such a special call will often lead someone to decide in the simple prayer meeting service who might not make a decision in a larger, more elaborate meeting.

Make It Evangelistic

Careful study and thorough preparation will be amply repaid. Not only should the message be prepared but the atmosphere of the whole meeting must be planned for. The whole service can be and must be made definitely evangelistic. Thus our own people can be encouraged to bring their non-Adventist neighbors and friends to the service. If our church members are carefully instructed on this matter, they will in many cases find it easier to get such people to come to the prayer meeting than they would to a regular evangelistic meeting or church service. The very informality and friendliness of such a meeting will disarm prejudice in a remarkable way.

Prayer Meeting Outline

1. Song fellowship.
2. Theme: "'Tis the Blessed Hour of Prayer," first stanza from memory.
3. Prayer Circle: Requests for prayer from the audience. (These can be written on specially prepared cards handed to the people beforehand, to save time, and then a few can be read by the pastor.)
4. Organ meditation (60 seconds). Close meditation period with prayer.
5. Special music.
6. Bible study or devotional talk.
7. One stanza only of appropriate hymn.
8. Testimony meeting or prayer season.
9. Closing song (optional).
10. Benediction.
11. Theme: "Blest Be the Tie That Binds"—first stanza only, sung from memory.

The music and the special prayer list, together with simple, helpful studies by the pastor, can be made a real attraction to such friends, and those of our own members who have not formed the habit of coming to prayer meeting will become regular in their attendance. Try it!

B. G.

Music in the Communion Service

MANY of our special services as well as our regular church services could be greatly improved and beautified if minister and musician could take more time to plan such services together, and if more attention were given to the glorious privileges and opportunities of worship in song.

Charles Keymer, singing evangelist and pastor of the Central Church in Kansas City, Missouri, has sent to the Ministerial Association some fine suggestions and an outline for an actual communion service he has used recently. He writes:

"I have always felt that a communion service could be made more beautiful if more music were used. I have tried this on three occasions now, and every time the members have commented on how beautiful the service was. It was the music that did it! Only the choir used hymnals. With the choir leading out, the congregation sang from memory, and they were seated for every song except the last one. Thus the congregational singing was more of a spontaneous type that was a real expression of their feelings in the service. It was sung softly by all and with real expression, and of course we used only familiar songs.

"A mimeographed sheet of the entire service was made for each choir member and the organist, who led out in the singing at the appropriate times without any announcement. The reading under item 14 was a fitting climax to the whole service. This was an idea I got some years ago from Dr. Griffith Jones. I read the hymn, and at the end of each stanza the choir read together the last three words, 'until He come.'

"The selection of songs is only a sample and can, of course, be changed as desired. Well, it's just an idea; maybe someone else has done something like this too. If they have, I would like to get their ideas on it."

All the hymns used in this service were from the *Church Hymnal*. Here is the information which appeared on the mimeographed sheet mentioned in the letter:

"Communion Service

"Opening exercises.

Prayer.

Choir: 'God So Loved the World,' by Stainer.

Sermon: 'Until He Come.'

Separation for the ordinance of preparation.

Congregation returns.

SERVICE OF THE LORD'S SUPPER.

1. Choir—No. 120—'When I Survey the Wondrous Cross.'
2. Duet and choir—No. 123—'There Was One Who Was Willing.'
3. Scripture reading (bread).
4. Prayer.
5. Breaking of bread by elders—choir singing No. 218, 'Break Thou the Bread of Life.'
6. Bread given to deacons. Organ background.
7. While bread is passed, congregation and choir

—No. 533—'On a Hill Far Away.'

8. Return of deacons. Organ.

9. Scripture reading (wine).

10. Prayer.

11. Passing of wine, congregation and choir—No. 527—'I Hear the Saviour Say.'

12. Partaking of wine. Organ.

13. Collecting of glasses. Congregation and choir—No. 596—'Take the World, but Give Me Jesus.'

14. Reading, pastor and choir—No. 475—'By Christ Redeemed.' Choir responds at end of each stanza—'Until He Come.'

15. Choir and congregation sing No. 545—'Face to Face.'

16. Silent benediction."

With the pastor, organist, and choir members all in possession of such a carefully planned program, the service nowhere need be interrupted by any announcements or instructions, but can proceed quietly and reverently right through to the closing hymn.

We are sure that our pastors and musicians greatly appreciate Elder Keymer's taking the time to send along this valuable and helpful suggestion. But notice that he wants *your* ideas too! Many who read these lines will have other suggestions for this and other services as well. Why not share them with your fellow workers? Send them along for the music section of THE MINISTRY. Thank you!

B. G.

Evangelize!

THEOFIELD G. WEIS

Evangelize! Evangelize!

Use *pen* and *chord*!

Write the Word, sing the Word.

Harmonize!

Evangelize! Evangelize!

Use *brush* and *lights*!

Paint warning rainbows in the skies.

Advertise!

Evangelize! Evangelize!

Use *radio* and *video*!

Let all men hear, let all men see.

Capitalize!

Evangelize! Evangelize!

Use *hand* and *heart*!

Lift someone nearer God.

Personalize!

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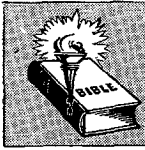
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BIBLE INSTRUCTOR

Christ's Soul-winning Methods

DOROTHY WINSLOW

Minister's Wife, Middle East

[EDITORIAL NOTE.—The following outline was developed as a class project at the Theological Seminary. We felt that sharing it with the field might be an inspiration to our Bible instructors. After reflecting on these various ideas of the outline, you may enjoy working out for yourself a few other comparisons such as the woman of Samaria and Nicodemus; Bartimaeus and the impotent man at the Pool of Bethesda; the two thieves on the cross, et cetera. (See *The Bible Instructor*, pp. 94-98.) Study carefully *The Desire of Ages* and other authentic sources. Such guided study lifts the soul winner's vision and prevents his becoming narrowed down in ideas or perhaps stagnant in soul-winning methods.—L. C. K.]

Contrasting Methods Used for Nathanael and Zaccheus

IN SOUL winning, workers should strive to develop the tact and versatility of Christ's methods. This would help us to win many more souls to the Saviour through His saving message.

Zaccheus

1. A Jew detested by his countrymen.
2. Rank and wealth reward of abhorred calling.
3. Regarded as unjust, an extortioner.
4. He was not altogether a hardened man of the world.
5. He had an appearance of worldliness and pride, but his heart was susceptible to divine influence.
6. Zaccheus had heard of Jesus from John at Jordan.
7. He heard the call to repentance and was convicted of his wrong practice.
8. Zaccheus at once began to follow conviction and make restitution to those wronged.
9. He realized the difficulties in returning to God.
10. Natives regarded him with suspicion.
11. Wanted to look on Jesus.
12. Jesus knew his heart and spoke to him as a friend—a blessed experience for Zaccheus.
13. Went to Zaccheus' home as a friend in face of

Nathanael

1. A Jew too, but a businessman.
2. His position did not bring him open hatred as did Zaccheus'.
3. Nathanael heard of Jesus from John.
4. His first sight of Jesus had disappointed him.
5. Nathanael could not reject Jesus.
6. He had prayed for truth.
7. His heart was convicted.
8. Prejudice entered his heart because Jesus was a Nazarene.
9. He was not asked to accept another's testimony, but to come and see.
10. Jesus saw an Israelite without guile.
11. Nathanael won by Jesus' foreknowledge of his problem.
12. Honest desire for truth, and Jesus met it with His first statement to him.
13. Nathanael's expression of faith sincere. It por-

- scorn and discontent of crowd.
14. No repentance is genuine that does not work reformation.
15. Zaccheus yielded to Holy Spirit.
16. Those who condemned him had worse dishonesty.
17. Zaccheus received Him as a personal Saviour.

- tended greater things for him.
14. Nathanael converted in public. (Zaccheus won in the home.)
15. Nathanael yielded with youthful fervor.
16. Jesus commended rather than condemned him.
17. Nathanael received him as a youth—cause of Christ held out a future. (Already converted.)

Zaccheus' heart needed love and understanding, a friend he could confide in, one to whom he could unburden his heart. Jesus met that need in the face of scorn, and won the love of Zaccheus.

Nathanael had the love of family and friends—one more would not have meant so much to him. But a Man who could read his heart and mind and settle his doubts with a statement of truth, that reached Nathanael.

Too many times we try to use the same methods with various types of people. Personal work is an individual work. As the different children in a family present their diversified problems, so the soul winner meets the various types and should not attempt to deal with each case in the usual or even the accepted way. The Master Teacher recognized this and adapted His methods to the individual's needs.

"From the endless variety of plants and flowers, we may learn an important lesson. All blossoms are not the same in form or color. Some possess healing virtues. Some are always fragrant. There are professing Christians who think it their duty to make every other Christian like themselves. This is man's plan, not the plan of God. In the church of God there is room for characters as varied as are the flowers in a garden. In His spiritual garden there are many varieties of flowers."—*Evangelism*, p. 99.

Difficulties DIFFICULTIES will arise that will try our faith and patience. Face them bravely. Look on the bright side. If the work is hindered, *be sure that it is not your fault*, and then go forward, rejoicing in the Lord.—*Testimonies*, vol. 7, p. 244. (Italics supplied.)



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Simplicity in Our Weddings

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GOD Himself officiated at the first wedding in the beautiful Eden setting. He laid down a few restrictions but also many privileges for the new couple to enjoy.

As long as time shall last there doubtless will be "marrying and giving in marriage," and the minister and the minister's wife will be called upon to make suitable suggestions for the marriage service. We expect that at the conclusion of a normal courtship young people of similar age, tastes, education, and ambition will marry.

"The family tie is the closest, the most tender and sacred, of any on earth. It was designed to be a blessing to mankind. And it is a blessing wherever the marriage covenant is entered into intelligently in the fear of God and with due consideration for its responsibilities."—*Ministry of Healing*, pp. 356, 357.

Many of our young people are interested in having a typical *Seventh-day Adventist wedding*, but the question arises as to just what that means. Not long ago I asked two of my friends (they were workers) separately about an Adventist wedding they had attended. One answered something like this: "It was a beautiful wedding; everything was in keeping with our church standards; it was lovely." The other said, "I haven't seen such a display in a long time! One had the feeling of stepping into a Catholic cathedral with the aisles lined with candles."

What can we expect of our young people as they make their plans if two seasoned ministerial workers could make such diverse comments on the same wedding!

Simplicity Always in Good Taste

Simplicity is still the keynote of good taste. It is not generally our well-to-do members who make extravagant gestures at weddings; more often it is the humbler type. Sufficient time for planning such an occasion would help to iron out many problems. I shall here attempt to deal with a few of the major problems arising frequently in the arrangement of wedding plans.

These are not personal opinions, however. They were built on interviews with several of our ministers, college Bible teachers, and General Conference brethren.

Wedding Rings

The counsel on this matter is well known to us all. (*Testimonies to Ministers*, pp. 180, 181.) It is clear and broad enough to meet our needs in any part of the world field.

The whole matter of the wedding ring should be clearly understood by the parties concerned in order to obviate any embarrassment. We have heard of folk coming to the marriage ceremony having purchased rings for a double ring ceremony, because they did not know our position on this matter. If an Adventist minister is asked to unite unbelievers or members of another church in marriage, they might want a ring ceremony. In such a case he is not acting as an Adventist pastor marrying members of his own flock, but rather as an official of the state.

Candles

For obvious reasons many of our ministers believe that we should omit the use of candles in our weddings. This is not a dogmatic statement, but rather a suggestion that this usage savors of Catholicism and heathen rituals.

Flowers

Exorbitant sums of money are sometimes paid for wedding flowers. Here again, if simplicity is followed, we will not be in trouble. In one of the loveliest church weddings that I have ever attended, all the flowers came from the neighbors' gardens, with the exception of the bride's bouquet. The flowers were carried to the bride's home after the church ceremony. The neighbors were delighted with their part in making both places attractive, and we can imagine that the sick in the community had their hearts cheered by the flowers afterward, with the bearer to tell them "all about the

wedding." Some churches own palms or ferns, which make a natural background or setting for a wedding.

Wedding Music

The wedding music brings up a major issue in many churches. Usually one may count on the church organist as an authority for correct music. Unfortunately organists are not infallible in their judgment, and the minister should be ready to meet the problem. There are usually two parts to the wedding service—the ceremony itself in the church, which should have only religious music throughout, with no musical accompaniment for the preacher's part, and the reception following, which may introduce appropriate songs of love. A safe rule, one much to be desired, would be to exclude all but sacred music in our church and chapel ceremonies. H. B. Hannum, in the *Review and Herald* of July 31, 1947, page 13, had some excellent suggestions about correct church music. I quote in part from his article:

"The following numbers are suggested for use in church weddings:

Entrance march: 'Lo, Now a Rose Appeareth,' from Kreckel's *Musica Divina*, volume II. Published by J. Fischer and Bro. 'Entree Nuptiale,' by Henry Smith, from *Dr. Carl's Selected Festival Music—Wedding Service*. Published by Boston Music Co.

Exit march: 'March Nuptiale,' from Kreckel's *Musica Divina*, volume I. Published by J. Fischer and Bro. 'March Nuptiale,' by Clement Loret, from *Dr. Carl's Selected Festival Music—Wedding Service*. Published by Boston Music Co.

"Other suitable music for weddings may be found in a volume entitled *Wedding Music*, volume II, by Carlo Rossini, published by J. Fischer and Brothers. In this volume are numbers which may be played before the ceremony begins as well as other marches."

Some religious songs that may be used in church weddings for solos are: "The Lord's Prayer" and "Bless This House." Special musical settings for Psalm 23 and Psalm 21 are also good, as well as selected spiritual poems, such as "The Voice That Breathed O'er Eden," by Bartlett. This is also one of the loveliest congregational hymns, but is not in the *American Church Hymnal*.

From our *Church Hymnal*: "Happy Home," no. 413; "O Perfect Love," no. 416; "Love Divine," no. 142; "O Happy Home," no. 412. Also "The Pledge," by Block, and "Wedding Prayer," by Roland Diggie.

For the reception at the home or in a garden, more freedom may be used in selecting the better type of love songs, such as "At Dawning," by Cadman; "My Heart Is a Haven," by Irving Steinel, a Seventh-day Adventist, now deceased. Most music stores stock this number.

THE MINISTRY, June, 1943, page 18, had an excellent and quite complete article entitled "Music for Church Weddings," by H. B. Hannum. This article also appeared in the *Review and Herald*, August 19, 1948, pages 7 and 8.

Following the Wedding Ceremony

Our believers should be carefully instructed on *what not to do* after the wedding. Immediately after a beautiful wedding some events often destroy the sacred atmosphere in which the ceremony was performed. Confetti- and rice-throwing, car-labeling, old-shoe- and tin-can tying, cheap signs, the Western charivari—all these and many other ways and means of honoring—so-called—the newlyweds have no place whatever in a Christian wedding. One bride was made deaf for life at the hands of her friends on her wedding day because of rice lodging in her ear. Another bride's trousseau was ruined because "friends" tied her clothes (the clothes she had spent months to make) into knots in carrying out their idea of a charivari. This happened in one of our Seventh-day Adventist school towns. There are sad experiences too numerous of the crude and cruel indignities which so-called friends bestow upon brides and grooms. May our people be forewarned and thus escape the embarrassment which comes from an ever changing and growing membership who may not understand our standards.

One or two excellent books which are quite complete on wedding plans would be a worthwhile addition to a minister's library: *Wedding Etiquette Complete*, by Marguerite Bentley, John C. Winston Company, Philadelphia; or *Your Wedding*, by Marjorie Binford Woods, the Bobbs-Merrill Company, New York. The latter mentions some customs peculiar to the Quakers, Catholics, Protestants, and Jews, as well as general forms.

In concluding the discussion of proper Seventh-day Adventist weddings, the answer could be summed up in three words—simplicity, dignity, and solemnity. One does not need to outdo the preceding wedding party, and if we bar the questionable and hold to simplicity, we shall be living in harmony with these serious times and heeding the admonition of Jesus: "Occupy till I come."

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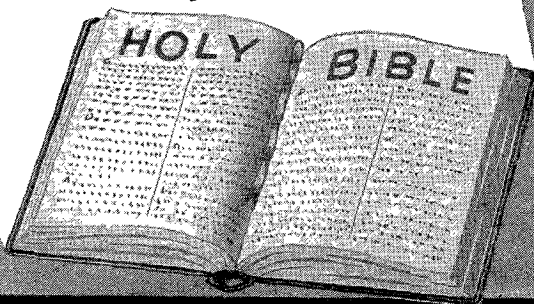
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QUESTIONS *on Bible Truth*

"According to Seventh-day Adventist writers and preachers, at the Second Advent of Christ the righteous dead will be raised from the grave, and together with the righteous living will be translated to heaven. They say also that 1,000 years later the earth will be purified by fire and made new to become the abode of the redeemed. They cite Isaiah 11:6-9 as a prophetic description of conditions that will exist in the new earth. Mrs. E. G. White, in 'The Great Controversy,' pages 675, 676, quotes this passage of Scripture as referring to the new earth, the home of the saved.

"How, then, do you explain the reference to 'a little child,' 'the sucking child,' and 'the weaned child,' in Isaiah 11:6-9 when you quote this prophecy as a description of the new earth? Do you mean that there will be marriages and births among the redeemed in the world to come? Or do you hold that the little tots raised from the grave and translated to heaven at the second coming of Jesus will not have grown up, and that some will still be nursing at their mothers' breasts, after they have spent 1,000 years in heaven?"

WE DO often quote Isaiah 11:6-9 as a prophecy referring to the new earth. In *The Great Controversy*, pages 675, 676, Ellen G. White so uses that text. In doing this Seventh-day Adventists do not teach that there will be marriages and births among the redeemed in the world to come.

"For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven," says Jesus in Matthew 22:30. "For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels in heaven." Mark 12:25. "The children of this world marry, and are given in marriage: but they which shall be accounted worthy to obtain that world [to come], and the resurrection from the dead, neither marry, nor are given in marriage." Luke 20:34, 35.

In commenting on the discussion that Christ had with the Sadducees about the possibility of there being marriages among the redeemed in the life to come, we read:

"The Sadducees reasoned that if the body is to be composed of the same particles of matter in its immortal state as in its mortal state, then when raised from the dead it must have flesh and blood, and must resume in the eternal world the life interrupted on earth. In that case they concluded that earthly relationships would be resumed, husband and wife would be reunited, marriages consummated, and all things go on the same as before death, the frailties and passions of this life being perpetuated in the life beyond. In answer to their questions, Jesus lifted the veil from the future life. 'In the resurrection,' He said, 'they neither marry nor are given in marriage, but are as the angels of God in heaven.' He showed that the Sadducees were wrong in their belief."—*The Desire of Ages*, p. 605.

Many years ago some men among us began to teach that there will be marriages and births among the redeemed in the new earth, but the Lord rebuked them through the Spirit of prophecy for teaching such things. Here are two very striking statements from the pen of the Lord's messenger on the question that we are considering:

"There are men to-day who express their belief that there will be marriages and births in the new earth, but those who believe the Scriptures cannot accept such doctrines. The doctrine that children will be born in the new earth is not a part of the 'sure word of prophecy.' The words of Christ are too plain to be misunderstood. They should forever settle the question of marriages and births in the new earth. Neither those who shall be raised from the dead, nor those who shall be translated without seeing death, will marry or be given in marriage. They will be as the angels of God, members of the royal family."—*Medical Ministry*, pp. 99, 100.

"Every conceivable fanciful and deceptive doctrine will be presented by men who think that they have the truth. Some are now teaching that children will be born in the new earth. Is this present truth? Who has inspired these men to present such a theory? Did the Lord give any one such views?—No; those things which are revealed are for us and our children, but upon subjects not revealed, and having naught to do with our salvation, silence is eloquence. These strange ideas should not even be mentioned, much less taught as essential truths."—*The Southern Watchman*, April 5, 1904, p. 217.

Why, then, does the Lord, in Isaiah 11:6-8, speak of "a little child," "the sucking child," and "the weaned child," if there will be no marriages and births in the new earth?

In Isaiah 11:6-8 the Lord describes the state or condition under which the redeemed will live in the hereafter. That state will begin for

them 1,000 years before the earth is purified by fire and made new for the righteous to live in. For when Jesus shall come the second time He will take all the righteous to heaven, and there they will spend the 1,000 years with Him, as taught in Revelation 20.

During the millennium the home of the redeemed will be the New Jerusalem, the Holy City which God has prepared to be the capital of the earth made new. The Garden of Eden, removed from the earth shortly before the Flood, is located as a beautiful park in the midst of the New Jerusalem. The tree of life and the river of life are there. (See *Patriarchs and Prophets*, p. 62; *The Story of Redemption*, p. 58; 2 Cor. 12:4; Rev. 22:1, 2.) Thus during the 1,000 years the redeemed will live in the Holy City, which is to be later a part of the new earth. (See *The Great Controversy*, pp. 647, 648.)

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When Christ comes the second time and raises the righteous dead and translates them with the righteous living to heaven, a great multitude of little children, many of them being sucking babes, will be gathered from all parts of the earth by the angels to meet the Saviour in the air.

"Little children are borne by holy angels to their mothers' arms. Friends long separated by death are united, nevermore to part, and with songs of gladness ascend together to the city of God."—*The Great Controversy*, p. 645.

These are the little children to whom reference is made in Isaiah 11:6-8.

In a vision Mrs. White was shown the New Jerusalem as it will be when the redeemed go there, and she saw many little children among its inhabitants. Speaking of the Christian martyrs seen there, she says:

"With them was an innumerable company of little ones; they also had a hem of red on their garments. . . . And I saw the little ones climb, or, if they chose, use their little wings and fly to the top of the mountains, and pluck the never-fading flowers."—*Early Writings*, p. 19.

In heaven the redeemed will live 1,000 years under the very conditions that will exist in the earth after it is made new. There the little children will grow up into the full stature of manhood and womanhood. (Mal. 4:2.) The life that they shall live after the 1,000 years have ended will be only a continuation of that which they have lived since they were raised from the dead and taken to the New Jerusalem at the Second Advent of Christ. The Holy City, when later planted on the earth made new, will continue to be the home of the saved just as it was during the millennium. Thus we understand Isaiah 11:6-8 to describe the future life of the redeemed as it will begin in heaven and continue on the new earth.

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NEWS

From Current Journals

¶ According to the *New York Times* there are at least 150,000 pupils in 25,000 Protestant parochial schools in the United States. Leading the list are the Lutherans, with 1,400 schools and 11,000 pupils. Next in size are Seventh-day Adventists, with 30,993 pupils in 942 schools.

¶ Pennsylvania's Superior Court has upheld a Lancaster County court decision that Amish children must attend school until they are 16 years of age.

¶ At least one complete book of the Bible now exists in 1,034 of the world's languages and dialects, so reports Miss Margaret Hills, librarian of the American Bible Society.

¶ As far as is known, Mr. Alexander Scourby is the only man who has ever read the whole Bible aloud for recording purposes. The task required 84 hours and has made available recordings of the entire Bible in the King James Version on 169 double-faced Talking Book records for the blind.

¶ The rate of increase in American church membership since 1926 has been more than 20 per cent greater than the population growth, so a survey made by the National Council of Churches reveals.

¶ A copy of the Gutenberg Bible, lost since 1824, has been found in England, and is now being exhibited in New York City by Charles Scribner's Sons. It is named the Shuckburgh Bible, after Sir George Shuckburgh, who owned it in the early part of the nineteenth century, and it is valued in excess of \$150,000.

¶ The Mormon Church has a new leader. Ex-schoolteacher David O. McKay was elected to the Council of Twelve Apostles of the Church of Jesus Christ of Latter-Day Saints in 1918. A few weeks ago he became the ninth president of the Mormon Church, succeeding George Albert Smith, who died on his 81st birthday on April 4. Elder McKay is 77 years old.

¶ The Mormon Church has also turned to television in its fight against tobacco. Taking a tip from the tobacco companies—leading users of television time—the church has completed a series of 16 mm. movie shorts designed for motion-picture theaters and television. The theme "Can You Take the Chance?" slants the pictures to Mormon youth of high school age.

¶ *Zions Herald* reports that 2,000 South Korean soldiers have joined the Presbyterian and other Protestant churches in Korea since the beginning of this year. Many of the converts are wounded soldiers who were given instruction in the Christian faith while receiving hospital treatment.

¶ According to Religious News Service, up to the end of April, four United States Army chaplains have been killed in the Korean fighting—one Methodist, two Catholics, and a Nazarene. Chaplains

of all faiths on active duty in the armed forces of the United States on April 1 numbered 2,695, according to the Department of Defense. About 500 more are needed to bring the chaplains' corps up to minimum standards set by the three branches of the military service. All the services are seeking clergymen between the ages of 24 and 31.

¶ In Newark, New Jersey, Dr. Benjamin W. Gilbert, pastor of the First Methodist Church, according to *Pathfinder Magazine*, reports an upturn in attendance since he had this sign erected in front of his church: "THIS IS A CH...CH. WHAT IS MISSING?" Of course the answer is, "U R."

¶ Dr. Basil Mathews, widely known author and churchman, recently died at the age of 71.

¶ The German Evangelical Tent Mission, which was banned by the Nazi regime, will resume its activities this summer. According to present plans the intention is to tour the Soviet zone of Germany as well as West German centers.

¶ Dr. Hyman Appelmann, of Kansas City, Missouri, with Jack Rollings, of Detroit, Michigan, singer, opened a series of revival campaigns in the British Isles with a rally in London on March 21. The evangelistic team has also been in Scotland for meetings. Crowds of over 3,500 have been attending.

¶ According to *The Christian Century*, Roman Catholics have surveyed counties in the United States in which none of their priests are at work. The number is 900, out of a total of 3,071. Most of these are in the South. The survey revealed that in about 5,000 towns and villages there is no evidence of Catholicism.

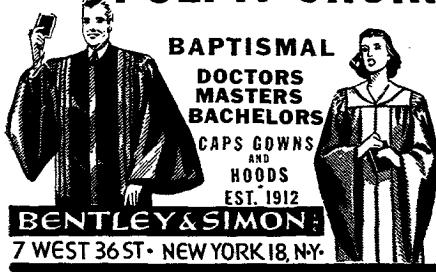
¶ *The Christian Advocate* reports that Free Methodism outranks Seventh-day Adventism in the United States and Canada in per capita giving, with the Free Methodists giving \$169 and the Adventists \$137.

¶ The Miami, Florida, Baptist Civic Righteousness Committee has launched a campaign which has resulted in scores of grocery stores' remaining closed on Sunday, thus complying with State and city laws, according to *The Watchman-Examiner*. Two of the largest stores remained open, and their owners were arrested and warrants were sworn out by a representative of the committee. The issue is one of law enforcement. "The framers of the law, years ago, never intended that the city of Miami should have a licentious and commercialized Sunday."

¶ Five Irish nuns of the Poor Clare Order, in Galway City, Ireland, have left recently for Australia to found the first enclosed convent of the Roman Catholic sisterhood in Sydney.

¶ Bishop W. Y. Chen, head of the West China Area of the Methodist Church and general secretary of the National Christian Council of China, was arrested by the Communists and imprisoned in

GOWNS PULPIT-CHOIR



Shanghai the latter part of March, according to a recent Religious News Service report.

¶ A 30-man delegation from the Canadian Catholic Federation of Labor recently presented a demand to the Canadian Government to appoint an envoy to the Vatican, "so that Canada can obtain the information she needs when she needs it."

¶ In Danville, Indiana, choir boys from a Methodist church led by an Episcopalian choirmaster, recently chanted a mass in Gregorian plain song at a Roman Catholic church in that city. This took place with the consent of the Methodists after their minister had previously permitted the choir boys to sing at

a wedding in the Mary Queen of Peace Catholic church. Father McLoughlin, the priest, said that few Catholics were trained to sing the difficult Gregorian plain song and that he had not heard a rendition of the chant since he was a student at St. Meinrad Monastery.

¶ In Altadena, California, a sanctuary lamp that once hung in an Orthodox church somewhere in Russia will illuminate a small portion of St. Mark's Episcopal Church. A member of the congregation presented the lamp to the church with the hope that it would remind worshipers of the ray of Christian light that may still gleam in Russia today. Edward E. Hailwood, rector of the church, dedicated and first turned on the symbolical light on May 1, the same day that Communist Russia celebrated its revolution.

¶ From Edmond, Oklahoma, comes the report that a wigwam-shaped house of worship has recently been completed by members of the Hopewell Baptist Church eight miles west of the town.

¶ Armin C. Oldsen, professor of religion at Valparaiso University (Indiana), has been chosen to succeed the late Walter A. Maier as the permanent speaker on the well-known international Lutheran Hour radio program.

¶ The Rural Church Department of Drew Seminary has conducted a survey which reveals that America today has a large number of congregations without pastors. One denomination reported 21 per cent of its pulpits vacant, and two others each reported a thousand churches without pastors.

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¶ On Monday, April 23, the State of New Hampshire observed its annual Fast Day, the last State to continue this custom, which had its beginning in colonial days. Proclaiming the celebration, Governor Sherman Adams asked that the day be marked "in the traditional fashion of self-denial, humility and faith in Almighty God, in whose hands our ultimate destiny must inevitably lie."

¶ In London, England, the British Council of Churches has approved a statement cautioning ministers that sermons on strikes are "almost always unwise." The statement deals with the ethics of discussing strikes and lockouts, declaring that critical sermons would "merely alienate without convincing," while uncritical approval of strikers was "of little value."

¶ In Springfield, Ohio, St. Mary's church finally complied with a police order that all bingo games in the city cease operating. The priest in charge of the church at first declared he would "go to jail before I close down my bingo game."

¶ The quaint little Greenwich Light Baptist Church in Philadelphia, Pennsylvania, with Miss Flora M. Clymer, a white-haired 78-year-old woman as its first and only pastor, recently celebrated its 50th anniversary. There are 115 members in the congregation. During her half century of service the pastor has missed only five Sundays in the pulpit.

¶ In New Haven, Connecticut, a new \$3,000,000 national headquarters building will be erected by the Knights of Columbus, a Roman Catholic lay organization which now claims some 800,000 members in 3,000 Knights of Columbus councils throughout the country.

THE briefer news items this month represent an attempt to give you the same amount of news in a condensed form that will take less time to read and at the same time save valuable space in our journal. In recent issues some three and one-half pages have been devoted to from 25 to 31 news items each month. The condensed résumé this month again brings you 30 news items which, however, occupy little more than one and one-half pages, thus making room for other material. Please tell us how you like this idea.

B. G.

"The Case of Tommy Tucker"

To help promote highway safety in this country, the Chrysler Corporation has just made available for free group showings a 22-minute sound motion picture titled "The Case of Tommy Tucker." Produced by Wilding Picture Productions, this picture has been designed to help in the safety education programs of schools and colleges, youth organizations, civic groups, churches, social and service groups, industrial organizations, and other interested groups. To arrange a free showing of this picture, contact your local Plymouth dealer or the nearest representative of Modern Talking Picture Service, Inc.—*Watchman-Examiner*, March 29.

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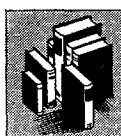
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B BOOKS ...

For Your Library

Building Up Your Congregation, Willard A. Pleuthner, Wilcox & Follett Co., Chicago, 1950, 135 pages, \$2.50.

Building Up Your Congregation is a handbook of specific and detailed plans that will help ministers to do exactly what the title says.

The important thing about the book is that it is not a revealing of timeworn and threadbare church promotion schemes but a presentation of successful business methods refreshingly adapted for the building up of the church.

The chapter that will raise most eyebrows and perhaps do the most good is chapter two: "Dangerous Dignity of Church Boards." Here is an excerpt: "Plans for aggressive action or progressive steps are often turned down by a church's board as being 'undignified.' The board members seem to forget that, according to the New Testament, thousands of followers were attracted to Christ by what would today be considered undignified miracles—undignified acts of healing. Can you imagine the average church board being asked to approve such miracles as the turning of water into wine, or feeding the multitude on two fishes and five loaves of bread?"

"Deacons, elders, trustees, or wardens forget that the most dignified thing in the world is a corpse. One of the most undignified is a growing baby.

Too many churches are like the former and too few like the latter."

The author, a professional advertising man, underscores a deficiency and points to an opportunity by saying: "Today our churches need aggressive selling leadership more than any organization in the world. . . . They are being by-passed by competing activities which grow bigger and bigger through successful methods of selling. . . . The Church has more happiness, more peace and contentment, more true joy and satisfaction to offer than any merchandise or service advertised in full-color pages in national magazines. Yet the average church shuns most of these successful forms of planning, selling, and advertising which have made business bigger year by year. They are classed as 'undignified' by conservative members of the church's board. Well, let's turn our backs on this dangerous dignity and take a look at some of these proven ways to grow, to attract and influence more people."

What follows does a convincing job of demonstrating that the author knows whereof he speaks and that most churches—including our own—are crawling when they could be running, if they would develop but a little of the imagination and vigor that a businessman *must* have to survive in a competitive world.

Some readers may criticize the author for placing too much reliance on method above spiritual power. He has voided this criticism, however, at the very beginning of his book by making it clear that "churches should be interested *first* in the quality of their members' lives and only second in the quantity of their members. . . . Churches should not cater to the so-called 'popular appeal' at the expense of deep spiritual growth." This does not diminish the importance the author places upon aggressive and imaginative method, however.

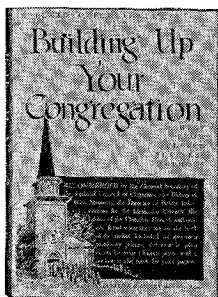
The three main sections of the book are "Increasing Attendance at Services," "Increasing Financial Support," and "Publicizing Your Church." Each chapter of these sections presents a practical and workable idea, which, generally, could well be adapted to our own church program. Many chapters are followed by "plan sheets" to aid the minister in implementing the ideas in his own church.

With its insight into the methods of the business world—"market" analysis, internal promotion, and scores of others—and its devotion to the cause of the church, *Building Up Your Congregation* promises to be not a shelf book but a desk book for many workers who have an extended vision of possibilities in church promotion.

HOWARD B. WEEKS,

Assistant Secretary, Bureau of Press Relations.

Building Up Your Congregation



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The Person and Work of Christ, by Benjamin B. Warfield, The Presbyterian and Reformed Publishing Co., Philadelphia, 1950, 575 pages, \$4.50.

Nearly a quarter of a century ago the Oxford University Press gathered together the voluminous writings of one of the church's greatest theologians, Benjamin Breckinridge Warfield, and brought them out in ten large volumes. This reviewer purchased them at the beginning, and counts them among his choicest treasures, consults them frequently, never without profit, and considers them beyond value.

Like other books, they have passed out of print and are obtainable (and that only rarely) in old bookstores.

Now the Presbyterian and Reformed Publishing Co. has taken the Christological studies from these former volumes and gathered them in a volume by themselves. It is a deep and satisfying joy to read them, and I recommend this volume to my colleagues in field, college, and seminary. Here is rare exegetical skill, sound scholarship, loyalty to the Inspired Word, unusual command of the relevant critical literature, and wholly trustworthy conservative theology—all brought to bear on what the Bible teaches concerning the person of Christ and His work as Redeemer. **CARLYLE B. HAYNES.**

Church Ushering, Paul H. D. Lang, Active Church Publicity, P.O. Box 829, Hammond, Indiana, 64 pages (see classified ads on page 50).

The author emphasizes church ushering as an important part of the Lord's business. We like his approach by which he quickly introduces the reader to the definitely spiritual phases of his ushering work. The little handbook is attractively written with an interest to meet every type of ushering need as well as its various emergencies. True, the little work was not written for ushers functioning in a Seventh-day Adventist church or in its evangelistic meetings, but its principles, nevertheless, are so well stated, and set forth with such wholesome Christian authority, that ushers will be generally helped by a study of this practical handbook. Until our denomination is ready to write such a work in its own setting, this concise and inexpensive little book will serve as a spiritual and practical guide. The reader will have to make a few allowances for customs and practices not recognized in our midst, but this would not make us depreciate the excellent advice set forth in *Church Ushering*. On the whole this handbook has distinctive value. **L. C. K.**

Better Not! by W. H. Baylor.

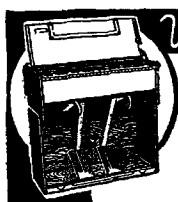
Our teachers of Bible and evangelism will be pleased to know about this excellent brochure of 24 pages entitled *Better Not! Some Don'ts for Young Preachers*. The author, W. H. Baylor, is pastor emeritus of the Park View Baptist church, Ports-

mouth, Virginia. He provides some very practical instruction, which is most aptly stated and fits in well with our thinking. We are informed that during the last two years colleges and seminaries of six denominations in 44 States have called for 12,000 copies of this brochure. When ordered in lots of 50 or more the cost is eight cents each, otherwise ten cents. Order from W. H. Baylor, The Homewood Apartments, Baltimore 8, Maryland.

L. C. K.

Five Hundred Sketches and Skeletons of Sermons, by Jabez Burns, Zondervan Publishing House, Grand Rapids, Mich., 1950, 638 pages, \$4.50.

Here are five volumes compressed into one. It is the reissuance of a great Christian classic, widely used a century ago, but out of print for many decades. It is an exact reproduction of the original publication, the plates having been purchased from the original publishers. There is an enormous amount of usable, helpful, and very sound material in it on an almost endless variety of subjects. Its great plainness of speech is refreshing. Its faithfulness to the Word of God is impressive. Its purpose is not to make personal study unnecessary but to "prime the pump." The author says that these outlines "are not designed to render ministerial study and preparation for the pulpit unnecessary, but to suggest a variety of topics to the preacher, and aid him more efficiently in making arrangements for his work." The outlines serve as signposts, pointing the way to new fields of study and opening new vistas of thought. **CARLYLE B. HAYNES.**



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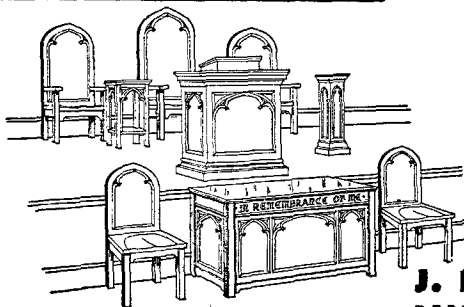
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New Editor of *Converted Catholic*

READERS of THE MINISTRY will be pleased to learn that the successor to Dr. Lehmann, late editor of *The Converted Catholic*, is Dr. Walter Manuel Montano. In accepting the invitation of the Board of Directors of Christ's Mission, Inc., of New York, to become its executive director and editor of its publication, Dr. Montano comes to his new responsibilities with a broad background as an author, traveler, statesman, and Christian missionary. Consequently he is well qualified to follow in the steps of the distinguished former priests, Father O'Connor, founder of Christ's Mission, and Dr. Leo H. Lehmann, the late executive director and editor. For more than seventy years Christ's Mission has been rendering effective service both to Roman Catholics and to Protestants.

Dr. Montano, a native of Bolivia, and described by a recent secretary of state of that country as "one of Bolivia's most honored and valuable servants," has had a colorful career. His biography, entitled *The Monk Who Lived Again*, by B. H. Pearson, is in its tenth edition. Born in Cochabamba, picturesque city in the Bolivian Andes, he is a grandnephew of Elidoro Villazon Montano, president of Bolivia in 1910.

In 1927, soon after Dr. Montano was converted to the evangelical faith, the government of Bolivia invited him to be undersecretary of state. He declined the offer for what he believes "the greatest cause of his life, presenting Christ as the only answer to the spiritual needs of the Latin American people." Hernando Siles, recognized as one of the greatest presidents of Bolivia in late years, asked Dr. Montano to be his secretary of state, but again he declined.

To his responsibilities as editor of *The Converted Catholic Magazine* Dr. Montano brings a journalistic ability which was recognized by the American and British embassies during the last war, when he covered the Latin American newspapers with his articles and editorials in defense of democracy. His book *Behind the Purple Curtain* is regarded as a classic exposition of the teachings and methods of Rome, and has been voted by many major religious and denominational organizations as the most outstanding book of its class in 1950.

Dr. Montano's contributions to the struggle for reformation within the Roman Catholic Church in Latin America, and more lately for the enlightenment of the lay masses in the simple truths of the gospel, prompted Gene Sherman, recently special Holy Year correspondent of the *Los Angeles Times*, to give him the title "the Martin Luther of Latin America."

Dr. Montano assumed his duties with Christ's Mission on February 16. He plans to reserve part of his time to fill speaking engagements. Inquiries regarding open dates should be addressed to Christ's Mission, Inc., 160 Fifth Avenue, New York 10, N.Y.

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A Local Elder's Plight

[EDITORIAL NOTE.—THE MINISTRY through the years has always followed a policy of conservatism in publishing poetry or prose, and we know this has been appreciated by our readers. However, these somewhat challenging lines came to our hands recently and it was felt that our readers might appreciate their simple inference. The author makes no literary pretensions, but what he has said is cause for sober reflection. Are we as leaders sidestepping our local elders when they should be recognized and appreciated?—R. A. A.]

*Instruction given in this space,**

We all do value much:

A local elder is an elder

But must not be called such!

But note the man in every church

Who leads in everything:

Starts the fire, unlocks the church,

And leads out when they sing;

Calls on the sick, prays with the grieved,

And smiles through all his pain;

Pastors the flock when others fail,

Ingathers with might and main,

Plans the meetings, preaches, prays,

When "conference" can't afford

To send a preacher down that way,

To pay his room and board.

He gladly gives his time and means

To serve well night or day,

But don't you call him "Elder"

Unless he's drawing pay.

Though he's taken years of training,

Laboring like a saint,

Unless he's on that pay roll

An "Elder" he just "ain't"!

Who promotes the many campaigns?

Must be the local . . . what?

Ordained a local "Elder,"

But now it seems he's not.

Suggest a better title—

Hewer, hauler, Nethinim, slave,

But don't ordain him "Elder"

And then his title waive!

GLENN S. BUGBEE.

Ithaca, Michigan.

* The Church Manual.

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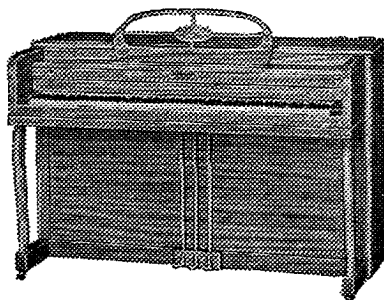
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Church Manual Revised

(Continued from page 13)

The *Church Manual* is not the only book of its kind among us. We have also the *Manual for Ministers*. This, too, is being studied with a view to possible revision. It may be that our workers throughout the world field will have suggestions for the *Manual for Ministers*. If any of you would care to send in your suggestions, the Ministerial Association will be happy to pass them on to the committee. We know that the brethren studying this manual will be glad to have your counsel.

R. A. A.

The Pastor as Leader of Worship

(Continued from page 18)

tion to realize that they are now leaving the house of the Eternal One and, having communed with Him, they are now to go out to live and witness for Him.

Be friendly and courteous to all as they leave. Shake their hands; tell them how glad you are to see them. Let them feel that you love them and that you are happy to be their pastor. And don't forget the little ones.

Blessed is the pastor to whom a brother or sister says as he leaves the sanctuary, "Elder, you were talking to me this morning"; and the little child says, "I liked your sermon. It was good." Such words are an evidence that the

message went home to old and young. It is better still if they quietly grip the preacher's hand with thoughts too deep for words. When men have really worshiped God, their words will be few as they leave His sanctuary.

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POINTERS TO PROGRESS

"More Pastorizing"

THIS expression was coined at the close of one of our recent union ministerial institutes. After one of our leaders had spoken feelingly of the need of a more personal pastoral ministry, of the yearning of many an Adventist believer for a personal visit from his pastor, and of the devastating losses we suffer because of the lack of more earnest pastoral care, a worker arose, saying it was his deep conviction that we needed much more "pastorizing." His coined word had real point.

The benefits of a faithful pastoral ministry cannot be measured by reports or other technical evaluations. Who can report or measure the comfort bestowed or the grief assuaged by a truly pastoral call, which should always include prayer for the ones visited?

"This part of the pastoral work is not to be neglected or shifted upon your wives or some other person. You must educate and train yourselves to visit every family that you can possibly get access to. The results of this work will testify that it is the most profitable work a gospel minister can do. If he neglects this work, the visiting of the people in their homes, he is an unfaithful shepherd, and the rebuke of God is upon him. His work is not half done."—*Evangelism*, p. 440.

Is this inspired counsel too strong? Rather, the years have testified to its truthfulness! It stresses the importance of the individual soul. The ministry can never escape the call of the one-man audience. The true minister does not want to escape it; it is his life to "minister, and not to be ministered unto"—to visit the people and pray with them in their homes.

What invaluable opportunities are lost—perhaps forever—by our failure to seize upon the heart-warming privilege of pastoral ministry! What barrenness of sermonic content, what anemic, lifeless discourses result from a failure to come to grips with actual life situations! Many of these may still need to be faced at the judgment bar of God.

Yes, fellow pastor, we do need "more pastorizing." Let us enter every home, winning hearts to Christ, and then holding them for Him. The reproach of a half-accomplished ministry must not be turned on us. Understanding the urgency of our task, let us bend every energy to minister faithfully to our members. The spirit that

caught fire at our union sessions will by God's grace actuate us to become true shepherds for Him.

M. K. ECKENROTH,

Instructor in Evangelism, S.D.A. Theological Seminary.

Preachers of the Life School

HENRY WARD BEECHER, acclaimed the greatest American preacher of his day, declared there were two main schools of preaching—the Ecclesiastical School and the Dogmatic School. The first recognized the church as something to be administered, and the preacher as a general to direct the flow into that divine institution. The second, or Dogmatic School, felt itself in possession of pre-existing truth—something that is handed down from generation to generation, and recognized its responsibility to set down such truth as a set of doctrines.

He discerned, however, the rapid rise of a third school, which he called "The Life School," where the study would be more in terms of human nature, and the emphasis on the relation of truth to the individual.

When that was stated in 1872 it certainly was a true forecast. Since that time the science has developed which we call psychology. It is not new, however, for Jesus Himself was really a great psychologist in the right sense of the word. He came, not in the terms of the Pharisees and teachers of His day—He held no degrees from any of the schools; but no one has superseded Him in relating truth to the individual.

One can teach truth as a system of theology, yet absolutely unrelated to life. It is not sufficient to inform men; we must transform them by renewing their minds, and that transforming power comes from a new revelation. When Paul gave the heart of the gospel it was "Christ in you, the hope of glory"; not Christ in a system, but "Christ in you"; not the story of a man but an indwelling Presence.

As those called to proclaim the third angel's message, we must be preachers of the Life School, rather than of the Dogmatic or the Ecclesiastical School. While the Spirit of prophecy does not designate these particular schools, yet in the writings of the messenger of God there is the clearest teaching concerning this clear-cut division.

R. A. A.