

# THE MINISTRY

FOR WORLD EVANGELISM

VOLUME XXV

SEPTEMBER, 1952

NUMBER 9



## Spiritual Giants

T. DEWITT TALMAGE

HOW often it is that men with physical strength do not serve Christ! They are like a ship full-manned and full-rigged, capable of vast tonnage, able to endure all stress of weather, yet swinging idly at the docks, when these men ought to be crossing and recrossing the great ocean of human suffering and sin with God's supplies of mercy. How often it is that physical strength is used in doing positive damage, or in luxurious ease, when, with sleeves rolled up and bronzed bosom, fearless of the shafts of opposition, it ought to be laying hold with all its might, and tugging away to lift up this sunken wreck of a world!

It is a most shameful fact that much of the business of the Church and of the world must be done by those comparatively invalid. Richard Baxter, by reason of his diseases, all his days sitting in the door of the tomb, yet writing more than a hundred volumes, and sending out an influence for God that will endure as long as the *Saints' Everlasting Rest*. Edward Payson, never knowing a well day, yet how he preached, and how he wrote, helping thousands of dying souls like himself to swim in a sea of glory! And Robert McCheyne, a walking skeleton, yet you know

what he did in Dundee, and how he shook Scotland with zeal for God. Philip Doddridge, advised by his friends, because of his illness, not to enter the ministry, yet you know what he did for the "rise and progress of religion" in the Church and in the world.

Wilberforce told by his doctors that he could not live a fortnight, yet at that very time entering upon philanthropic enterprises that demanded the greatest endurance and persistence. Robert Hall, suffering excruciations, so that often in his pulpit while preaching he would stop and lie down on a sofa, then getting up again to preach about heaven until the glories of the celestial city dropped on the multitude, doing more work, perhaps, than almost any well man in his day.

Oh, how often it is that men with great physical endurance are not as great in moral and spiritual stature! While there are achievements for those who are bent all their days with sickness—achievements of patience, achievements of Christian endurance—I call upon men of health today, men of muscle, men of nerve, men of physical power, to devote themselves to the Lord. Giants in body, you ought to be giants in soul.

# THE MINISTRY

FOR WORLD EVANGELISM

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VOLUME XXV

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SEPTEMBER, 1952

## In This Issue

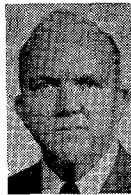
WE ARE happy to share with our readers the fine commencement address given members of the spring graduating class at the Theological Seminary by W. H. Beaven, of the University of Michigan. See page 4. Another special treat enjoyed by the Seminary students, and here brought to a wider audience, is the thoughtful study given by Catherine Marshall on problems facing all ministers and their wives. Part I begins on page 6.

A useful technique for making Sabbath schools truly evangelistic is the subject of Carl C. Weis' article on page 18. On page 20 Robert M. Whitsett brings us some timely cautions on Halloween, together with some suggestions for turning the energies of our children and youth into profitable channels on this holiday.

The center spread features the plan of sponsoring a special *Messiah* broadcast over your local radio station—another way to win people's good will and intercede and help them spiritually at an opportune time.

B. G.

### Chula Vista, California, Church



SERVING the south bay area of San Diego, with a population in excess of sixty-five thousand, the Chula Vista-National City church is beautifully situated on one of the main approaches to the heart of the city of Chula Vista. With the baptism of twelve new believers in June, this church has doubled its membership in the two years since the last General Conference session in June, 1950. In December, 1924, the National City church was organized by W. Bradley, with thirty-four charter members. Through the years the pastors have included W. H. Cottrell, A. O. Sage, D. E. Dirksen, L. R. Anderson, L. F. Passebois, J. L. Thompson, and E. Irvin Lehman. The present structure was erected under the leadership of Elder Lehman in 1949.

The dedication services were held on Sabbath, January 20, 1951. H. H. Hicks, president of the Southeastern California Conference, delivered the sermon; and C. L. Bauer, president of the Pacific Union Conference, offered the dedicatory prayer. The church was built at a total cost of sixty thousand dollars by S. H. Farrar and J. V. Hirst, Adventist contractors.

The loyal members have dedicated themselves to the task of working with the Lord to redouble the present membership of 205 by the time of the next General Conference session. We have the faith to believe that under the leadership of the Holy Spirit this can be accomplished.

ARLYN D. STEWART, Pastor.

[Please turn to page 19 and read "A Church by the Side of the Road"—a report of the unique public relations being maintained by Elder Stewart and his congregation in their community.—B.G.]

# "Whither Bound?"

W. H. BEAVEN

Associate Professor of Speech, University of Michigan

## PART I



**I**N WORLD WAR I there was a popular song, sung by American doughboys, which had in it these words: "Where do we go from here?" And back came the answer: "Anywhere from Pike's Peak to Jersey City's pier." This was the sardonic expression of the soldier to indicate that his destination was wholly out of his hands. Some of you graduates also are leaving now, and your destination has not been completely in your hands. It seems appropriate, then, to ask you, "Where do you go from here?" and to pose the question not to you alone but to all of us who know and love and strive to spread this gospel of the soon-coming kingdom. Nor would I confine this question to the literal application alone, but to a far broader context that embraces all our relationships and activities within the program of the church of God.

### *Religious Revival Today*

The world in which we live tonight no more resembles that of a decade ago than it does that of thirty or forty years ago. To put it literally and tritely, things have changed, and conditions in America present a strange paradox. Let's take a quick look.

The religious revival that began in World War II is still booming; churches are growing at a rate double that of our population increase. Billy Graham has preached to two million people within a year. Not since the days of Sankey and Moody has anything to compare with Graham been seen in the nation. Religion is front-page news in Houston, Detroit, or anywhere. In Stillwater, Oklahoma, a debate between a Protestant and a Catholic clergyman drew four thousand people to hear arguments concerning the supreme authority in the Christian religion, and Stillwater is a small city, a college town. Mil-

lions hear a vast assortment of religious radio programs. One prominent Protestant clergyman was startled to learn that a survey showed one and one-half million sets tuned in to his program. Bishop Fulton J. Sheen gets forty-five hundred fan letters a week from his television programs, and even has drawn viewers away from Milton Berle. Bible sales have been going up in almost a vertical line since 1947. Although all types of books other than religious ones face decreasing sales, the Bible may sell twelve million copies this year. Americans are giving more to church and charity, paying more attention to preachers, leaning more on the Scriptures and religious themes than ever before. We must face it—"That old-time religion is back," perhaps not just as it was, but relatively unchanged.

Gustave Le Bon, famed French psychologist and social historian, wrote a book some sixty years ago called *The Crowd: A Study of the Mind*. In it he said:

"Sudden political revolutions which strike the historian most forcibly are often the least important. The great revolutions are those of manners and thoughts. The true revolutions which transform the destinies of a people are accomplished so slowly that the historians can hardly point to their beginnings."

I submit tonight that we are in the midst of such a revolution.

### *Nobody Laughed*

Millions of Americans saw Senator Charles Tobey, at the Kefauver Crime Committee hearings in New York, cry out across the continent for a return to religion, a rebirth of a spiritual concept of our responsibilities. The big and significant thing is that when the elderly Tobey cried forth his jeremiad with tears coursing down his withered cheeks, *nobody laughed*. A few brief years ago it would have been worth a big laugh. H. Stuart Hughes, teacher of history at Harvard, reviewing a monumental book, *Main Currents in Modern Political Thought*, by John H. Hollowell, notes in the *Saturday Review of Literature* that the central thesis of the volume is: "Our only political and social solution lies in a return to Christianity."

Commencement address given May 27, 1952, at the S.D.A. Theological Seminary.

And then he adds:

"To one educated in the thirties such a conclusion comes as a shock. Ten or fifteen years ago no self-respecting enlightened individual would have been caught dead with a religious interpretation of anything."

He concludes, "Religion is now the thing."

Nor is this revolution confined in any one spot or among any particular group. There is a rebirth of religious interest in the places where atheism once flourished—on our college and university campuses. This semester alone in my speech classes I have had nine speeches voluntarily given by students, the central theme of which was their own deep and heartfelt religious conviction, and no one laughed. In fact, at the conclusion of the recitation hour each one of those students became the center of a group of interested classmates. Before administrative bodies of our State university today is a petition, backed by the chief student organizations on the campus, requesting that a department of religion be set up as part of the regular curriculum. If the statement Goethe once made is true, that "the future of any nation, at any given moment, lies in the opinion of its youth under twenty-five years of age," it would appear that American youth are moving in the right direction. Atheism is not at the present time a popular doctrine.

#### *A Peculiar Paradox*

There is a peculiar paradox in all this, however. The religious revival does not seem to affect conduct seriously. Americans gamble, drink, carouse, kill each other, rob, assault, lie, embezzle, and commit every other form of crime at an undiminished rate. Much of America's entertainment is lewd and lascivious, books positively filthy, recreation debasing and debilitating. The race tracks break new records, the divorce rate is appalling, and corruption in government is a popular phrase. We do not seem to have adjusted our living to the standards of that old-time religion which seems now to be so flourishing. And we still live in a mortal fear of the atomic bomb.

At the risk of oversimplification, let me state that this is a picture of our America today. People are tremendously and vitally interested in religion, are searching for solutions, while at the same time huge numbers of our citizenry are engaged in open debauchery. In many cases the same

people are doing both. The question arises, What shall we do about this unparalleled—at least in modern times—opportunity?

#### *Pioneers of Progress in Our Ranks*

I believe I should first pay tribute to some of the pioneers of progress in our ranks, men who at some personal and denominational risk have inaugurated programs for the spreading of the gospel, programs that have met and are meeting some of the needs of a new world. I refer to men like H. M. S. Richards, who began the radio ministry in spite of opposition, W. A. Fagal and his successful television program, J. R. Ferren and his public relations work, and the founders and teachers of this Seminary, who have sacrificed and labored for a sounder and better-trained ministry. There are many others too numerous to single out, men and women whose contributions have been incalculable. We are all in their debt, and I believe, members of the graduating class, that you will join with me in acknowledging that debt and expressing our heartfelt appreciation for their contributions.

But there is much more that remains to be done on the part of the ministry to adjust itself to the needs of the hour. To some specific suggestions, therefore, I now address myself, noting as I do this that we must recognize that by emphasizing these points we are in no way belittling much in the work of the ministry that has always been important and must continue to be so.

First of all, the primary question in the minds of most people today with whom I come in contact is, "Why am I here?" and second, "What does it all mean?" We have always had a very good answer to the second question, and our evangelistic meetings have frequently begun with attempts to answer that question. I believe we have been relatively successful. To the first question, "Why am I here?" we have not paid so much attention. It is my observation that man is now deeply interested in his own personal salvation, to use the term loosely. The atomic bomb and modern industry have led him to be skeptical of mass solutions. He knows, or feels he knows, that within the framework of modern society collectivism is a necessity, but this very realization makes him rebel and seek personal solutions to his nearest and dearest problem. He wants security, personal security, in every relationship of life, and he is vitally interested in it on the spiritual level as well.

We have not met this need as well as we might. If the essence of the gospel is to bring the good news of salvation to man, wherever he is—and I think you will all agree to that observation—then perhaps we need to readjust our emphases to reach and help modern man where he is. Mankind is not at the moment interested in proving the existence of God. Most men believe there is a God, although they do not know who or what He is. They are not fundamentally interested in the question (important as it is) of Christianity versus evolution. They are interested in the answers to their own personal problems, and only when those problems are recognized and met are they willing to go on to what we

like to call the finer theological questions. We Adventists are not the only church with a well-rounded theology. There are others, but the dissatisfied and unhappy people in those churches who seek further light are not particularly unhappy with the theology—they are unhappy because their needs and desires are not being met within the framework of the communion to which they belong. Let it be a lesson to us. People are interested in what Christianity can do for them. Let us first tell them and show them, and then establish the rational foundation on which it is based. We need to expound the fifth and sixth chapters of the Gospel of Matthew as never before, and live them.

(To be continued)

## A Partnership of Power

CATHERINE MARSHALL

### PART I



I WOULD be a poor one indeed to try to give any advice to a group of budding theologues, and so I am not going to try that. This will be an extremely informal talk, in which I shall try to give you a few thoughts I

have about ministers and their wives and their work. It may be that I can give you something of a new perspective on the ministry, or perhaps plant some seed thought that God will be able to use for His glory as you approach your ministry for Christ.

A few weeks ago I was talking with a Methodist minister here in the city of Washington. Having some acquaintance with him and his wife, I sensed the fact that the two of them are particularly close. At the heart of this minister's work is real power. You know, and I know, that spiritual power is something one senses acutely

when with certain individuals. So I asked this man the point-blank question: "What is the story behind the extraordinary vitality that I feel in your church and in you?"

"Well," he said, "several years ago my wife had a severe nervous breakdown. Somehow I had the sense to go through that experience with her fully and deeply—not just as a bystander who sympathized and let it go at that. As a result of that experience when my wife and I shared our sorrows and learned from God together, my ministry has been completely changed."

### *Spiritual Partnership*

Now, if you have ever tried to go through any difficulty with someone else—to, as the apostle Paul put it, "bear one another's burdens"—you have discovered that there is a great deal of difference between just offering sympathy from the side lines and really getting underneath the burden to seek God's way out of the difficulty. That is just as true of a husband and wife as it is of anyone else.

We might ask ourselves, "Why?" Why did the process of going through the experience of a nervous breakdown in his wife's life change this man's ministry?

First of all, we see in our experience that spiritual life and spiritual power *do* bloom in the ashes of difficulties, defeat, pain, and

Chapel talk given May 5, 1952, at the S.D.A. Theological Seminary, Washington, D.C., by Catherine Marshall, wife of Dr. Peter Marshall, who until his death was pastor of the New York Avenue Presbyterian church in Washington, D.C., and chaplain of the United States Senate. Mrs. Marshall is the author of the inspiring best seller that tells the story of Dr. Marshall's life and of their life together—*A Man Called Peter*.—EDITORS.

heartbreak. Do not our prayers immediately take on new vitality, new depth, when we are in trouble? Mine do. It is a sad fact that we do not often maintain the spiritual discipline that would bring us close to God when our lives are all sunshine.

But back to my story—not only did the wife recover from her nervous breakdown, but out of this came an entirely new concept of the wonderful will of God, the love of God, and the power He still has for us in this twentieth century.

This particular minister and his wife have since then continued to seek, have developed and used, this new oneness between them for the kingdom of God.

When Jesus sent out the seventy He sent them out two by two. God wants every Christian marriage to be the most powerful twosome that there can possibly be in this life. That unity has to be not just physical or even intellectual but a genuine spiritual partnership. True Christian marriage is really a threesome, because Christ is always included.

I know ministers and their wives pretty well. I've met hundreds through the years, and it is the exception rather than the rule to find between a minister and his wife the sort of spiritual partnership I've been talking about.

Why should that be true? We cannot be hypocrites. We cannot fool people. Even the young people in any church know perfectly well whether or not their minister and his wife are really happily married, whether or not there is a bond between them that nothing in heaven or in earth can ever shake.

In order to achieve that, such a minister and his wife must share everything in the fullest sense of the word. They must take time each day to pray together about themselves and the specific needs of their congregation. They must take the time to think together about problems in their own lives and in the lives of individuals in their flock. Such time spent together each day becomes the power center at the very heart of any ministry—the power center from which everything else flows.

For the most part, ministers are idealists, and they are dedicated men. What, then, prevents this kind of spiritual partnership?

The main difficulty, I think, is the pressure that we are encountering in our lives today. Each of you will have to face this

pressure as you go into your churches. How are you going to find the time to do all the things that your church people, those in your community, and your family want you to do, and still find time for the kind of leisurely prayer and searching I'm talking about?

You know the words of the hymn "Take Time to Be Holy." There is far more to it than meets the eye. It *does* take time to be holy; it *does* take time to find the will of God. Usually it can't be done in the fifteen minutes left just before you catch a train.

It *does* take time to think through our problems under Christ's tutelage. One of the attributes of God is that He seems so leisurely. Have you noticed that? He seems to have the viewpoint of all eternity. Somehow we still haven't succeeded in persuading Him to accept the speeded-up tempo of our lives. Often He seems to us to take so long—so terribly, maddeningly long—to answer our prayers. Sharp conflict results.

### *Finding Time*

I've been interested in questioning several ministers recently about how they managed to find the time needed for prayer, study, and meditation in their busy lives.

One Washington minister decided to live out of the city, all the way out in Mount Vernon. He built a little house there. Now in the woods behind the house he is building a study in which there will be no telephone.

Another minister in Washington follows this rule: When he and his wife want to have prayer together, or he wants to read or study, they just put the telephone—which has a long wire—into the closet, shut the door on it, and do not answer it when it rings.

"If the call is really important," they explained to me, "the party will always get in touch with us eventually. We have learned to be philosophical about the telephone."

Some bright person has said that the three tyrants of modern life are the calendar, the clock, and the telephone. I have surely found that to be true.

I have a friend who writes, who simply does not answer her telephone in the mornings. She tells all her friends that if they want to get in touch with her, they should call her in the afternoon.

I myself could never have written *A Man Called Peter* if I had not stumbled onto

that procedure. I found during the very first few weeks of writing that the telephone was a tyrant, and that if I always answered it when it rang, the book would never be written. So I too asked my friends not to call me during the morning hours.

Dr. Harry Emerson Fosdick is said to have solved the problem of the pressure of life in New York City by renting a room downtown. Nobody but his wife and his secretary knew where that room was. There was no telephone, and there he went to do his studying and his writing. The result of such discipline was a fruitful ministry indeed.

The simple, practical point I am trying to make is this: If we are to accomplish the job to which God has called us, then we can't drift through life. We can't let ourselves be pushed around by the pressure of modern life, not even by the demands of well-meaning or even loving friends.

There is, for example, the problem of invitations to speak. Obviously, we cannot do everything that we are asked to do. No human being could. How, then, are we to choose? On what basis?

Well, of course, we have to ask for the guidance of the Holy Spirit. Yet even that takes time, doesn't it?

#### *"Spectator Christians"*

I believe that one of the real flaws—I long to use a stronger word—in our American society is the matter of overorganization everywhere and too many speakers and speeches. Every organization—from Sunday school classes to the Society for the Prevention of Cruelty to Animals—has to have a monthly meeting and an annual banquet. And every meeting and every annual banquet has to have a speaker. Never does the idea cross even the most enlightened mind that they might get more accomplished, and even, indeed, have more fun, *without a speaker!*

But in our churches there is something even more insidious about this tendency. The major part of the time that most church

members give to their church is dissipated in the details of organization, committee work, meetings, and listening to talks. Our church people are all too inclined to think that such activities *are* Christianity. This fact lulls us into thinking that when we have come to a church service, or listened to a good sermon, or even read a religious book, that is a substitute for *doing* something about Christianity ourselves. We in America have largely become spectator Christians—when actually there is no such thing. "Why do you call me: 'Lord! Lord!' and not do what I tell you?" Jesus asked. Luke 6:46, Goodspeed. It was one of the major emphases of His message. Over and over He asked the same question, in many different places and with many word variations, but always with the same poignant meaning.

God does have a specific plan for each of our lives. Even each minister of the gospel has a slightly different and unique sphere of influence which God has planned for him. If our particular task is not to go by default, we shall have to make a clear-cut decision about what shall have priority in our lives.

I believe that for the minister and his wife this decision has to be clear-cut indeed. Are they to be more concerned about pleasing the people around them as to how their time shall be spent than about pleasing their God? Will they allow their own congregations to scatter their energy, strength, and talents by bowing to pressurized living? How much time are they willing to spend each day together, on their knees, the minister and his wife, in order that there may be a power center at the heart of their joint ministry?

I do not pretend to you that the answer to these questions is easy. Jesus too had pressure in His life on earth; it was not easy for Him. But I am convinced that herein is one of the great secrets of a God-used, God-guided, and God-powered Christian ministry.

*(To be continued)*

## GOD'S POWER

❏ NOTHING can stand in His way. His power is absolute, and it is the pledge of the sure fulfilment of His promises to His people. He can remove all obstructions to the advancement of His work. He has means for the removal of every difficulty, that those who serve Him and respect the means He employs may be delivered. His goodness and love are infinite, and His covenant is unalterable.—*Testimonies*, vol. 8, p. 10.



## Men of the Word

**I**N AN organization such as ours a minister may be called to serve in many different branches of the work. Promotion, administration, public evangelism, youth guidance, finance, teaching, pastoral work—all these come within the scope of the ministry, but whatever our particular work, as individuals we must each be men of the Word.

Adventists early earned the reputation of being real students of the Scriptures. We came into being as a people out of a deep study of the Book. Not only the prophetic, but also the doctrinal and devotional, portions of the Word challenged our response.

In our earlier days everyone carried a Bible to church, and he turned to the Scriptures as the preacher unfolded his message. But today there is a trend in the opposite direction. In some places it seems that the great majority in church are there without their Bibles. And if one inquires the reason, this is something of the answer he will get: "Oh, well, it's only occasionally that we ever need our Bibles, and so we just don't bother to bring them." And the tragedy is that it is all too true.

We attended a Sabbath morning worship service in one of our largest churches not long ago and were not only disappointed but shocked when the preacher never so much as opened his Bible. He never even read a text, and except for a brief reference to an experience in the New Testament, the Word of God had absolutely no place whatever in that particular service. It was not the custom in that church to have a Scripture reading as part of the worship service, so for that day, at least, the people went away unfed. Many stories were told, all interesting, and some of them told with telling effect; but there was no sermon and no exposition of the Word.

Sometimes I have visited a church as a guest speaker, and some have actually said, "Don't give us a travelog; we get lots of those. Give us a real sermon. We want to hear a message from God." How tragic! Should there ever be a church service where the Word of God is not expounded?

### *Are We Content With Surface Truths?*

When Protestantism broke away from the established church of the Middle Ages, the Bible became the center of its thinking and the rallying point of its forces. For that reason the pulpit was placed in the center of the rostrum. Worship, which had been altar centered, suddenly became pulpit centered or Bible centered—a symbol of the change in emphasis. The great churches of the Reformation sprang into existence out of a study of the Word of God. We all lament the fact today that Protestantism is in too many instances just an "ism" without the real "protest." It must, of course, also be more than just a protest. But the only effective way that we can protest against the man of sin and the encroachments of worldliness is by the open Word.

How many times the messenger of the Lord has urged us to study that Word! Statements like these should startle us: "Let us give more time to the study of the Bible. We do not understand the Word as we should."—*Testimonies to Ministers*, p. 113. Again, "We do not go deep enough in our search for truth."—*Ibid.*, p. 119. And again, "We should fear to skim the surface of the word of God."—*Testimonies*, vol. 6, p. 407.

Even more challenging is this statement: "Nine tenths of our people, including many of our ministers and teachers, are content with surface truths."—*Review and Herald*, April 21, 1903. Notice it does not say "some" or "many," but *ninety per cent* "are content with surface truths."

But why should we be content to be mere surface skimmers? We are told that "the truth, as it is in Jesus, is capable of constant expansion, of new development. . . . It will constantly reveal deeper significance."—*Ibid.*, Oct. 21, 1890.

The urge all the time is for deeper study. Much of our preaching is topical. Yet perhaps the strongest method, that which builds up the flock in spiritual strength, is expository. This is more difficult, requiring much more study and research. But Adventist ministers should excel in this, for

the Word of God must be more than a buttress for an argument. It needs to glow and gleam with a new radiance that will inspire our hearers. When we can set the prophet in the background of his own life and times and then unfold his message, making its application to the problems of the present, it is then that for many, life takes on new meaning, and they go from the service of worship with the Word of God in their hearts. How much easier it is to have a few pet talks and perhaps pep them up by fantastic titles! But that is not preaching. Nor will it ever make us true men of the Word.

### *Our People Are Hungry for the Word*

Some years ago Dr. G. Campbell Morgan was visiting a church where the pastor, a young but rather brilliant man, was drawing large audiences with such topics as "Popping the Question," "Two Lumps of Sugar, Please," or "That's My Weakness Now," et cetera. By some misfortune Dr. Morgan's name was placed in the church bulletin opposite one of those titles. The youthful pastor, in introducing the guest speaker of the evening, explained that the visitor would not preach on that topic, but that he himself would do so on the following Sunday. This caused a ripple of laughter all over the church. In the midst of it all Dr. Morgan stood up, and looking over the great audience, said with appropriate reverence, "Hear the Word of God." No apology, no pleasantries, no jokes, no explanations. All sensed that here was a man

who was bringing them a message from God.

Why should we seek for new or novel ways of entertaining? Our people are hungry for the Word. True, we have a great program requiring tremendous promotion, but we must not forget that we also have a great God to worship. Our message will have power only when it leaps fresh and vibrant from the Word of God. If as preachers we have been drinking from the living fountain and feeding upon the living bread, then, like our Master's, our messages will be with power.

"Those who in their preaching pass by the great truths of God's word to speak of minor matters, are not preaching the gospel, but are dealing in idle sophistry. Let not our ministers spend time in the discussion of such matters."—*Gospel Workers*, p. 313.

It is to a higher standard of preaching and leadership that God calls us through such statements as these. Should we not heed His counsel?

"Many of our young men might to-day be intellectual giants, had they not been content to reach a low level." "The true minister of Christ should make continual improvement."—*Review and Herald*, April 6, 1886.

Then, lest any minister feel he is too far along in years to change his methods, the Lord gives us this lovely promise:

"The afternoon sun of his life may be more mel-low and productive of fruit than the morning sun. It may continue to increase in size and brightness until it drops behind the western hills."—*Ibid*.

Surely nothing is more needed in the work of God today than men who are truly men of the Word.

R. A. A.

## GIVE EACH ONE SOMETHING TO DO

☞ THE best help that ministers can give the members of our churches is not sermonizing, but planning work for them. Give each one something to do for others. Help all to see that as receivers of the grace of Christ they are under obligation to work for Him. And let all be taught how to work. Especially should those who are newly come to the faith be educated to become laborers together with God. If set to work, the despondent will soon forget their despondency; the weak will become strong, the ignorant intelligent, and all will be prepared to present the truth as it is in Jesus.—*Testimonies*, vol. 6, p. 49.

God can use every one of us. One of the greatest mistakes we make is, when men are converted we get them into the church, but we don't teach them the luxury of working. Teach them how to work; that will take them out of the world quicker than anything else. We won't then have to be lecturing the church about this thing and that. The Lord will give them something better.—D. L. MOODY.

## News and Announcements

### London at Last!

FOR the past few weeks George E. Vandeman and Ben Glanzer, of the General Conference Ministerial Association, and a strong group of evangelists and Bible instructors from Great Britain have been converging upon the world's greatest metropolis. Why is this such important news for this nearly two-thousand-year-old city?

For some time now London has been thought of as one of the greatest evangelistic problems facing our denomination, and within recent years the Lord has laid it upon many hearts to endeavor to find ways and means whereby London could be evangelized in a way that would be so prominent that the busy millions in this city would have no excuse for not knowing about the evangelistic campaign being conducted. About a year ago very earnest thought was given to this tremendous undertaking, and after prayer and study, plans began to take shape that we feel now will prove the answer to the evangelistic problem that is London.

Representative workers from the various conferences in Britain are to support Pastor Vandeman in his leadership of this effort. A number of large halls throughout the suburbs have been hired for week-night meetings, and the spacious Coliseum Theatre has been hired for Sunday evening meetings. The commencement date is September 21, and the whole of Britain is especially interested, for London has been a burden upon hundreds if not thousands of British hearts for many years past. Pastor Glanzer is associated with Pastor Vandeman in this campaign and will have charge of the musical side of the meetings.

We ask for your prayers for the success of this huge undertaking. A field of ten million people is a real problem, had we a hundred workers, to evangelize within a limited time, and it seems that nothing but the power of God in attendance upon the efforts of all who will be associated in this work will enable it to succeed. While we here in Britain are working for and following this campaign with more than ordinary interest, be assured, fellow evangelists, wherever you may be, that we are praying for you and the success of your work in our workers' meetings and private devotions.

THOMAS J. BRADLEY, *Secretary,*  
*Ministerial Association, Northern European Division.*

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### Keep September 27 in Mind

ONE of the outstanding dates in the 1952 church calendar is September 27—Sabbath School Centennial Day. The General Conference Sabbath School Department has prepared a program for that day, a copy of which will be sent to all our ministers, with the thought that they will lead out in making this important centenary a great rally day for loyalty to the Sabbath school and its great ideals of Bible study, soul winning, and mission support.

Keep September 27 in mind!

L. L. MOFFITT,  
*Secretary, General Conference Sabbath School Department.*

### A Tribute to Dr. Kress

DR. DANIEL KRESS was one of the first outstanding physicians to come out emphatically and dogmatically and teach and preach against cigarette smoking and liquor drinking and expose the danger and evil therein.

He was always interested in any definite soul-saving campaign, and in the early days he and Dr. John Harvey Kellogg were the two young physicians who got the cooperation of businessmen in the city of Chicago, during our worst depression, and established a soup kitchen for the derelicts of the rough district of that city surrounding the old Pacific Garden Mission.

They were the men who first persuaded a rescue mission superintendent to put a shower bath in a rescue mission. Today, of course, that is the first requisite of a rescue mission, but Dr. Kress was the pioneer.

One of the greatest choruses that could ever be organized in this world would be to gather all the grateful patients of the Doctors Kress and listen to them sing a great hymn of praise for what has been done for them. That will be one of the prospects of heaven, where we will have time to talk it all over.

Dr. Kress has been tremendously helpful to me in



Doctors Daniel and Lauretta Kress, known around the world. We owe much to this godly couple who helped pioneer our medical, temperance, and evangelistic work in earlier years. Dr. Daniel celebrated his ninetieth birthday on June 27, and Dr. Lauretta is in her eighty-ninth year. They are noble examples of what health reform can do for God's people. He was a smoker before his conversion, but when the message came to him he accepted it in its fullness. For sixty-six years they have followed a sensible vegetarian diet.

furnishing me with material that I could use in my own work. Our prayer is that the Doctors Kress may still be spared for many more years to spread the spirit of their example and influence.

HOMER RODEHEAVER.

## Mayse Studio and World Wide Bible Pictures Consolidated

THE Pacific Union Conference is happy to announce that the Mayse Studio of San Diego, California, and World Wide Bible Pictures as conducted by the Pacific Union Conference, have now been united into one organization under denominational ownership and operation.

This program was entered into after careful study by the Pacific Union Conference committee and approval by the General Conference. Through this consolidation it is believed a much greater service can be rendered to the cause in visual aids for laymen and ministers. We are confident that this will be good news to the field.

Naturally, in the consolidation of the two organizations, it takes a little time to bring all production and shipping activities into one location. Therefore, until further notice the present Mayse Studio products should continue to be ordered from Box 25, San Diego, California; and World Wide Bible Picture material through the Pacific Union Supply Company, Box 432, Glendale 5, California.

C. L. BAUER,

President, Pacific Union Conference.

## International Congress on Prophecy

THE rapid and dramatic march of world events in recent years has with an intensity hitherto unknown focused attention on what God's Word has to say about the last days. This interest is being shared more and more by all evangelical bodies.

Because of this intense interest in the prophetic Scriptures, the first International Congress on Prophecy is to be held in New York City from November 9 to 16.

Calvary Baptist church will be host to the congress, which is sponsored by a nationwide interdenominational committee of well-known ministers and laymen.

The congress will bring headline speakers from this and other countries. John W. Bradbury, editor of *The Watchman-Examiner* and chairman of the congress, states that the program is being so arranged that each day a different phase of the prophetic picture will be presented "by men who have earned solid respect for their competence in the interpretation of the prophetic Scriptures." R. A. A.

## October 11

OCTOBER 11 has been chosen by the General Conference as Voice of Prophecy Offering Day in the North American Division. We want to thank all our good pastors in advance for bringing this to the attention of our people.

D. V. POND,

Director of Public Relations, *The Voice of Prophecy*.

## Please Return TV Kinescopes!

WE are glad that more than 150 Faith for Today kinescopes are in use throughout the field in evangelistic efforts, young people's and other programs. However, many churches are denied their use because, in some cases, workers have retained them for weeks. Orders for summer efforts and camp meetings are held up, waiting for films to be returned. So please rush kinescopes still in your possession to: Faith for Today, Box 8, New York 8, N.Y.

C. O. FRANZ,

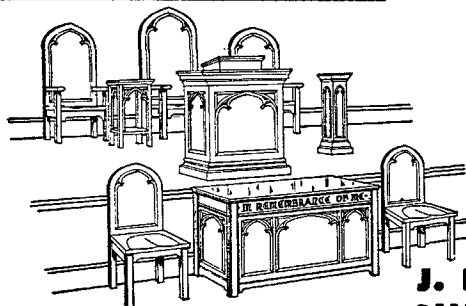
Manager, *Faith for Today*.

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# PULPIT *Pointers for Preachers*

## Meeting the Spiritual Needs of Our Hearers

C. G. F. TULASZEWSKI

*Pastor, Illinois Conference*

THE Lord has entrusted to this movement and its ministry the proclamation of Heaven's last message to men. Do the results of our labor—the souls added to the church, the spiritual condition of our constituency—justify the assertion that we are fulfilling our mission acceptably? Pass by for a moment the number of souls won, the growing income in tithe and offerings, the volume of activity in missionary lines both by workers and by members. Is what remains, the spiritual condition of the church, the realization of the kingdom of God in men? If not, what are the reasons?

We will have to admit that there is a considerable number of workers who are—probably without knowing it—unwilling to develop their intellectual faculties. They are always ready to enter a series of public meetings. They have everything ready at home—because for fifteen, twenty, or twenty-five years they have preached from the same outlines, with just a few changes and some added quotations. W. A. Spicer once spoke to the point in regard to such outlines. He said that when he was on a trip somewhere in the Far East, "God had mercy on me and sent a thief who stole all my sermon outlines." I have met many workers through the years, and I have preached against this evident weakness, but it seems that many ministers cannot find source material in the Bible for more than thirty or forty outlines. That may account for some of our poor preaching.

Even if we admit that our material is somewhat limited, can we not at least feed the right food to the flock? Does what we preach answer the spiritual needs of humanity? Soul winning requires a deep understanding of the human heart and its problems. "He that winneth souls is wise." Prov. 11:30. Before we ever undertake to speak to a soul, we should prayerfully try to understand his needs, sorrows, temptations, and problems. When we preach to a congregation

we should realize our dependence upon God for heavenly wisdom. Surely we are not prepared to stand before a congregation with outline No. 15 or No. 22 in hand, even though we already know it by heart.

What, then, are the needs of our hearers? There are many. We live in a turbulent world, and millions are perplexed as to the meaning of all that happens today. The prophetic Word and its sound interpretation can be a light to the perplexed, showing them that there is a God in heaven who still has the government of this earth in His hands, and who will take His children to a glorious destination. There are untold multitudes who are bewildered as to what constitutes Bible truth and sound doctrine. We can make the light shine upon their path, and they will be filled with joy. Yet prophecy is not the full message. Prophetic interpretation and Bible doctrine are stepping-stones to a knowledge of spiritual things—the beginning of spiritual life, not its end. (Heb. 6:1, 2.)

We may have no personal problems or trouble in regard to Bible teaching. Yet are we all true Christians? Are our souls filled with power, and do we have victory over sin? I am afraid that many of us lack a true knowledge of God, the only reason for glorying: "But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord." Jer. 9:24. It was to church members that the apostle made the charge that they did not know God. "Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this in your shame." 1 Cor. 15:34.

It is evident, therefore, that one can be a church member and know prophetic interpretation, Bible truth, and doctrine well without knowing God. That is probably the meaning of the words of Jesus in Matthew 23:15, concerning proselytes who have been won by great effort and travels over land and sea, who agree to all teaching but are still unconverted and

unchanged at heart. In this text Paul points out the essential thing that makes the difference—"awake to righteousness, and sin not."

### **The Real Problem**

The ultimate and real problem of the human soul is sin. The trouble is not in the brain or the intellect; it is in the heart and the flesh. And as long as a minister fails to find the solution of the sin problem in the blood of Jesus Christ, making this the substance of his preaching, he does not preach either the gospel or the Advent message. Go through your Bible and read the expressions of grief and despair of souls lost in sin. You will find some persons very much concerned over theological problems or doctrine; but the others, the vast majority, are fighting the battle against sin. Prophetic interpretation, theology, and doctrine are all important items in the great fabric of the plan of redemption. But the greatest, ultimate, and most important problem is: Lord, make me free.

I have reason to believe that a great part of our ministry fails in this respect. Even talking about a complete surrender may mean nothing more than evangelistic phraseology. There are thousands of our own church members who go away empty from church after a sermon, and many visitors to our public meetings get no answer to their question: Is there a deliverance from sin?

The great evangelists of the past have brought multitudes to a new experience and a life in fellowship with Christ. They did not play with the feelings or sentiments of their hearers, but they analyzed life's problems and temptations, its pitfalls and the deception of sin, in the light of the Bible. And when a sinner could see that God's Word covered his own case, that forgiveness was his, and that God's mercy was meant for him, he accepted both the cleansing from a sinful past and the Christ who made him a new man.

Again, the Spirit of prophecy shows us the real issue of a minister's warfare:

"The world will never know the work secretly going on between the soul and God, nor the inward bitterness of spirit, the self-loathing, and the constant efforts to control self; but many of the world will be able to appreciate the result of these efforts."  
—*Gospel Workers*, p. 323.

"The sacrifice of Christ as an atonement for sin is the great truth around which all other truths cluster. In order to be rightly understood and appreciated, every truth in the word of God, from Genesis to Revelation, must be studied in the light that streams from the cross of Calvary. I present before you the great, grand monument of mercy and regeneration, salvation and redemption,—the Son

of God uplifted on the cross. This is to be the foundation of every discourse given by our ministers."—*Ibid.*, p. 315.

When I was in Jerusalem it was my privilege to take a walk with some of my fellow ministers late one evening on the walls of Old Jerusalem. I felt a deep desire to be alone when we came to the place where one could see that hill of all hills—Calvary. There I gazed through the stillness of the night at the place where my Saviour died for my sins. More than ever before I realized my duties as a messenger of the gospel of forgiveness and freedom from sin. There in the silent night I learned that there are still outstretched arms to embrace repentant sinners, and that the theme of my message as a minister of this last movement must be the Christ of Golgotha.

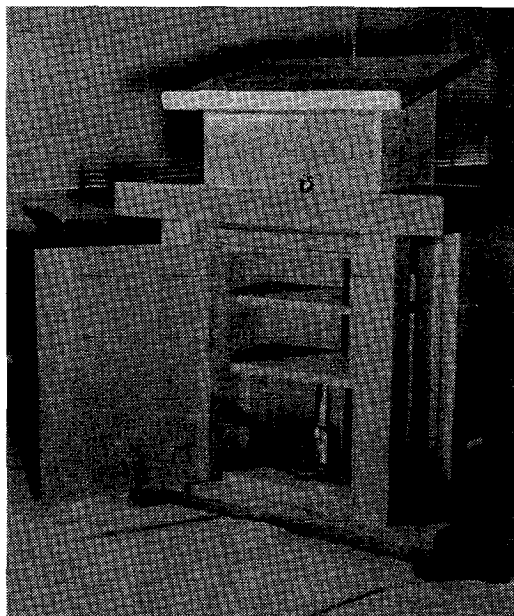
## **Two Interesting Pulpit Designs**

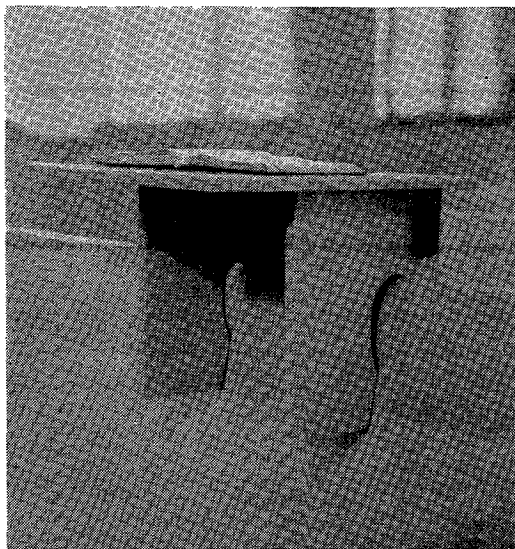
HOWARD B. WEEKS

*Assistant Secretary  
General Conference Bureau of Press Relations*

AS A member of that large fraternity of ministers who have difficulty with a combination of low pulpits and weak eyesight, I was delighted recently to discover a really satisfactory adjustable pulpit. It was in the Visalia, California, church and had been designed and built by Jesse Custer, one of the laymen there.

The usual adjustment on variable pulpits is by an arrangement of wing nuts so difficult to





operate quickly that it is generally considered less trouble for all concerned to leave the pulpit height as it is. The working unit of this pulpit (see illustration), however, is a small hydraulic automobile jack purchased from an auto supply store. A few strokes on this elevates the desk top and the entire inside section of the pulpit, to which the top is attached. This construction eliminates the difficulty usually encountered in keeping the top of the pulpit horizontal. To lower the desk, a flick of a lever on the jack is all that is necessary.

Another bane in most ministers' experience is the question of what to do with Bible and notes, if any, at the midweek prayer meeting in small churches where the minister usually stands down among the pews to speak. Another layman, R. Lowell Scarbrough, has the perfect answer to that: a pulpit top that slips easily over the back of a regular church pew, complete with electrical plug for a reading light. (See second illustration.)

This was not the end of the wonders I discovered in the Visalia church, however. Brother Custer had also constructed a disappearing dais for the choir leader. The church choir loft not having room for both choir and conductor, this gentleman had removed a section of the paneling in front of the rostrum, directly under the choir loft, and had built onto the back side of it a sliding platform about six feet long.

When the choir is ready to perform, this platform can be pulled out in one quick motion, in position for the choir leader to stand upon. When the singing is over, the platform can just as easily be slipped back underneath the

loft. This leaves the paneling of the rostrum front undisturbed, with no sign of the clever carpentry it conceals.

## Let Us Watch Our Aim

LEROY ALBERS

*Former Student, S.D.A. Theological Seminary*

**S**TANDING more than one thousand feet above the street, I waited for the fog to clear. I was anxious to get a panoramic photograph of the city of New York from this vantage point, the observation floor of the Empire State building. The nearby buildings were easily distinguishable, but the end of Manhattan Island presented a worse than smoky-glass view. Gradually the fog rolled out to sea, and I was able to take the pictures I wanted.

Some preaching is often responsible for spiritual imperception on the part of the hearers. Like fog, it limits the view of the listeners to the immediate interests and pet persuasions of the minister. The congregation longs to get a sweeping view of the wonderful plan of redemption from sin, but the preacher camouflages much of the picture by emphasizing over and over in his preaching only those things that are so sadly apparent—the sinfulness of the people, their insufficient labor for God, and their failure in living up to doctrine. The camera is focused on the congregation, the source of failure, when it should be focused on Christ, the power to keep them from failing.

"The object of every sermon is to lift men from the lowlands of self and sin and lead them into the presence of the living God."—ROY ALLAN ANDERSON, *The Shepherd-Evangelist*, p. 414.

As human beings regretfully experienced in sin and its dreadful results, we are all woefully aware when we have failed, and need not to be reminded of it repeatedly. It is not wrong, however, for a minister to point out sin; but it is a terrible mistake, having done this, for him to fail to bring the sinner into the very presence of Jesus Christ for cleansing and to establish a fellowship between the penitent one and his Saviour.

An almost ritualistic order has developed of presenting the faults of the people and tacking on an appeal to come to Christ before they are lost. Why not begin the sermon by telling of the love of a sin-pardoning Saviour, and then apply this healing balm to the needs of the hearers? Note these words from Mrs. E. G. White:

"The very first and most important thing is to melt and subdue the soul by presenting our Lord

Jesus Christ as the sin-pardoning Saviour. Never should a sermon be preached, or Bible instruction in any line be given, without pointing the hearers to 'the Lamb of God, which taketh away the sin of the world.' John 1:29. Every true doctrine makes Christ the center, every precept receives force from His words."—*Testimonies*, vol. 6, pp. 53, 54.

### "Our Platform"

The gospel of Jesus Christ is a gospel of love and mercy. As the apostle Paul says, "Neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God." Acts 20:24. After several years' experience in preaching, using all kinds of approaches and methods, he determined that he would know nothing among the people except "Jesus Christ, and him crucified." May the time come quickly when all ministers will have made this decision. "Christ and His righteousness,—let this be our platform, the very life of our faith."—Mrs. E. G. WHITE in *Review and Herald*, Aug. 31, 1905. There is no home missionary sermon, no evangelistic sermon, or any other type of sermon that cannot and should not be made to center itself in this theme.

The reason for preaching Christ-centered sermons is very evident. Sister White says:

"The central theme of the Bible, the theme about which every other in the whole book clusters, is the redemption plan, the restoration in the human soul of the image of God."—*Education*, p. 125.

And Christ is the center of the plan of salvation, the manifestation of the infinite grace of the Father. Without the life of Christ incarnate we would have no gospel to preach.

To bring the congregation into the presence of Christ requires much thought. The preaching must be simple and clear, without high-sounding phrases. There is a danger of sacrificing all else for perfect oratory and preciseness of Biblical exegesis.

Scientists have recently been blessed with a new invention—micro tools. These microscopic hammers, knives, needles, and so forth are as small as 1/250,000 of an inch in diameter at the working end. If these micro tools are operated with a pneumatic manipulator, they can be used to dissect and observe a single cancer cell and try to find out how it is fed. The preacher too has the privilege of microscopic study. Separate words and varieties of interpretation can be technically torn apart and put together again in his study of the Bible. But, in general, technicalities have little place in the pulpit. Unless they further reveal Christ they ought to be left in the study, for too often

preciseness is a substitute for a truly Christ-centered appeal.

There are two things with which the minister must become familiar. He must know a living faith that is in Christ and be often found in the prayer closet. Then a familiarity with the Bible will qualify one as a representative of Christ. (*Gospel Workers*, p. 252.) Know the Man and His Word, and a Christ-centered life will produce Christ-centered messages.

## Sermon Outlines

### Biblical Twins

#### The Law and the Gospel

L. C. EVANS

*President, Southwestern Union Conference*

Text: 1 John 3:4

#### I. INTRODUCTION—ORIGIN OF THE LAW.

1. Lucifer sinned in heaven. Eze. 28:16.
2. Where no law is, there is no transgression. Rom. 4:15. Therefore the law existed in heaven.

#### II. PURPOSE OF THE LAW.

1. What is sin? New Testament definition. 1 John 3:4.
2. By law is knowledge of sin. Rom. 3:20.
3. Paul knew sin only by law. Rom. 7:7.

#### III. CHARACTER OF THE LAW.

1. Perfect. Ps. 19:7.
2. Enlightening. Verse 8.
3. The truth. Ps. 119:142.
4. Holy. Rom. 7:12.
5. Spiritual. Verse 14.
6. Good. Verses 12, 16.
7. Just. Verse 12.

#### IV. CHRIST'S TEACHING CONCERNING THE LAW.

1. Not even to think He changed it. Matt. 5:17.
2. Every jot and tittle binding. Verse 18.
3. Should teach men to keep commandments, not to break them. Verse 19.
4. "If thou wilt enter into life, keep the commandments." Matt. 19:17.
5. "How readeest thou?" Luke 10:26.

#### V. PAUL'S TEACHING CONCERNING THE LAW.

1. Declared law is good. Rom. 7:12, 16.
2. Established the law. Rom. 3:31.
3. Not abolished, but written in the heart. 2 Cor. 3:2, 3; Heb. 8:10.
4. Not hearers, but doers of it justified. Rom. 2:13.

#### VI. JAMES AND THE LAW.

1. If we break one, we break all. James 2:10-12. God's law is one law in ten parts, not ten laws. Obedience is the expression of love, loyalty, and worship.
2. Blessed by obedience to the law. James 1:22-25.
3. Our faith and our works must agree. James 2:19-24.

## VII. CONCLUSION—APPEAL.

1. Conclusion—whole duty of man. Eccl. 12:13, 14.
2. "If thou wilt enter into life, keep the commandments." Matt. 19:17.
3. God's definition of sin. 1 John 3:4.
4. "Blessed are they that do," or "have washed their robes." Rev. 22:14.

## Sermon Ideas

ROBERT F. CORREIA  
Evangelist, North Brazil Union

### Faithful Ones—Ps. 101:6

1. Faithful steward, 1 Cor. 4:2.
2. Faithful brother, Col. 1:2.
3. Faithful friend, Prov. 27:6.
4. Faithful wife, 1 Tim. 3:11.
5. Faithful children, Titus 1:6.
6. Faithful messenger, Prov. 25:13.
7. Faithful martyr, Rev. 2:13.

### Things Always to Do

1. Always keep commandments, Deut. 5:29.
2. Always rejoice, Prov. 8:30.
3. Always confident, 2 Cor. 5:6.
4. Always ready to answer, 1 Peter 3:15.
5. Always praying, Eph. 6:18.
6. Always thanking, Eph. 5:20.
7. Always laboring, Col. 4:12.

### Preparing for the Advent

1. Wake up, Rom. 13:11.
2. Watch, 1 Peter 4:7.
3. Work, John 9:4.
4. Warn, Eze. 33:7-9.
5. Withdraw, 2 Thess. 3:6.
6. Withstand, Eph. 6:13.
7. Wait, 1 Cor. 1:7.

### Things to Choose

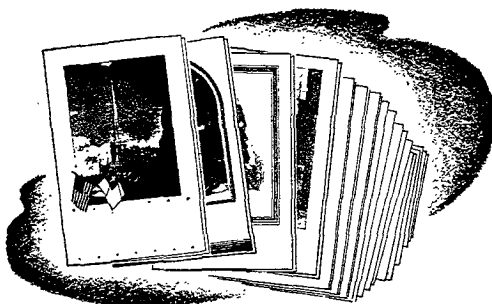
1. Choose God, Joshua 24:15.
2. Choose life, Deut. 30:19.
3. Choose truth, Ps. 119:30.
4. Choose good, Isa. 7:15.
5. Choose things pleasing to God, Isa. 56:4.
6. Choose better part, Luke 10:42.
7. Choose to be with God's people, Heb. 11:25.

### Causes for Falling

1. Fall because of pride, Prov. 16:18.
2. Fall because of ignorance, Hosea 4:14.
3. Fall because of riches, Prov. 11:28.
4. Fall because of perverse tongue, Prov. 17:20.
5. Fall because of hard heart, Prov. 28:14.
6. Fall because of false leadership, Matt. 15:14.
7. Fall because of shallow roots, Luke 8:13.

Present subjects that will be as green pastures to the sheep of God's fold. Do not lead your hearers into waste tracts, where they will be no nearer the fountain of living water than they were before hearing you.—*Evangelism*, p. 189.

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# PASTOR *Shepherding the Flock*

## A Continuing Baptismal Class

CARL C. WEIS

*Sabbath School and Home Missionary Secretary,  
Australasian Inter-Union Conference*

THE superintendent of one of our Sabbath schools in Canada approached her pastor on one occasion and urged him to teach a class for that quarter. Of course the pastor was a very busy man and hesitated to accept the invitation, but the good superintendent was persistent, and after some further persuasion he accepted. The superintendent then handed him two record cards filled with names, over which he glanced hurriedly, and immediately discovered that the list was entirely made up of the names of persons who had left the message. "Where did you get this idea?" inquired the pastor.

"I read of a similar plan in the *Sabbath School Worker*, and thought we might try it here," answered the superintendent.

On the first Sabbath the pastor was the only one in the new class. The superintendent came over with a smile and asked him how he was getting along.

"Very well! This gives me an excellent opportunity to study my sermon," said the pastor.

"We hope you will have a few pupils to teach next Sabbath," was her reply.

By this time the pastor was growing curious, so during the following week he set himself the task of visiting the names on his card. Many of them were greatly astonished to see him. One woman said, "Pastor, it has been twenty years since I attended the Sabbath school and church service, and you are the first one from the church to call on me. I thought I had friends over there, but thus far they have not visited me." Others related similar experiences.

The following Sabbath the pastor had two pupils in his class. But the number kept increasing week by week, until by the fifth Sabbath of the quarter he had eight members in the class, and by the end of the quarter he had a full class, including some who were studying the truth for the first time.

This is a wonderful evangelistic endeavor

that should be carried on in every Sabbath school. This plan works—I know it does. It wins souls—I saw it win souls, for I was that pastor!

### *One of Our Strongest Evangelistic Agencies*

The year 1952 marks the beginning of greater evangelism in our Sabbath schools. The soul-winning phase of the Sabbath school should be the burden of our hearts in the future. Every church pastor should consider the Sabbath school one of his strongest evangelistic agencies in soul winning.

Our boys and girls should be the first concern of the church pastor and the officers of the Sabbath school. Our youth, so precious to this denomination and to our own hearts, must be led to the cross of Jesus by Christ-centered teaching in the Sabbath school. We need to lay careful plans for soul-appealing decision days in order that we may reap an abundant harvest of youthful souls for the Lord. These decision days should be held frequently in every division of the school, and those who respond by giving their hearts to Christ should immediately be enrolled in a baptismal class for further study in preparation for baptism.

In the senior division of the Sabbath school a special class should be organized. Into this class should be gathered ex-Adventists, interested neighbors, interested friends of Adventists, and Bible correspondence course interests. This special class could be conducted by the pastor or church elder. Thus an evangelistic effort could be carried on right in the Sabbath school the year round.

These persons prior to baptism become accustomed to attending Sabbath school, and immediately upon their baptism they are inducted into other classes in the Sabbath school in order to make room in the special class for newcomers. Persons won to the truth in this manner make strong church members and good Seventh-day Adventists.

My junior baptismal class usually numbered from thirty to forty-five youthful souls of the ages of eight to fourteen the year round, with a good-sized baptism every six months. The primary and junior divisions in the Sabbath school became feeders to my baptismal class.

In my senior baptismal class I could count on eight to twelve the year round, with a baptism every six months. This special Sabbath school class became a feeder to my adult baptismal class. During the winters when I conducted an evangelistic effort, as soon as people took their stand for the Sabbath they were brought into the Sabbath school and enrolled in this special class. It was known to them as a Bible class, and was so announced to them in the evangelistic effort. The regular Sabbath school lesson was studied and adapted to appeal to the heart. Thus my evangelistic meetings became feeders to the special Sabbath school class, and the special class became a feeder to the baptismal class.

This Bible class lends itself especially well to winning ex-Adventists. Scores of ex-Adventists surround every Sabbath school. Many of these dear people, if carefully and prayerfully labored with, will come back into the fold.

We should and can make all our Sabbath schools evangelistic. Granted that not all schools have the same opportunity of drawing from the youth connected with the church, since in some schools we find few youth to draw from, yet an adaptation of this plan is workable almost anywhere. A truly evangelistic concept in the Sabbath school will draw and hold our youth. Some of our Sabbath schools need to study this problem seriously. All aggressive plans must be built around our church needs, however, for an objective such as doubling our membership must embrace each department of the church. Winning souls, young and old, is our God-assigned responsibility in these closing hours of the message. When the pastors lead our churches to catch the vision of our task, then the objective of doubling our membership will not be merely a slogan to build up our statistics but a vital part of the glorious task of shepherding the flock.

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**POTENTIALITY** FOLLOWING Benjamin Franklin's discovery of electricity a scoffer caustically asked: "Of what use is that type of knowledge?"

To which Franklin kindly replied: "Of what use is a child? He may grow into a man!"—*Christian Science Monitor*.

## A Church by the Side of the Road

L. H. LINDBECK

*Director of Public Relations, American Temperance Society*

"He was a friend to man, and he lived in a house by the side of the road."—HOMER

THAT the church can be a friend to man as well as a house by the side of the road has been wonderfully demonstrated by the well-balanced public relations program of the Chula Vista, California, Seventh-day Adventist church and its progressive pastor, Arlyn D. Stewart. This is a unique church. It has a distinctive personality among Seventh-day Adventist churches, primarily because it maintains an open-door policy toward the community in which it lives. The photograph gracing the front cover of this issue of *THE MINISTRY* tells the story. Notice the cordial, dignified invitation posted on a neat sign in front of the church door which reads:

### "COME IN, REST AND PRAY"

Sounds friendly, doesn't it? This invitation is a neighborly gesture to the community. It infers that this church is there not only to serve its own congregation at set times of worship but to serve the spiritual needs of the community at all times. Like a friend by the side of the road, its invitation to meditation and prayer signifies that it is interested in the spiritual problems of all men and women in the community. Its doors are always open for those who seek rest, spiritual communion, and a place for prayer open to—

"The men who press with the ardor of hope,  
The men who are faint with the strife."

But more, this church is always open to friends and guests at each public service. Its program is planned with this in mind. From time to time certain civic groups are invited to attend the services as guests of honor. Promotional work is not neglected, and still the preaching service is devoted wholly to divine worship and conducted in a manner to make strangers feel at home.

This is a sound approach to the problem of community relations. It is based on the fundamental concept that if the church is to win recognition and good will, it must earn such recognition through a positive contribution to the welfare of the community. Arlyn Stewart, the pastor, explains it this way: "As church members we are trying to live the golden rule in our daily lives. We recognize that good will is earned by good behavior, good conduct, and good performance, and we always try to identify

our church in terms of the spiritual needs and welfare of the community." Publicity, as such, does not earn this recognition; it merely helps to report the story of the performance of the church to others. When this recognition is deserved it is lasting and genuine and creates an active acceptance mood toward the church in its community.

Such a well-balanced program of public relations pays big dividends. Elder Stewart writes: "In our recent Ingathering calls a number have said, 'Oh, yes, I know that church. It is the friendly one with the open door and the invitation.' Somehow it helps to convey the thought that we are really here to serve the community at all times. This is the positive approach that we have noticed pays dividends in evangelism."

Elder Stewart is blazing new trails in genuine public relations. Should not every Seventh-day Adventist church become known as the friendly church with the open door? The church can no longer live in its house by the side of the road, "like a man who dwells alone."

EDITORIAL POSTSCRIPT.—Arlyn Stewart spent ten years in public relations and economic analytical work before entering the ministry as an intern in the Southeastern California Conference four years ago. He was ordained at camp meeting this year. His recent letter brings a further report on the work of this church:

"Regarding your question as to the source of the church sign. At one of our church board meetings about a year ago I brought the suggestion to the attention of the board members. William E. Steinbach, a deacon, donated the art work; and Fred McDunnah, a deacon, donated the metal work, after the unanimous vote of the church board.

"We feel that the Lord has definitely led out in this venture of identifying our church with the spiritual needs of the community. The real results can be seen in our spirit of friendliness at Chula Vista as witnessed in a doubled membership since the last General Conference. We have had the Kiwanis at a worship service as our special guests, as well as the WCTU organization. Recently I was invited to be the speaker at the Rotary luncheon meeting, and to offer the prayer at the local high school consecration service. Many soul-winning contacts have been made through these invitations that have come about through a positive public relations approach."

Elder Stewart is certainly leading out in an approach that we might well study carefully and emulate in many respects in an endeavor to make every Seventh-day Adventist church an institution recognized as a positive influence for good by the citizens of the various communities surrounding our churches.—B. G.

## What About Halloween?

ROBERT M. WHITSETT

Associate Secretary,  
General Conference Ministerial Association

AMONG all the festivals that are customarily celebrated today, few have histories more strange and weird than that of Halloween. From the viewpoint of some religions it is the eve of Allhallows or Hallowmas of All Saints' Day—and as such it is one of the most solemn festivals of the church. But strange as it may seem, it also commemorates rites and ceremonies that are extremely antagonistic to all Christian thinking. This is the night when, according to ancient mythology, ghosts walk and fairies and goblins are abroad, as well as the witch with her broomstick, and the black cat.

In Latin countries Halloween is a solemn religious occasion, with many people attending extra masses and saying fervent prayers. But in America the celebration rests upon Scottish and Irish folk customs that can be traced directly back to pagan days. Although in modern times Halloween has become a night of rollicking fun and strange occult games, which many take only half-seriously, its beginnings were certainly otherwise. Ralph and Adelin Linton, writing in the book *Halloween Through Twenty Centuries*, published by Henry Schuman in New York, state on page 2:

"The earliest Halloween celebrations were held by the Druids in honor of Samhain, Lord of the Dead, whose festival fell on November 1. This day was also the Celtic New Year's Day, the beginning of winter and of the time of 'the light that loses, the night that wins.' The rites performed on this day were eerie enough to thrill the most blasé, but the spirit of fun was sadly lacking."

It took a longer time for the feast of Samhain to be incorporated into the calendar of the Roman Catholic Church. According to the *Catholic Encyclopedia*, Allhallows is a feast of the church celebrated in honor of all the saints known or unknown.

In A.D. 609 Pope Boniface IV consecrated the old Roman temple called the Pantheon and dedicated it to the blessed virgin and all the martyrs. The feast of Saint Mary and the martyrs was held on May 13 in A.D. 610. In the eighth century Pope Gregory III dedicated an oratory in St. Peter's to all the saints, and fixed the anniversary as November 1. In 1834 Pope Gregory IV established this festival in the calendar to be observed by all churches.

In the *Science Newsletter* of October 30, 1948, on page 88, this description is given of Halloween:

"Hallowe'en is a contraction of All Hallows' Even, which means the eve or vigil of the Feast of All Saints, long ago appointed by the church to be observed on the first day of November. Like the vigils of all major feasts, it is liturgically a day of fasting and prayer, but stubborn sinners have persistently balked at this and turned the evening into a time of merrymaking within doors and of mischiefmaking without.

"The carnival nature of present-day Hallowe'en observance is said to be a survival of the pagan saturnalia, a harvest-home festival observed in ancient Latium even before the founding of Rome. After their hard labor in getting in the crops, slaves and hired field hands were rewarded with a week of license, when they could get as drunk as they pleased and raise hob generally. It was supposed to represent a return of the reign of Saturn, banished father of the gods—a legendary golden age of prosperity and plenty, of all play and no work.

"When all the old pagan gods followed Saturn into banishment after the triumph of Christianity, they were regarded as devils. Saturn shared with Satan the kingdom of the dark, and his roistering followers naturally acquired familiars and pets from the nocturnal fauna—bats and owls and black tom-cats."

### *Our Relationship to Halloween*

But it is not our purpose here to go into a detailed history of this strange and weird night. We do wish to discuss some aspects of our relationship to Halloween.

In the light of this brief historical account, certainly any Halloween festivities by any Adventist group are totally out of place. But what can be done on the thirty-first of October to use the energies of the children and the youth in a way that will keep them out of mischief?

The Pittsburgh Junior Academy has employed a splendid plan for the use of these youthful energies by sending the boys and girls out on "trick or treat" night, not with the idea of dressing up as ghosts or goblins, but rather as normal children going from door to door requesting people to contribute clothing and food for welfare use. Still other boys and girls in other cities have used this night to distribute radio logs inviting people to listen to the Voice of Prophecy broadcast or to view the Faith for Today telecast. They have carried with them enrollment blanks for the Bible school, and have found it a perfect evening to make contact with the people of the community.

### *Police Authorities Appreciate Cooperation*

The police officials and juvenile authorities in many cities are asking the cooperation of ministers in planning activities for the children of the city in a positive channel rather than in a negative one. Responsible people everywhere are convinced that vandalism must stop, and even in the spirit of fun on Halloween it is

not good training for citizenship to encourage the "trick or treat" idea.

While Charles Keymer and I were associated as pastors of the St. Louis church, we arranged, in cooperation with the police captain of the district, to invite not only Adventist boys and girls but also neighborhood children to the gymnasium of the church, where activities were organized and their energies were utilized in running games, shuffleboard, and other indoor recreation. During the course of the evening police officials came into the church gymnasium to see how we were conducting the activities, and afterward gave most favorable publicity to the church.

But in addition to doing something like this, we should certainly use representative Adventist boys and girls in every community to take something positive into the homes of the people. On that night some representatives of each family nearly always stay home to guard their property. What more favorable opportunity could be found during the year to present an enrollment card for the Bible school or to request clothing and food to be used in welfare activities of the church?

On this night let us never sponsor foolish parties or masquerading accompanied by bonfires and all the trimmings. The whole idea of such a festival is absolutely contrary to our teachings. How much better it will be for the Adventist children to visit homes with Bible correspondence school enrollment cards or with a request for contributions of clothing and food for welfare activities, and thereby surprise the nervous home owner with a new definition of "treats for the children"! By such activities, not only will the children have a better time, but the community will be talking about the "Adventist idea" for a long time to come. The very fact that on such a "crazy" night someone does something sensible will make a deep impression.

Here is a real opportunity to do something in a positive way on the night that home owners and police dread to see come—old Halloween.

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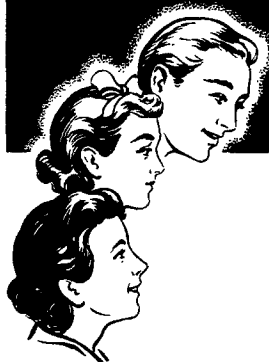
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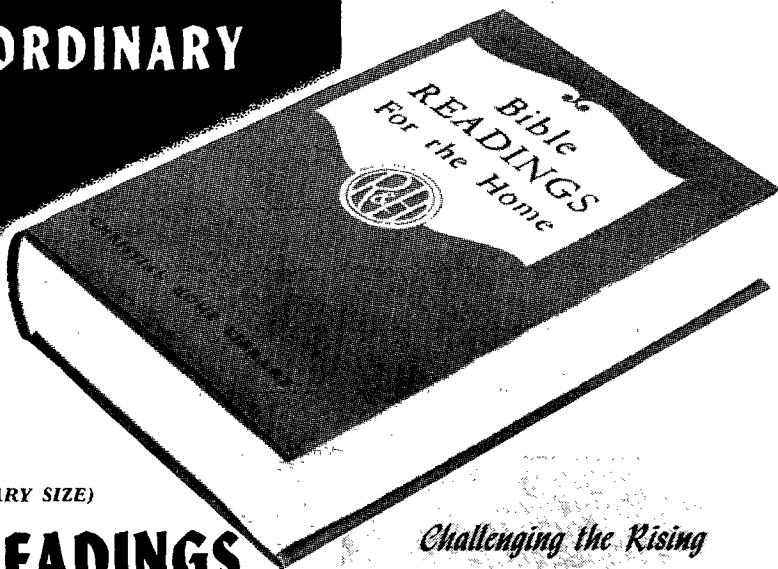
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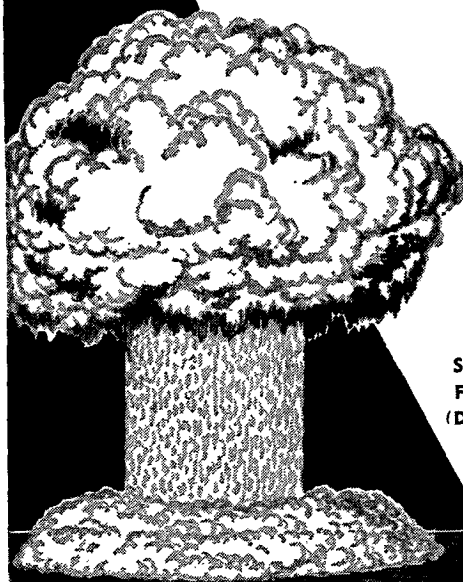
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## MAYSE STUDIO

Box 25

San Diego, • California

[EDITORIAL NOTE.—O. L. Jacques has had some intensely interesting experiences with his local radio station, and we have asked him to prepare this report for THE MINISTRY. We believe many of our local broadcasters could repeat this experience in their fields of labor. Some of our pastors and evangelists who are not now on the air might try this idea as well. Why not consider the plan carefully and prayerfully, and then visit the manager of your local radio station as soon as possible, suggesting that you would like to cooperate in presenting *The Messiah* on the station during the coming Christmas season? Elder Jacques' script appearing at the end of his article may prove helpful. We recommend the plan to you.—R. A. A.]

THE chief responsibility of the church and, more specifically, of the pastor-evangelist is to transmit to the world an understanding of the beauty and power of divine love. No opportunity should be overlooked, no means toward accomplishing this end should be neglected, for only as men and women experience a deep, spiritual consciousness of the Father's love will they be drawn into His kingdom.

It is not enough to be aware of the historical Christ, who was sacrificed by Roman soldiers on Golgotha's hill. The love of God in sending His only-begotten Son to be rejected, tortured, and murdered by those He was to save must be understood and felt. The significance of Christ's first advent, His sinless life and selfless ministry, His heartbreaking death on the cross, His resurrection from the tomb, His glorious reward for those who accept Him—must all be seen and accepted if the power of sin over lost men is to be broken. A merely logical or argumentative presentation of the facts concerning life eternal is not adequate. Even a comprehensive or exhaustive knowledge of the atonement in all its wonderful aspects will not suffice.

To win a soul, the gospel worker must discover some avenue to the sinner's very heart. He must penetrate the seat or basis of spiritual and emotional life and turn the lost soul into the current of divine love. Very simple things sometimes help to accomplish this vital part in saving men: a beautiful passage of Scripture, a moving hymn, a deeply spiritual poem, some delicate miracle of nature, the simple earnestness of a speaker, or perhaps the consistent life of some faithful Christian. But the real and final agency in producing the change of heart so vital to genuine conversion is the matchless love of God demonstrated in the death of His Son on Calvary's cross. No method of portraying that supreme act of divine love should be dismissed without careful consideration. No favorable condition or tendency on the part of unsaved men should be ignored.

It is during the Christmas season, perhaps,

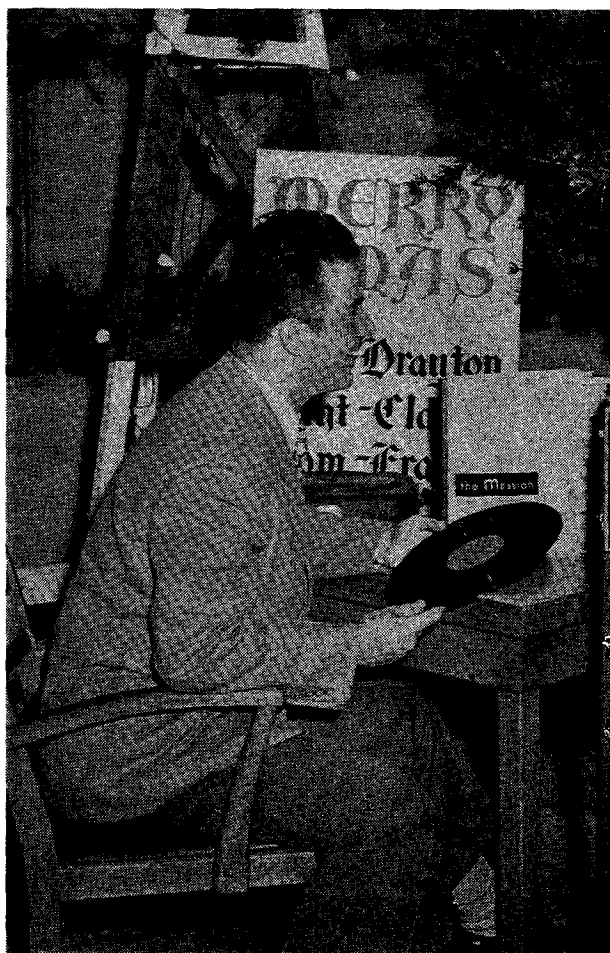
## Special "Messiah" Br

O. L. J

Pastor-Evangelist, F

that the minds of worldly people are nearest to God. It is then that the Babe of Bethlehem is most apt to find His way into the cold, calloused heart of modern man. What are we doing to take advantage of this softening point in the iron curtain of indifference and self-complacency? Can the kind of Christmas that is observed by the world today be used in any way to win souls, or is it only an orgy of myth and pageantry and an excuse for commercialism and indulgence?

It would seem that the best way to utilize



Standing: Ken Gordon, manager, Station WFTR, Front his manuscript facing Frank

# Broadcast at Christmas

JACQUES

otomac Conference

Christmas is not to explode it all as a pagan myth, but rather to combat error, excess, and commercialism by a clear, forceful presentation of the love of God as manifested in the incarnation, ministry, death, and soon return of Jesus, God's only Son. Doors to hearts opening at Christmastime must not be slammed shut. They must be opened fully to the power of a heavenly Father's love. Error is most readily overcome, not by railing on its fallacy, but by presenting truth in all its beauty and strength.

Can Adventists do anything during the Christ-



Royal, Virginia, U.S.A. Seated: O. L. Jacques, with Martin, station announcer.

mas holidays that will register above the din and confusion of trade and tradition? Cannot something be done that will both be heard and be capable of entering the soul and awakening spiritual life? Cannot some agency be found that will open minds and hearts to God's love without arousing prejudice or fear?

## Station Manager Approached

An unusually effective means presented itself to the writer during the last Christmas season—namely, a specially recorded broadcast of Handel's *Messiah* with explanatory commentary.

*The Messiah* is actually an Adventist production in that it vividly portrays not only the first advent of Christ but also His glorious return. Unfortunately, many of the portions so peculiarly Adventist doctrinally are unknown to Adventists. I had long felt that the doctrinal background of the oratorio should be exploited by those who believe in Christ's soon coming.

Several months before Christmas last year I asked Ken Gordon, the station manager of the radio station from which I broadcast weekly, whether or not his station was going to present *The Messiah* locally. He replied that the station had not planned to but that it seemed a good idea. I stated that I would like to see it done as a service to the public and in an effort to counteract the intense commercialism connected with Christmas. I further suggested that I had in my possession a recording of *The Messiah* (Columbia L.P., Huddersfield Choral Society), which I would gladly lend to the station. Mr. Gordon seemed pleased and asked me whether I would present the oratorio over the air, for none of his staff really understood that kind of music. I accepted his invitation and promised to time and program the production so that he would know how much time to give for the broadcast.

About ten days before Christmas we met to decide upon the day and hour for the presentation. The station manager was anxious that we choose the best time of the entire Christmas week end. We concluded that we would have the largest listening audience on the Sunday afternoon before Christmas. The broadcast was to run from 3:00 to 5:45 P.M. Mr. Gordon agreed to advertise *The Messiah* during the week, and did so, mentioning our church as the cosponsor. I wrote a two-column story about the oratorio and the special broadcast, which was published in both the daily and the weekly papers.

## Results

In preparing the script for presentation I endeavored not only to cause the listeners to understand the text but also to help them grasp

the love of God and the great plan that inspired the incredible sacrifice of God's only Son.

As the broadcast began, the station manager seemed somewhat unenthusiastic. He said it was rather "heavy stuff" for Virginians. While he was talking thus the telephone rang, and the Baptist minister expressed both to Mr. Gordon and to me his enthusiastic approval. The telephone continued to ring as appreciative people called in. The manager said it was most unusual for people to make voluntary calls of approval. He decided to drive downtown and discover whether people were really listening in. Everywhere people were tuned in to the broadcast. It was on in restaurants, bus stations, and drugstores. He stopped at the homes of several friends and heard it nearly everywhere he went. One woman was listening to it on all three of her radios.

Mr. Gordon rushed back to the studio and called for a photographer. He seemed deeply impressed with the grandeur of the music and its meaning, and declared that this broadcast was the biggest thing ever to have been put on by the station. He said he believed the presentation had a larger audience than any other program ever transmitted by the station. Atmospheric conditions were ideal.

The photographer came and grouped us around a Christmas tree, as shown in the accompanying picture. This picture appeared with a further write-up in the local papers, and a framed copy of the photograph now hangs in the manager's office.

As the broadcast ended, Mr. Gordon's mother-in-law-to-be called to ask whether I could stop at her home, because she wanted to meet me. The manager took me to her home and introduced me. She is a rather distinguished-type Episcopalian woman. Mr. Gordon's fiancée also joined us, and both women expressed enthusiastic appreciation for the broadcast. They had never realized that it contained such "wonderful music," and they both confessed that they had never before understood the text of the oratorio. The older woman remarked that Adventists must be sound and spiritual people to sponsor and understand such great music. They kept me for more than two hours asking questions about the teachings and work of Seventh-day Adventists. During the evening several other fine couples stopped in and joined in the very profitable conversation.

Everywhere in the weeks that followed I encountered people who expressed appreciation for the broadcast. Mr. Gordon received so many expressions of approval that he asked me to present *The Messiah* again during the Easter

holiday. This second broadcast was, if anything, more successful than the first. The station gave three full hours, this time allowing for more continuity and an interlude at the close during which I presented Handel's *Concerto Grosso* (Regent L.P. 10-inch recording) to keep the mood unbroken.

One direct result of the second broadcast was the experience that came to us when we applied to the local chamber of commerce for authorization to solicit business portions of the city for Ingathering. The chamber had heretofore been hostile to our work and had stopped the Ingathering work the year before. It so happened that the secretary of the organization had listened to and greatly enjoyed the spring broadcast. He proved very friendly, and quickly secured from the committee a favorable decision authorizing us to carry on the campaign. Mr. Gordon gave a good contribution and several weeks of free Ingathering advertising over the radio. He also advertises my weekly broadcast free of charge. He has now asked me to present the oratorio *Elijah* at Thanksgiving time.

The Christmas broadcast of *The Messiah* was one of the happiest things ever to come to me in my broadcasting experience. It created good will and paved the way for other similar presentations. Throughout the area Adventists are gaining a unique place as promoters of the best in sacred music. Let us hope that many souls have been stirred by the message of *The Messiah*, and that hearts have been opened to the good news of our Saviour's soon return. May God give us understanding and vision in reaching sin-hardened souls, and may He give us grace to seek out the lost wherever they may be and give them hope and longing for the kingdom of God.

#### Script for Broadcast of "The Messiah"

3:00 ANNOUNCER: As a service to the community this Christmas season, the management and staff of this station in cooperation with the Seventh-day Adventist church of Strasburg takes pleasure in presenting at this time a complete recorded concert performance of Handel's *Messiah*. Pastor O. L. Jacques, of the Adventist church, will introduce the production. Pastor Jacques.

3:00½ JACQUES: The most significant event of all time was the birth of Jesus Christ, the Son of God, in a manger in Bethlehem. The birth of the Baby Jesus in a Judean barn, though unnoticed by the world, marked the first great step in a desperate plan to win back the love and obedience of a race of men and women who had rebelled against God and turned their backs on their Creator. The story of Jesus is a story of matchless love. God so loved the world that He gave His only-begotten Son. At Christmastime, Christians the

world over pause to commemorate the birth of the Messiah, and the love of God embodied in the helpless Babe of Bethlehem finds new entrance into the hearts of men. A fresh realization of this wonderful love of the Father for all mankind is the greatest blessing that can come at Christmastime.

It was a revelation of God's love and plan of salvation that inspired Handel to produce the greatest oratorio of all time, *The Messiah*. It is fitting that we should, at this time of world uncertainty and fear, pause to expose our minds and hearts to the message of *The Messiah*. Its message of love and peace and hope should create in us new spiritual strength for the days ahead. This inspiration came to Handel, at a time of deep discouragement and poverty, in a selection of Scriptural passages arranged by a humble clergyman named Pooley. The simple truths from the Bible so gripped the old composer that he labored feverishly day and night for slightly over three weeks until he had finished the tremendous work. No one would doubt that the same Spirit that inspired the writing of the Holy Scriptures inspired also the setting of these Scriptures to music.

With a wonderful accuracy the theme picks up the golden thread of hope and follows it down through the ages. The complete plan of salvation and restoration is depicted, from the prophet's promise of the Saviour to the final triumphant song of praise sung by the redeemed of all ages before the throne of God.

No finer tribute could be paid *The Messiah* than that by the critic Rafael Kammerer, who on the occasion of the work's bicentennial in 1942 remarked: "In the two hundred years that have come and gone since *Messiah* first brought tears to the eyes of its creator and filled him with the vision of Heaven and the 'Great God Himself,' it has moved and thrilled more music lovers perhaps than any other choral work in the repertoire of choral societies, church or secular. The message of 'Peace on earth, good will to men' and the inherent promise of a better world to come, embodied in the text and clothed with the vibrant power and beauty of Handel's art, are as potent today as they were two hundred years ago."

Part I opens with the overture and the tenor recitatives, "Comfort ye, comfort ye My people, saith your God; speak ye comfortably to Jerusalem; and cry unto her, that her warfare is accomplished, that her iniquity is pardoned. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God." And "Every valley shall be exalted, and every mountain and hill made low." Part I continues with the prophecies of Christ and an invitation to come to Christ and find rest for your souls.

This rendition is performed by the Huddersfield Choral Society in England and is directed by Sir Malcolm Sargent.

3:04 RECORD: Number 1, side 1, L.P.

3:30 RECORD: Number 1, side 2, L.P.

3:55 ANNOUNCER: [Station identification.] We continue to present Part I of Handel's *Messiah*,

brought to you through the courtesy of this station and the Strasburg Seventh-day Adventist church.

3:55½ RECORD: Number 2, side 1, L.P., bands 1-4.

4:17 JACQUES: You have just heard Part I of Handel's *Messiah*. Part 2 presents Christ as "the Lamb of God," and is undoubtedly the most moving section of this great oratorio. The fact that He was rejected and despised by the very ones whom He came to save is vividly pictured: "He was despised and rejected of men; a man of sorrows, and acquainted with grief. Surely He hath borne our griefs, and carried our sorrows; He was wounded for our transgressions; He was bruised for our iniquities: the chastisement of our peace was upon Him, and with His stripes we are healed. All we like sheep have gone astray, we have turned every man to his own way; and the Lord hath laid on Him the iniquity of us all. All they that see Him laugh Him to scorn, they shoot out their lips, and shake their heads, saying: 'He trusted in God that He would deliver Him; let Him deliver Him, if He delight in Him.' Thy rebuke hath broken His heart: He is full of heaviness. He looked for some to have pity on Him, but there was no man; neither found He any to comfort Him." The brokenhearted sorrow of Christ dying alone and rejected by all is the theme of the plaintive air: "Behold and see if there be any sorrow like unto His sorrow."

There follows the tragic declaration of His death: "He was cut off from the land of the living; for the transgression of thy people was He stricken." And then the announcement of His resurrection, followed by His ascension and welcome by the hosts of heaven.

The scene then shifts back to this earth, where the apostles undertake the tremendous task of telling the world of God's love and of the gift of His dear Son. "The Lord gave the word: great was the company of the preachers. How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! Their sound is gone out into all lands, and their words unto the ends of the world."

The preaching of the gospel to all the world is followed by a description of world conditions just prior to the second coming of Christ. "Why do the nations so furiously rage together, and why do the people imagine a vain thing? He that dwelleth in heaven shall laugh them to scorn; the Lord shall have them in derision."

As the nations are in the very act of destroying themselves, Christ, as King of kings and Lord of lords, interrupts the struggle, and the nations are "dashed to pieces like a potter's vessel." This great act of Christ, accomplished at His second coming, introduces the everlasting reign of Christ. "The kingdom of this world is become the kingdom of our Lord, and of His Christ, and He shall reign for ever and ever." This is dramatically depicted in the glorious "Hallelujah Chorus."

4:20 RECORD: Number 2, side 1, L.P., band 5.

4:24½ RECORD: Number 2, side 2, L.P.

4:50 RECORD: Number 3, side 1, L.P.

5:16 ANNOUNCER: You are listening to a recorded presentation of Handel's *Messiah*, brought to you as a public service by this station in cooperation with the Strasburg Seventh-day Adventist church. Part 3 of *The Messiah* will be heard after station identification. [Station identification.] And now, Pastor O. L. Jacques, of the Strasburg Adventist church.

5:17 JACQUES: Part 3 of Handel's *Messiah* is the believer's expression of faith and hope in the great day of the resurrection that awaits all the faithful. The reality of this glorious experience is expressed in the beautiful air for soprano: "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth. And though worms destroy this body, yet in my flesh shall I see God. For now is Christ risen from the dead, the first fruits of them that sleep." "Since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive."

And then, in the words of Paul, the moment of the resurrection is thrillingly told: "Behold, I tell you a mystery: we shall not all sleep; but we shall all be changed in a moment, in the twinkling of an eye, at the last trumpet." The trumpet solo depicting the glorious trump of God is one of the most brilliant trumpet renditions on record: "The trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

The tremendous drama ends in an overpowering chorus of praise, sung by the redeemed of all ages as they stand before the throne of God: "Worthy is the Lamb that was slain, and hath redeemed us to God by His blood, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. Blessing and honor, glory and power, be unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever. Amen."

5:18½ RECORD: Number 3, side 2, L.P.

5:44½ JACQUES: You have heard a full recorded concert rendition of Handel's *Messiah*. May the hope and inspiration of this great oratorio bring peace to you this Christmas season. Amen!

ANNOUNCER: The preceding presentation was brought to you by the management and staff of Station WFTR in cooperation with the Seventh-day Adventist church of Strasburg. The Back to the Cross Crusade, usually heard at 5:30, will be heard next Sunday at the regular time.

5:45 CLOSE.

## I Preached in Africa

THOMAS J. BRADLEY

Ministerial Association Secretary, Northern European Division

I NOW know that city evangelism, like village evangelism, can contribute to the gathering of God's "firmament of chosen ones" from Africa. It may seem strange, but all the usual difficulties of evangelism in the home fields were met in this mission field. The hall problem was even bigger than at home. The advertising problems were all there, and last but not least, the problems of doctrinal objections were, interestingly enough, present.

But I have returned with the conviction that now is a most opportune time for city evangelism in West Africa. Because of a small budget for our meetings we had to confine ourselves to limited advertising. A simple handbill was distributed, two front-page advertisements in newspapers appeared, one hundred double-crown posters were displayed throughout the city of Kumasi, and two sixteen-foot calico streamers were stretched between palm trees in prominent central parts of the town. The response was gratifying, for almost two thousand people crowded into the hall, filling seating and standing room.

We had to contend with lightning and thunder, which the African fears, and heavy tropical rains, which flooded in across the hall floor; with termites, which invaded the hall by tens of thousands; with failing electricity supply, which produced an address "in the dark"—but notwithstanding all this the people continued to flock to the meetings. Sermon illustrations were similar to those in the home field, though at times much more simplified, for the African likes to "see" his sermon as well as hear it. And lives are changed in the same dramatic, inexplicable way as they are in the home countries. Drinking and smoking habits were broken by the power of the divine touch upon the soul.

The interest is now being cared for by some of our African evangelists, led by the Gold Coast Mission president, A. J. Mustard, but we thank God for having had the privilege of helping to scatter seeds of truth in the cities of awakening Africa!

"Among earth's inhabitants, scattered in every land, there are those who have not bowed the knee to Baal. Like the stars of heaven, which appear only at night, these faithful ones will shine forth when darkness covers the earth and gross darkness the people. . . . God has in reserve a firmament of chosen ones that will yet shine forth amidst the darkness, revealing clearly to an apostate world the transforming power of obedience to His law."—*Prophets and Kings*, pp. 188, 189.

### POSITIVE PROTESTANTISM

THE positive must mark the whole life of the church if it is to be more than a debating society. A real danger of Protestantism is that it may confine its efforts to protests against that in which it does not believe.—HALFORD E. LUCCOCK.



## Planning an Integrated Evangelistic Service

GORDON M. HYDE

*Evangelist, South England Conference*

IT IS the twentieth week of our South London Evangelistic Crusade, and we are planning the Sunday evening service. We have had three Saturday afternoon services; otherwise, until now, the Sunday service has been our only meeting (with an aftermeeting every time since the fifth Sunday). We are at a critical period of the crusade, having presented the Sabbath truth for the first time a week ago under the title "The Great Betrayal," climaxing a series of preparatory services dealing with prophecies on the Antichrist.

Our crusade has earned a reputation from the outset for thoroughly planned services, carried through without a hitch. But tonight we are especially anxious to make every song, every word, carry full weight as we lead the people a step nearer the Sabbath decision in a full study of the first-day texts, under the title "Sabbath or Sunday? Which Day Shall We Keep, and Why?"

Earlier in the campaign the evangelist and the song director have spent hours planning each service, but by this time the program is simplified and streamlined to make the message paramount. But it is still just as vital that every item shall be well chosen and carefully executed. The song leader has prepared the program, has checked it by telephone with the evangelist, and has made sufficient copies for all participants. But on our arrival at the Lambeth Town Hall, a hitch occurs. The artist is late with the illustrative devices for the evening's subject. He has had an accident, and arrives an hour later than scheduled. Thus a last-minute rush momentarily threatens the smoothness of the evening's plans. But all is ready now, and the doors are opened only one minute late.

### *The Song Service*

Recorded music fills the beautiful hall as the early arrivals find their seats. It is 6:15 P.M. [Evening services in England are usually held at an earlier hour than in America.—EDITOR.] After about five minutes of this recorded music,

including a request number, the song leader, with a smile, walks briskly to the pulpit and welcomes the people to the song service. He has not long tonight, just ten minutes, but in that time he must prepare the people—"condition" them—for the message. He has not been using many choruses, for the English people seem to prefer the old hymns, but tonight he breaks away with something different and refreshing—two choruses that had been introduced in the earliest meetings, and one hymn. (He has a chorus in reserve, but there is not time to use it tonight.) What has he chosen? Remember, this is the twentieth week; these people believe in the nearness of the Advent. So he leads with "I Want to Be Ready," *Gospel Melodies*, No. 181. The first time through it is ragged; people are coming in, and folks just have not settled down. A kindly reminder to make the "pleasures grow dim" (softly) "while I'm waiting for Him" (climax), and it goes really well this time.

"Now, the Lord will keep you until He comes, if you are willing, if you are willing to serve and obey Him. Let us turn to number 36. What does it say? 'Make me willing, Lord Jesus' and 'give me grace to obey.'" This is sung through several times, earnestly now, for the people are catching the theme of the service. "Now, friends, you may be finding—it is a strange thing—that as you draw nearer to Jesus and to doing His will, some of the folks you have always thought were your friends are forsaking you. It does happen that way sometimes. But let's sing number 62—"Earthly friends may prove untrue, doubts and fears assail; One still loves and cares for you, One who will not fail: Jesus *never* fails." And, oh, how they sing this time! This is the assurance they need as they approach the test of the Sabbath.

### *The Sermon*

The song service is over. The opening hymn of the main service follows: "Creator Spirit," *Gospel Melodies*, No. 107. It is a song of praise and supplication, but note its message—"Make us eternal truths receive, and practice all that we believe." During the last stanza another associate evangelist has come onto the stage, and he leads the congregation in a short but earnest prayer, then makes the announcements and receives the offering. Recorded music for the offertory is faded out during the offertory prayer. As the evangelist in the wings shuts off the turntable, the associate evangelist leaves the stage, the song leader steps forward from his seat on the stage, and in a sentence introduces the evangelist and his subject and virtually "bows him on."

During the address tonight the song leader occupies a seat near the illustrative device. As the evangelist deals with the first-day texts, six large placards (making up the word SUNDAY, with the references upon them) are removed one at a time by the song leader, until a full banner appears: "The seventh day is the SABBATH of the Lord thy God." Without asking for an outward sign of decision, the evangelist has appealed to the people to follow the example of Jesus in the keeping of the Sabbath. The address is over.

### *The Aftermeeting*

The song leader again steps forward. "I am glad that so many of those present last Sunday had the courage to return tonight. I urge you to have the courage to return to the services next Saturday afternoon and next Sunday night. [Titles are given.] All the evidence on this Sabbath question has not yet been presented to you, and you will want to hear it all in order to make a full and intelligent decision. While you have been sitting here tonight you have been saying to yourself, 'All that Pastor Lacey is saying is true, for it is from the Bible. But what can I possibly do about this Sabbath question? How can I possibly keep it?' You will be greatly helped and encouraged by the aftermeeting, with the subject: 'How to Do That Which Seems Impossible.' I hope you can stay for the aftermeeting and fellowship with us."

Then a hymn is sung: "Stand Up, Stand Up for Jesus," *Gospel Melodies*, No. 221. Read it through and note its militant challenge to obedience—"The trumpet call obey, . . . 'Ye that are men now serve Him'"; "Where duty calls or danger, be never wanting there." The benediction follows. The people are requested

to be seated (note the psychology of this) for silent prayer. Then as the evangelist takes his place down in front of the people, the song leader calls the folks to fill the front seats for the aftermeeting. A good-night is said for the few who are having to leave, and the evangelist takes over. The members of the team greet those who are leaving and then return to support the aftermeeting. (From the fifth night of the campaign almost the same number of people have stayed for the aftermeeting—about 170 nonmembers out of a highest nonmember attendance of 550 on the third and fourth nights of the campaign.)

The program of this service has been presented in some detail to show how the work of the speaker-evangelist can be built up and enhanced in its effectiveness by the items of the program and by the keen and sympathetic co-operation of the associates, whose execution of the program may be just as vital as the speaker's work in the winning of souls for the Lord Jesus Christ.

The evangelistic team in the South London Evangelistic Crusade is only a part-time one, in that the three ministers have heavy pastoral commitments also. Kenneth Lacey is leader and speaker. Gordon M. Hyde is song leader, publicity secretary, and program manager. W. H. Frazer is associate evangelist. The Bible instructors are the Misses Kathleen Mahon and Margaret Emm. The ministers' wives serve as receptionists. Prospects are good for a baptism that will be large in comparison with recent experience in the London area. The team is blessed with an excellent spirit of comradeship and good will one toward another, and God is placing upon them His richest blessings and power to our combined efforts.

## HYMN OF 3,000 YEARS

¶ HAVE you visited the Cathedral of Freyburg, and listened to that wonderful organist, who with such enchantment draws the tears from the traveler's eyes while he touches, one after another, his wonderful keys, and makes you hear by turns the march of armies upon the beach, or the chanted prayer upon the lake during the tempest, or the voices of praise after it is calm? Well, thus the Eternal God, embracing at a glance the key-board of sixty centuries, touches by turns, with the fingers of his Spirit, the keys which he had chosen for the unity of his celestial hymn. He lays his left hand upon Enoch, the seventh from Adam, and his right hand on John, the humble and sublime prisoner of Patmos. From the one the strain is heard: "Behold the Lord cometh with ten thousand of his saints"; from the other: "Behold he cometh with clouds." And between the notes of this hymn of three thousand years there is eternal harmony, and the angels stoop to listen, the elect of God are moved, and eternal life descends into men's souls.—Gausson's *Theopneustia*, quoted in *The Ministry of the Spirit*, p. 164.



# BIBLE INSTRUCTOR

## The Bible Instructor's Parish

GRACE C. FOLKENBERG

*Bible Instructor, Southern California Conference*

**T**HE slogan to "Double Our Membership" finds a ready response in the hearts of all. We would all delight to see strong evangelistic meetings in every city and hamlet the world around, and thousands, yes, millions of earnest people accept the last message for a dying world.

Without doubt the Bible instructors are putting their all into this endeavor, but we fully realize that while many are coming into the fold, we are also losing many who were with us. How can we conserve our own readers? How can we help our church members, especially those new in the faith, to be consecrated, earnest Christians? As Bible instructors, how far does our parish reach?

There is no question but that we do have a very definite responsibility toward those we have *helped* to come into the faith. Our obligation and interest do not cease when they are baptized and are members of the church. This is the time they need us most. Although they have been attending Sabbath school and church before baptism and have become acquainted with some of our faithful church members, and are beginning to feel at home in the church, it is well to continue with the studies for a time and to call as often as possible.

A part of our instruction should be to explain that though we have some of the finest people in the world in the church, they are still in the growing-up process. They have not reached perfection, but are growing in grace day by day. Doubtless we shall all disappoint one another and grieve Jesus many times before He comes to take us home. We do not all have the same weaknesses, and when someone in the church manifests a weakness we are to pray for him. This timely instruction has kept many new converts from becoming discouraged over the faults of others.

We should encourage our people to study the Sabbath school lessons every day, and put them

to work in the more simple offices in the church as quickly as possible. They can do Ingathering, read the mission story, and so forth.

Personally, I like to telephone these new people and visit them often. In this way I try to keep in touch with those with whom I have studied in the various churches in Los Angeles. I also visit those who have moved out into the surrounding small cities. Those farther away, in an adjoining conference, I visit about twice each year. I save three days of my vacation for this trip, and try to slip in another three days between Christmas and New Year's Day, while my regular work is disrupted.

In this rush trip to another conference I visit nine or ten small cities that are close together. It gives me only a little time at each home, but long enough to learn of my spiritual children's joys and sorrows and their Christian experience, and to have prayer with them. I usually call the pastor in charge to learn whether there is specific need. Sometimes there are discouraged ones who haven't been to church for some time. I go over their problem with them, and we pray about it together. We then have a wonderful time. I find my people are greatly benefited, I am happy because I know how they are, my own experience is strengthened, and I return to Los Angeles with a new zest and power to take up my work.

We can write to those who are too far away to be visited. Even a post card thrills their hearts. The *Morning Watch Calendar* makes them a nice gift. One of our most successful workers likes to send a mimeographed letter as often as possible to her people, and has had some very definite results from it.

Then there is prayer. Very early in my ministry I was made aware of the efficacy of prayer. A mother and her daughter were safely in the church, and I thought they would not need my prayers now; I would pray for other people. The mother met me in the foyer of the church

and asked me, "Why did you stop praying for me?" I stammered my reply, and she said, "I knew the very day you stopped praying for me." Needless to say, she went back on my prayer list. But how can we pray for so many people scattered over so great a distance? I take them by cities or conferences, a few at one time by name, and then ask God's blessing on them all from Dan to Beersheba.

Our parish will include anyone new in the faith with whom we may not have studied or any human being that needs help. By showing our interest in them, by being kind and friendly, and by helping them to get acquainted with the other church members, we make their lot easier and their Christian experience happier. As we attend large meetings and camp meetings we can keep our eyes open for those who appear lonely and discouraged, and be ready to speak the word in due season.

It is difficult to keep in touch with the hundreds with whom the Lord has permitted us to study, and has rewarded us by bringing them into His church. I am persuaded that if we do all we can to keep them close to the Master, our own experience will be deepened and the number of backdoor departures will be lessened.

## Evangelism While Traveling

ENJOYING people as I do, long-distance trips usually produce new friendships. Some months ago as I started from New York for the West Coast, upon entering the train I began to study my Sabbath school lesson. Opposite was an elderly Baptist minister taking the same route. His wife, though not with him on this trip, is one of the leading secretaries of the women's division of the Council of Churches as well as the editor of its leading missions magazines.

Before we reached Los Angeles this minister and I had spent many profitable hours together, and with a new appreciation for each other's work. We discussed, first of all, the doctrines held in agreement, and next in a friendly mood challenged each other on some conflicting ideas. Then he inquired into our denominational attitude on church federation, in his mind a most important step. I suggested that he could readily conclude that our views would require some forethought on this question. Soon he was making some jottings he wanted to present to the council committee on his return.

This worker had spent thirty years as a State secretary of his denomination. He is a man of



## PASTORS!



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influence. Incidentally, I profited much from his discussion of the duties of field secretaries. I also learned how the Baptists take care of their aging workers.

This providential acquaintance presented an opportunity I had long sought for my own work, and I am now in touch with his wife, an outstanding leader among church women. Learning to "be instant in season, out of season" is vital to us all. We little know the results of such contacts.

L. C. K.

## Bible Study Outlines

### Importance of Knowing the Truth

MAYME CLEMENTS

*Bible Instructor, North Ireland Mission*

[EDITORIAL NOTE.—This outline, sent to us by Mayme Clements, of Ireland, has point and practical value. We feel that our Bible instructors around the world will appreciate seeing that our work for souls has unity of purpose. Everywhere men and women must be led out of their shallow thinking to explore the truth that sanctifies. A good study, Miss Clements!—L. C. K.]

#### INTRODUCTION

Among the multitudinous theories and traditions of men expounded today, the only safe course for the soul that is earnest in its seeking is to follow the way of the Saviour.

#### I. OUR RESPONSIBILITY TO TRUTH.

1. Jesus is the way. He is revealed in the Scriptures. John 14:6; 5:39.
2. We are to be intelligent witnesses. 1 Peter 3:15.
3. It is necessary to study the Word of truth diligently. 2 Tim. 2:15.
4. It is essential not only to believe but also to love the truth. 2 Thess. 2:10-13.
5. What is sanctifying truth? John 17:17.
6. The right way to discern the truth of any doctrine is to "prove all things." 1 Thess. 5:21.
7. It is proved by the law and the testimony. Isa. 8:20.
8. Truth should be received with confidence, as God's message personally. John 7:17; 1 Thess. 2:13.
9. Continuing in true doctrine leads to salvation. 1 Tim. 4:16; Acts 20:32.
10. This salvation is wrought by the Word through the new birth. 1 Peter 1:22, 23.
11. All God's Word is truth. 2 Tim. 3:16, 17.
12. A solemn charge to preach the Word. 2 Tim. 4:1-4.

#### II. THE ABIDING TRUTH.

1. It will never pass away. Matt. 24:35.
2. Of the many professing to be followers of the Lord, who only are the true disciples? John 8:31, 32.
3. Who will be accepted of the Lord? Isa. 26:2.

#### III. INSTRUCTION FOR CHRIST'S FOLLOWERS TODAY.

Looking for Jesus, we must have our faith built up unto eternal life. Jude 20, 21.

### The Human Will in Conversion

MAYBELLE VANDERMARK

*Instructor in Religion, Washington Missionary College*

[EDITORIAL NOTE.—In dealing with Presbyterians and some others, the Bible instructor is confronted with a definite problem pertaining to the human will. It is then that the teacher needs to understand the solution to the problem as backed by the Spirit of prophecy. The following study was designed primarily to help the Bible teacher understand the issues involved before organizing a Bible reading for her Calvinistic reader. To see the application of the Spirit of prophecy on some Bible texts, such as Matthew 18:8, 9, opens for the teacher broad vistas of thought. Although the free use of Mrs. White's writings would not be practicable in studying with non-Adventists, these sound principles of reasoning on the human will can be of advantage to the teacher in the selection of other applicable texts. Miss Vandermark's study is of value to all ministers and Bible instructors for groundwork on a subject upon which there is much hairsplitting.—L. C. K.]

TEXT: "If thy hand . . . causeth thee to stumble, cut it off, and cast it from thee. . . . And if thine eye causeth thee to stumble, pluck it out, and cast it from thee." Matt. 18:8, 9, R.V.

Surrender of will represented as plucking out eye or cutting off hand. Often it seems to us that to surrender the will to God is to consent to go through life maimed or crippled. But it is better, says Christ, for self to be maimed, wounded, or crippled if thus we may enter into life. That which we look upon as disaster may be highest benefit. (*Mount of Blessing*, p. 95.)

#### I. WHAT IS THE WILL?

1. *Will is the power to choose.* Isa. 1:18, 19; John 7:17.
2. "This is the governing power in the nature of man, the power of decision, of choice."—*Ministry of Healing*, p. 176.
3. "The will is not the taste or the inclination, but it is the deciding power which works in the children of men unto obedience."—*Testimonies*, vol. 5, p. 513.

#### II. STATUS OF THE WILL.

1. "The heart is . . . desperately wicked." Jer. 17:9.
2. Tendency to evil is as natural as spots on a leopard. Jer. 13:23.
3. "This will . . . was at the Fall of man given unto the control of Satan."—*Ibid.*, p. 515.
4. Unaided human will has no real power to resist and overcome evil. Defenses of soul broken down. Man alone has no barrier against sin. (*Ministry of Healing*, p. 429.)
5. When left to follow our own inclinations, to go just where our will would lead us, we fall into Satan's ranks, and become possessors of his attributes. (*The Desire of Ages*, p. 329.)

NOTE: It takes no exercise of the will to choose devil's side. *The unexercised will is already Satan's property. Unless committed to God, we are under Satan's control.* Rev. 22:17; Eze. 18:30-32.

#### III. YIELDING TO CHRIST AT CONVERSION.

1. Yielding heart to God is surrender of will. Prov. 23:29.

2. God has made arrangements whereby we may choose Jesus as our king and be free of Satan's domination. Infinite sacrifice of God in giving Jesus, beloved Son, to become a sacrifice for sin, enables Him to say, "Yield yourself up to Me; give Me that will; take it from the control of Satan, and I will take possession of it; then I can work in you to will and to do My good pleasure."—*Testimonies*, vol. 5, p. 515.

ILLUSTRATION: The valuable Ruhr Valley, too weak and small to be an independent nation. Falls under domination of one of two strong nations that are enemies of each other. Ideal situation would be for people to weigh desirability of leadership of one nation over the other, and be allowed to choose. Suppose one of nations already has control, and it is a cruel, selfish, destructive domination. People have been deceived into believing that they are really controlling themselves and that to do differently would be to give up their own self-government. Suppose the other great nation, by sacrificing its beloved prince, makes arrangements whereby people of Ruhr can live free from extortion, cruel domination, and selfishness. Arrangement is made; all little valley has to do is to decide to be a part of the better country. Once it decides, the great king will take over, supplying their needs, developing their finest characteristics, leading them into a happiness far greater than they have ever experienced before.

#### IV. WAY TO COMPLETE VICTORY.

1. May be as drastic as cutting off of the hand or the plucking out of the eye, but this is only way to victory in Jesus. Matt. 18:8, 9, R.V.
2. "If any man will come after me, let him deny himself, and take up his cross, and follow me." Matt. 16:24.
3. "Whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it." Verse 25.
4. "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." John 12:24.
5. "He that loveth his life shall lose it." Verse 25.
6. "If you cling to self, refusing to yield your will to God, you are choosing death."—*Mount of Blessing*, p. 96.

#### V. ACCEPTING CHRIST'S WILL.

1. When we yield, Jesus will control our thoughts and acts. Eph. 3:20; 1:5, 6; Col. 1:29; Phil. 2:13.
2. Not able of yourself to bring your purposes, desires, inclinations into submission to will of God; but if you are willing to be made willing, God will accomplish the work for you, even "casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." 2 Cor. 10:5. (*Mount of Blessing*, pp. 204, 205.)
3. By yielding will to Christ we ally ourselves with divine power. We receive strength from above to hold us steadfast. A pure and noble life, a life of victory over appetite and lust, is possible to every one who will unite his weak, wavering human will with the omnipotent, unwavering will of God. (*Ministry of Healing*, p. 176.)

4. Only through surrender of our will to God is it possible for Him to impart life to us. (*Mount of Blessing*, p. 96.)
5. When He gives you the mind of Christ your will becomes as His will, and your character is transformed to be like Christ's character. (*Testimonies*, vol. 5, p. 515.)

#### VI. FURTHER EXERCISE OF WILL.

1. "Consecrate yourself to God in the morning; make this your very first work."—*Steps to Christ*, p. 74.
2. Be steadfast in keeping the will on the Lord's side. (*Testimonies*, vol. 5, p. 514.)
3. "Talk faith. Keep on God's side of the line. Set not your foot on the enemy's side, and Jesus will be your helper. He will do for you that which it is not possible for you to do for yourself."—*Ibid.*
4. We are to be laborers together with God. 1 Cor. 3:9.
5. Yield your will to will of Jesus Christ; and as you do this, God will immediately take possession. Your whole nature will then be brought under control of Spirit of Christ, and even your thoughts will be subject to Him. (*Ibid.*)

#### VII. WILL OF CHRIST IN US.

1. At last we shall find that Jesus has so identified Himself with us that when obeying Him we are but carrying out our own impulses. (*The Desire of Ages*, p. 668.)
2. Seed that fell to earth is risen again into newness of life. What appeared to us to be like cutting off an arm becomes greatest blessing and benefit. Having cast off our will, we have gained eternal life.
3. "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in." Rev. 3:20.

#### VIII. APPEAL: It is high time for us to exert our wills, to choose God as our leader, Jesus as our king.

"Shall we not open the human heart,  
Swing the doors till the hinges start;  
Stop our worrying, doubt, and din,  
Hunting heaven and dodging sin?  
There is no need to search so wide,  
Open the door and stand aside—  
Let God in!"

—CHARLOTTE PERKINS GILMAN.

---

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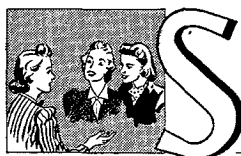
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# SHEPHERDESS *Her Vital Partnership*

## Read, Mark, Clip!

BERTHA W. FEARING

*Minister's Wife, Nevada-Utah Conference*

[EDITORIAL NOTE.—Your editors have requested Mrs. Bertha Fearing to prepare this article for THE MINISTRY. It follows up the article by her husband, Andrew Fearing, which appeared on page 12 of the June issue. Our ministers' wives will profit by these practical suggestions on how a ministerial couple can work together in collecting material for sermons, articles, et cetera.—B. G.]

DOES your minister-husband have all the time he would like for reading? Foolish question, of course! Have you thought of helping by reading and marking certain articles for his attention? Perhaps your husband would appreciate your acting as a filing secretary for him. Or if your husband would rather do all his own reading and filing, it might be of help for you to have a file of your own—and who knows, he might like to borrow some of your material on some future day! My husband and I started subject files even before we were married, so the files in our house have always been "our" files, and we are equally familiar with their contents.

One of the first requirements for a read-mark-clip program is to know your filing subjects. An index of the files should always be at hand for reference, to aid in cataloging an article. The tools needed are simple: a marking pencil, a stapler (a small hand stapler is most convenient, because it does not have to rest on a desk), and scissors. It is well to subscribe to two copies of all denominational periodicals, so they may be clipped easily.

Besides saving articles, poems, and gems for the files, you will find it also well to keep sermon material in mind. After hearing your minister-husband preach for a period of time, you begin to know his style, the type of material he uses, and you are also familiar with sermons he has already preached. In your reading you may find material that will add wonderfully to that sermon he delivered recently. Jot the name of the sermon, with his name, at the top of the

page, and lay it on his desk. You will have a real feeling of helpfulness should you hear it added to his sermon when he delivers it again.

In our experience we have found it better not to cut our current magazines during the year except for some special item. We mark them, however, as we read, keeping them on file for reference until the close of the year, and then clip them for the files.

Vacations are spent in numerous ways by different families. We usually take two or three cartons of magazines with us on vacations, and it is with a feeling of satisfaction that we return home with the articles ready for the files. And, oh, what still greater satisfaction it is when you or your minister-husband needs something on a certain subject, and finds just the very thing in a folder in your files!

---

### The Things I Love

I love the restful things:

A field of living green,  
The blue mountains in the distance seen,  
A glimpse of heaven's brightness in a late sun-beam—

These things I love.

I love the peaceful things:

A little child asleep,  
The lowing of the kine at day's first peep,  
The little nestling chickens with their cheep,  
cheep, cheep—

These things I love.

I love the quiet things:

Our God's sweet working grace,  
The silent worship in a pansy's face,  
Sweet memories of the past in some ancient lace—

These things I love.

—ALICE L. CROSBIE, *Australasian Record*.

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## BOOKS...

**How to Help an Alcoholic**, Clifford J. Earle, The Westminster Press, Philadelphia, Pa., 1952, 96 pages, \$1.50.

This book is a recent addition to the Westminster series of pastoral-aid books. The following chapter titles reveal the practicability of this little gem, a handbook indeed for ministers, Bible instructors, and all types of gospel workers:

"The Measure of the Problem," "How to Recognize an Alcoholic," "Where the Problem Begins," "Modern Treatment for Alcoholism," "Alcoholics Anonymous," "What Not to Do," "Some Positive Steps to Take," "Strength in Religion," and "Guidance From Recovered Alcoholics."

Because of our embedded health principles and our firm denominational stand on temperance and abstinence, the average Seventh-day Adventist minister and worker today lack background for dealing with this widespread problem. Though some may be too naive, other workers, for lack of preparation, must shy away from giving a struggling liquor victim proper help. Since alcoholism is a fast-growing universal problem, which must be met in an acute way in evangelism, our workers should be made aware of their needs and guided to sources of reliable information. Sooner or later every gospel worker comes face to face with typical alcoholic problems. It might be unwise and even cowardly for a minister to leave such cases to organizations and specialists for handling; surely God has provided power in His message for this hour to help even these unfortunates. Although select literature on the problem is important, intelligent work for the alcoholic should now become a skill for every Adventist worker.

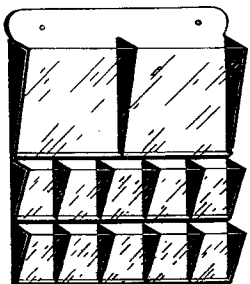
After a careful study of the techniques set forth in this remarkably illuminating book, this reviewer could take new courage in attempting to offer some aid to alcoholics. The problem still is a challenge to our ministry at large, but it does not appear to be one to be side-stepped. Every worker among us will see an immediate need to own a copy of this valuable work, whose spiritual approach fits well into our evangelism.

LOUISE C. KLEUSER.

**The Life and Letters of St. Paul**, by J. W. Shepard, D.D., Eerdmans Publishing Co., Grand Rapids, Mich., 1950, 608 pages, \$6.00.

In the light of Paul's historical background of his life and letters, this is an exceptionally fine exegesis of Paul's epistles. It is really a companion volume to the same author's *The Christ of the Gospels*. It is especially adapted for the use of college and seminary classes, a field in which the author has served for many years, being the founder of the Rio Baptist College and Seminary and formerly professor of New Testament and Greek in the New Orleans Baptist Theological Seminary. The book contains twenty-five chapters divided into two parts. The first ten chapters set forth a detailed account of Paul's missionary career as presented in the book of Acts, making full use of the recent studies of Ramsay and other scholars. The remaining fifteen chapters cover

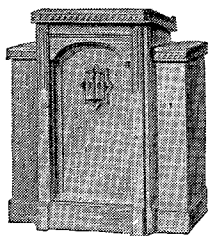
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the author's personal rich and rewarding exegesis of Paul's epistles. His contribution is in many ways unique and provides spiritual stimulation as well as intellectual satisfaction.

CARLYLE B. HAYNES.

*God's Word in Man's Language*, Eugene A. Nida, Harper & Brothers, New York, 1952, 191 pages, \$2.50.

The fascinating story of the translation of the Bible into many tongues is told by Dr. Eugene A. Nida, who directs the work of translation for the American Bible Society. Being a former missionary, and having traveled in more than thirty countries of Latin America, Africa, and Europe, and done research in about eighty languages, Dr. Nida is well qualified to tell this story. It should be a help to our missionaries who go out to work among peoples of other nations and languages.

The pitfalls of the translator are aptly described, as well as the rich possibilities lying in the picturesque forms of expression in other languages. In discussing translation of the key words of the gospel, Dr. Nida lets the reader catch a glimpse of his own religious belief, which is soundly fundamentalist. Many paragraphs are quotable gems. The chapter "Greek and Hebrew Treasures" deserves special study by every builder of sermons and every Bible teacher.

In brief sketches the story of the early translators of the Bible is told, such as Wycliffe, Luther, and Tyndale, and then the story of such pioneer missionary translators as Adoniram Judson, Robert Morrison, William Carey, Henry Martyn, and so forth. The different methods of bringing to the minds of native peoples such abstract religious concepts as "sin," "hypocrisy," "pride," "meekness," "confession," "discipleship," "prayer," "Lord," "God," "worship," "the Comforter," "faith," "righteousness," "love," "peace," et cetera, are described with examples which are a delight to anyone with the slightest linguistic curiosity.

Written in a simple, lively style, the book is filled with gentle humor as well as fascinating information. Dr. Nida says his volume "is designed not only for the pastor and Sunday-school teacher, who may wish to find illustrative material for sermons and lessons, but also for the layman who desires some introduction into a previously unexplored realm of Christian experience."

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# FORUM

*Frank Ministerial Discussion*

## A Plea for Conservatism in Church Architecture

L. G. STECK, M.D.

*Chehalis, Washington*

OUR message and doctrines as based on the Bible are the most consistent and reasonable of any denomination's. It is because we hold to the pure teaching of Scripture that we are a peculiar people. There is no virtue in trying to do things just for the sake of seeming queer. It is not exactly necessary to expect to find modernism preached from the pulpit of a modernistic church building, but it does seem that a church of conservative lines goes better with our reasonable and consistent Bible teaching. A church ought to express the unchanging nature of the Christian faith—our faith.

A church building should be more than a place to assemble and be protected from the weather while the Word is expounded. It should be so designed that it invites dignity and reverence and appeals to man's desire to worship, a place where one naturally will remove his hat and lower his voice as he enters. As a sister recently said, "You feel as if you are in a church." However large or small it may be, the same amount of materials can be made into a place of beauty just as well as into a boxlike meeting hall. There can be reverent, worshipful beauty and dignity in harmonious simplicity.

The church site should be prayerfully selected and well orientated as to the direction of prevailing wind and rain or snow, proper ventilation, and the right lighting effect. The lot should drain well and slope from the front. A church situated on a hill may be beautiful, but for the elderly and feeble it may be difficult or even impossible for them to attend. A freezing climate would add hazards. A large inside lot

outweighs the advantages of a small corner lot. The site should not be too close to the railways or business district or on a trunk highway. People from all classes of society will go to a church in the better part of town. A church properly located and well designed needs no more than one or at the most two steps at the entrance.

The interior of a church should be planned first. The exterior can be made to fit. But it should look like a church. On passing no one should mistake it for something else than a church. However small or large, our churches can be so well designed that even those most prejudiced to our beliefs will privately admit that our buildings are beautiful and look like churches. It should again be remembered that with proper planning and study the same materials can be designed into something beautiful just as well as a nondescript meeting hall. Example: In a Western city our members were often asked where their church was, and when the answer was given, the invariable reply was, "I didn't know that was a church." Later they sold it and built a modest little church on Gothic lines. Result: Everyone knows it is the Seventh-day Adventist church, and every minister who has preached in it has been impressed with the degree of reverence now shown by the congregation. Protestant building committees have come for hundreds of miles to see the new church and to get ideas. Hundreds of people have visited the services who would never have crossed the threshold of the old nondescript meetinghouse. The members have no hesitancy now about inviting their non-Adventist friends

*This forum is dedicated to candid discussion between workers. Though the ideas set forth in this section do not necessarily reflect the opinion of THE MINISTRY, yet we are glad to make our columns available for the exchange of progressive thinking. Contributions are therefore invited from the field, but these should not be more than about five hundred words in length.—EDITORS.*

to church services. The new building looks like a church without and within.

Architects are highly trained men, and their skill is rightfully admired and respected. They are of necessity trained in modernistic designing, the same as an engineer must be trained in up-to-date mechanics. An architect especially trained in ecclesiastical architecture is the only one who should be employed in planning a church. Architects usually design the style that the committee wants.

Churches of the older Protestant denominations for the most part follow so strikingly the dimensions and proportions given by the Most High for Solomon's Temple that we might do well to lay aside prejudice and design our churches somewhat on the traditional lines of these older faiths. They have preserved those appointments that make for dignity and reverence, which appeal to man's instinct to worship his Maker. There seems to be rather a strong tendency in some Seventh-day Adventist committees for the modernistic, or so-called contemporary, architecture, forgetting that the modernistic of today is definitely out of date tomorrow. One can observe the churches erected about the turn of the century. Those built on traditional lines are still in good taste and recognized as the "churchiest" churches in the community. Some of the congregations who went in for the modern fad of that day are trying now to remodel into the traditional, others are trying to sell, and still others are living with the mistakes of that period. The conservative style of architecture has lived through centuries and promises to remain always in good taste. Such churches *look* like churches inside and out. There is beauty in harmonious simplicity.

## On Calling Question

W. FLETCHER TARR

*Professor of Speech, Washington Missionary College*

**WE** RECOGNIZE that one of the outgrowths of democracy and one of its most notable characteristics is the practice of parliamentary law. We use it as the framework for group discussion because its basic principles guarantee equal opportunity to all members and full and free discussion to every proposition presented to the group.

Just as every member of an organization has the right to vote, so also he has the right to be heard without interruption or interference so long as he observes the rules of decorum. Thus anything that proposes to limit this right is contrary to the underlying principles of democracy.

But a practice appears to have taken hold in many of our denominational business meetings that is altogether contrary to legitimate parliamentary procedure. During the course of a debate or discussion some member, without so much as rising and addressing the chair, will merely call out the word, "Question!" Thereupon the chairman will announce that "question has been called" and immediately call for the vote.

Various theories have been advanced for the origin of this most undemocratic method of halting debate, but the most reasonable is the motion formerly known as the "Previous Question." It was originally intended as a motion to suppress motions of a delicate nature. Latterly, however, its form has been changed and its scope enlarged, so that today a member wishing to stop discussion and prevent the addition of subsidiary motions to the main motion may move that "we vote immediately" upon the motion under discussion.

However, such a motion, being the most dramatic of all that seeks to control debate, is rarely used; and since its intent is contrary to the basic principles of "full and free discussion," it obviously needs more than a lone voice to accomplish its purpose. Since even the least significant motion requires a second, it is unthinkable that an individual may, by uttering a single word, call an abrupt halt to a discussion that is the property of the whole assembly. Any measure aimed at restricting or curtailing discussion in an assembly must have a two-thirds vote of the assembly, and no single voice—not even that of the chairman—has a right to do it.

Thus it is altogether out of order for any member to call question. If he does it, it is the right and duty of the chairman to ignore him. If, however, a member feels bound to have discussion cease, he may use the drastic measure of arising (when no one else has the floor), addressing the chair, and, after recognition, stating his motion as follows: "I move that we vote immediately upon the motion to——." If his motion is seconded, the chairman must then call for a vote upon the motion to cease debate. If it is passed by a two-thirds vote, a vote is then taken immediately upon the main motion that is before the assembly.

That is the democratic—though harsh—way of halting discussion. Calling question is illogical, unreasonable, and contrary to accepted practice.

---

There is a great work to be done, but also a great God to be worshiped. Is the work of the Lord keeping us from the Lord of the work?



# QUESTIONS *on Bible Truth*

## Believer and Unbeliever

*Some contend that in 2 Corinthians 6:14 "believer" means any Christian of whatever persuasion, and "unbeliever" one who disbelieves in God and Christ. If such a definition be true, would not marriage between Adventists and any other Christians be proper—so long as they were believers?*

A QUESTION such as this can best be answered by going back to the larger principle involved in our basic relationships to God and man. Once this is ascertained, the general principle will then automatically determine all such particulars. In harmony with such procedure, think first of the fundamental nature and characteristics of the separative, reformatory movement of which we are a part today. This Advent Movement stands apart from, and in contrast to, all other religious groups. Our divine commission embraces and specifies the calling of men and women out of what is Scripturally denominated "Babylon" into the fellowship of the contrasting remnant church. This separation includes detachment from both the Catholic mother church and the Protestant daughters which have, as organizations, rejected the terms and specifications of this last-day reformatory movement.

The second phase of this threefold message and movement is the specific declaration of the moral fall of the Protestant rejectors of God's great judgment-hour message. This divinely indited mandate calls for severance from corporate union with the popular churches of the day. This, in turn, necessitates the formation of a distinct church with its own ministry, its own church organization, literature, foreign mission enterprise, educational system, Sabbath school lessons, home missionary and young people's organizations, and related provisions.

In all of these particulars we are, because of the very nature of the call, to separate ourselves from affiliation with the various ecclesiastical communions and confederacies. This is necessitated by the Sabbath and by many other principles involved. To this all Adventists are agreed, both in theory and in practice.

Accepting this premise and platform then, it becomes inconsistent for an individual member of the remnant church to enter into marriage with a communicant of the popular churches, for marriage is the closest and most sacred of all human relationships, and as such, is subject to divine counsel and restriction. The basis of this separative principle, as applied to the daily married life, includes the problem of worship on the Sabbath in contrast to Sunday, the principle of tithing, the question of health reform and temperance, recreational and amusement problems, education of the children, and the type of literature read—to mention but a few.

Disunity upon such vital matters means only conflict or compromise that may profoundly affect the destiny of the soul. Any attempt, therefore, to blend these two irreconcilables is not only fraught with inherent difficulty and grief but is often followed by marital disaster, quite apart from the violation of the divine mandate involved. God's command, "Be ye not unequally yoked together with unbelievers," is unequivocal, and is to be understood both in the light of these larger relationships and of the particular, separative requirements for the remnant church.

### *Cannot Accept Such Fallacious Reasoning*

A definition that would make "believer" an all-inclusive term, meaning any believer in Christ, of whatever religious persuasion or affiliation, and restricting "unbeliever" to absolute non-Christians, infidels, atheists, or pagans—is both strained and fallacious. That is the concept and contention of the churches of Babylon, not of the remnant movement. Such a position we cannot accept or follow.

There may be no valid reason why a Congregationalist and a Methodist, for example, could not easily get along in such corporate union, for there are no major separating barriers between them. They are both constituents of churches of Babylon. But with the Adventist and the Presbyterian or the Catholic, for instance, such is not the case. Here the differences are basic and irreconcilable—unless there is tragic compromise.

"Believer" may well be defined, then, as a believer in, or adherent of, God's special message

for today—His Advent Movement, or remnant church, which keeps the commandments of God and the faith of Jesus—in contrast to the “unbeliever” who lives in unbelief or rejection of God’s remnant message and movement, though he may be a nominal Protestant or Catholic.

In the days when Paul wrote these words there were two main groups to whom he ministered—the Jews and the Greeks. The Greeks, of course, were pagan, but the Jews believed in the true God. The entire Jewish concept of life was bound up with that belief, but not having accepted Jesus as the Messiah, they too were unbelievers. The distinct, definite, separative message that Paul was proclaiming had not been accepted by them, and they were therefore infidels. Hence the question, “What part hath he that believeth with an infidel?”

“The apostle’s words of warning to the Corinthian church are applicable to all time, and are especially adapted to our day. By idolatry he meant not only the worship of idols, but self-serving, love of ease, the gratification of appetite and passion.”—*Acts of the Apostles*, p. 317.

In the light of these words from the Spirit of prophecy, we recognize that the message which called the early Christians to separate from idolaters did not refer merely to the heathen but included the self-serving, ease-loving, religion-satisfied Jewish unbeliever as well.

One other factor may well be remembered. In New Testament times the great apostasy had not yet developed. The mystery of iniquity had not yet unveiled itself in the early church. The Reformation, with its separation from Rome, had not yet come, and the Advent Movement of the nineteenth century had not yet put popular Protestantism to the test. The comparatively simple cleavage and distinction of Paul’s day can scarcely be cited, then, as covering all the particular issues of the developing centuries. The further prophecies of John concerning the rise of Babylon, and our unavoidable relationship thereto, must now form an integral part of the picture. They must mold our definitions and determine our relationships and actions.

It is imperative that we, as ministers of the remnant church, stand together unitedly on these principles, emphasizing them in our ministry, and refusing to join believers and unbelievers together in the bonds of matrimony.

L. E. FROMM.

---

Marriage is that relation between man and woman in which the independence is equal, the dependence is mutual, and the obligation reciprocal.—Louis K. Anspacher in *Good Housekeeping*.



# MINISTER TO BE

## Faulty Fuel

JOHN GRISWELL

*Former Student, S.D.A. Theological Seminary*

**D**URING World War II, when gas rationing became such a serious item of daily life in Britain, a few Englishmen began using kerosene for fuel, and the idea spread like wildfire. Soon thousands of car owners were indulging in this practice. The automobiles, surprisingly enough, ran quite well—at first. Then things began to happen, things began to go wrong inside the mechanisms of these vital sources of transportation. Repairs had to be made, inconveniences of no small degree were experienced, and the world learned a good lesson from John Bull: Gasoline is the only efficient fuel for use in automobiles. The wrong fuel brings wrong results.

What are you using, ministers, in that precious vehicle for presenting the gospel, called the sermon? When good fuel is difficult to secure, do you content yourself with an inferior grade? If you do, you will never know the satisfaction of the smoothness of sermon machinery operating at its best. Intentionally or unintentionally, you may be ruining your sermons with poor fuel. The following are a few of the more common faults of ministers. Check yourself and then apply your findings to good advantage.

### Emotionalism

It is the aim of many ministers to make the congregation weep, earnestly believing this to be a master key to the problem of motivating the people to greater heights of righteousness. In direct contradiction of this school of thought the Spirit of prophecy counsels:

“God would have all move calmly, considerably, choosing our words in harmony with the solid truth for this time, which requires to be presented to the mind as free from that which is emotional as possible, while still bearing the intensity and solemnity that it is proper it should bear.”—*Testimonies to Ministers*, pp. 227, 228.

### Jokes

There is also the minister who would feel that he had shirked his duties if he failed to begin his sermon with a good, lively joke. He forgets the common law of persuasion, that a person led into a lighthearted mood is extremely difficult to convert into a thoughtful

mood in a short length of time. Mrs. White tells us that "jesting, joking, and worldly conversation belong to the world."—*Gospel Workers*, p. 129. Let us leave them in the world and out of the pulpit.

### *Tactlessness*

Some ministers seem to be inflexible, efficient in only one locality or region and only under certain circumstances. They offend their listeners with a lack of tact.

"As the dew and the still showers fall gently upon withering plants, so his words are to fall gently when he proclaims the truth. He is to win souls, not to repulse them. He is to study to be skillful when there are no rules to meet the case."—*Ibid.*, p. 119.

### *Witticisms*

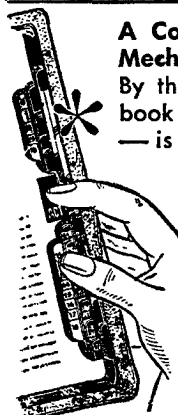
There is the extremely witty speaker who leans on his wit more than on God. The messenger of the Lord writes that, in view of the fact that unbelievers say this truth cannot be controverted, young ministers indulge "in sharp speeches and witticisms, flattering themselves that this is doing the work of a gospel minister. In order to be fitted for God's work, these men need as thorough a conversion as Paul experienced."—*Testimonies*, vol. 4, p. 446.

John Dryden wrote:

"Great wits are sure to madness near allied,  
And thin partitions do their bounds divide."  
—*Absalom and Achitophel*.

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*From Current Journals*

# NEWS....

[Unless otherwise credited, the following news items are taken from Religious News Service.]

¶ Discovery of what may be the ruins of one of Christendom's earliest churches has been reported by the National Geographic Society in Washington, D.C. A bulldozer blade leveling a field on the Aegean island of Lesbos (Mittilini) for an airport uncovered the stone ruins, the society said. "If archaeological research bears out scientific estimates that the ruins are those of an early church," said the society's announcement, "an important addition will be made to the already monumental contributions of the Aegean Islands to the study of ancient religion."

¶ Seventh-day Adventist ministers belong to the Advent "movement." One of these days you will be moving again. When you do, be sure to inform THE MINISTRY of your change of address so that you will not miss any copies of your journal.—**EDITORS.**

¶ Pessimistic predictions on the future of church colleges were assailed at the biennial convention of the Evangelical Lutheran Church in Minneapolis, Minnesota. Dr. Orville Dahl, executive director of higher education for the E.L.C., labeled as "fictitious" the opinions that creative thinking cannot take place in a religious atmosphere, that religious education discourages original inquiry and investigation, that a qualified teacher experiences professional disintegration in a Christian atmosphere, but maintains mental virility in a secular environment. He also attacked the belief that church colleges "cannot possibly compete in facilities, staff or offerings with public institutions." On the contrary, he asserted, "parallel opportunities, equal challenges and even superior objectives confront the student in a religious institution." Dr. Dahl further discounted the charge that students and faculty in church colleges are not exposed to frank discussions of the day. "We have confused at this point," he said, "a teacher's convictions and a teacher's professional integrity. Because a person teaches Christian convictions doesn't mean he ceases to think."

¶ The northernmost Christian diocese in the world has been created by an act of the Norwegian parliament in Oslo. It is the North Haalogaland bishopric of the Norwegian State Lutheran Church, which will combine Troms and Finnmark provinces and the islands of Spitzbergen. Finnmark is the home of the nomadic Lapps and the Land of the Midnight Sun to tourists. Spitzbergen, a land of hardy coal miners, is the northernmost inhabited place on the globe.

¶ "Blest Be the Tie That Binds" finally made the new Lutheran hymnbook, though it was touch and go for a while. So did "I Love to Tell the Story" and "Jerusalem, My Happy Home." The new book will be published and ready for distribution by 1954, delegates to the biennial convention of the Evan-

gelical Lutheran Church were told in Minneapolis, Minnesota. What is a good hymn? Why are some unknown, brand-new hymns included in the new book and some old favorites left out? The group evolved a set of standards, said Dr. L. N. Field, the denomination's representative on the joint hymnal commission of the eight separate bodies in the National Lutheran Council. The standards were based on these ideas: (1) A hymn is a lyric poem for use in worship; (2) it should address itself more to God than to man; (3) normally it contains elements of prayer and praise; (4) it also can express the feelings of the one who sings, as in the Book of Psalms. To those definitions the committee added these aims: To put the emphasis on simple hymns that people like; to preserve and share the "treasures" of each synod, keeping the best one or two tunes; to see that tune and text belong together historically, unless the combination has become so "imbedded in the customs of the people" that the origin seems of less importance; to offer the best of the newly written hymns, along with the old traditional songs. Top favorites among the Lutherans, said Dr. Field, are probably the chorale of Ludwig Lindeman, "Built on a Rock the Church Doth Stand," and "Beautiful Saviour."

¶ True education should develop wisdom about eternal values, Prince Takamatsu, brother of Emperor Hirohito, told an audience at the dedication of a new Seventh-day Adventist theological seminary in Chiba, 30 miles east of Tokyo. "Historically, Christianity has provided two eternal elements that have influenced the world," he said. "They are salvation by love and a clear definition of sin. Today these issues are more important than ever."

¶ Much present-day instruction in theological schools is outdated and irrelevant, the American Association of Theological Schools was told at its biennial meeting in Louisville, Kentucky. Dr. Morton S. Enslin, professor of New Testament at Crozer Theological Seminary, Chester, Pennsylvania, said that a great deal of Biblical criticism has become too analytical and literary. "The critics have lost sight of the proper search for the will of God in this literature, and consequently, of its relevance for the work of the church," he said.

¶ Christians will never make their witness count in world affairs or in community social process if they remain too patient with reference to evils that flourish around them. Dr. Oscar A. Benson, president of the Augustana Lutheran church, made this statement to the 93rd annual synod of the church in Des Moines, Iowa, in lashing out against waste, extravagance, and corruption in American government. "The worship of tolerance," he said, "has almost become a cult in America. Men's breadth of spirit is to be judged by their willingness to protest against nothing, according to these cultists. 'Live and let live' is the only creed to which they subscribe, and it can become such a pernicious attitude that militant Christianity is banished even from the churches. Our Lord was not of that stripe, and that is why, humanly speaking, He was nailed to the cross."

¶ Ministers ought to guard their health, because far too many of them are breaking under the strain to which modern pastors are subjected. This advice was given to clergymen attending the annual

Potomac Conference camp meeting of the Seventh-day Adventist Church in Washington, D.C. Dr. Clifford R. Anderson, of the medical staff of the Washington Sanitarium, said: "Many ministers of the gospel are wearing out too soon. People in these uncertain times are depending more than ever for counsel upon their clergymen. Broken homes, marital difficulties, adolescent problems, all are increasing, and from early morning until late at night the minister's telephone is ringing for appointments. Not only overwork but poor diet also is contributing to the physical breakdown of those in places of responsibility in our churches." The physician recommended that ministers eat a hearty breakfast, because of the uncertainty of their meal hours later in the day and the need for physical strength. He also said they should take more regular exercise. And when illness strikes they should not struggle back into harness without an adequate period for full convalescence. Further, they should make certain to get enough rest, and to lengthen their periods of rest as the strains of age come on. If ministers follow these common-sense rules, Dr. Anderson said, they will greatly lengthen their period of usefulness, and avoid the premature breakdowns that are blighting many clerical careers.

¶ A proposal that total abstinence be made a condition of membership in the Baptist Church was withdrawn without being put to a vote by the Baptist Convention of Ontario and Quebec, meeting in London, Ontario, after a number of delegates voiced strong opposition.

¶ A series of drive-in open air Bible lectures was launched in a large theater along the Orosi-Cutler highway in central California, according to L. D. Weber, district leader of four Seventh-day Adventist churches in the Dinuba area of the State. "Persons will be able to drive their car on the lot and

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see the Bible made plain by beautiful natural color screen pictures," Mr. Weber said. A sound motion picture will be shown at each service, including a series on the life of Paul. Objective of the program, spokesmen said, is to create a unique inspirational atmosphere for the entire family, which can participate with as much convenience as "going to a movie."

¶ Development of native Christian leaders to replace Americans who may no longer be welcome in foreign lands was described in Claremont, California, as the church's major missionary concern. In an address to the biennial meeting of the General Council of the Congregational Christian Churches, Dr. David McKeith, Jr., urged the denomination to focus attention on this aspect of its missionary work in the next biennium. Dr. McKeith is executive vice-president of the American Board of Commissioners, the church's foreign missions arm.

¶ A prefabricated Presbyterian church seating 120 people was built in just five hours and sixteen minutes in Santa Rosa, California—about three hours ahead of schedule. The building is valued at \$50,000. The church contributed \$27,500, and the rest was donated by Contractor Hugh B. Coddling and 180 volunteer workmen.

¶ A positive rather than a negative approach to the problem of crime programs on television was proposed in Claremont, California, by Dr. Ronald Bridges, of New York, vice-moderator of the General Council of the Congregational Christian Churches. He proposed that television viewers write their approval of good programs to station managers, thus encouraging them to establish standards of ethical and moral excellence. In addition, Dr. Bridges called for generous support to the church in its effort to bring religious programs of the high-

est quality to the homes of the nation. "With the help of Christian people," he said, "we can make the TV set a kind of 20th Century altar where the family can come together and see and hear great religious leaders and witness the great ceremonies and dramas in our rich religious heritage."

¶ A full-size replica of Moses' tabernacle in the wilderness, with all its symbolic objects, is attracting hundreds of visitors at St. Petersburg, Florida. It was built by Hart G. Baldwin, of Clarksburg, West Virginia.—*Gospel Herald*.

¶ Laymen who devote their career to "furthering the interest of the church" will in many instances be eligible for 4-D (ministerial) classification in the draft even though they are not ordained clergymen, the National Appeals Board of Selective Service decided in Washington, D.C. The action was described by a Selective Service spokesman as "giving a little more liberal interpretation" to the 4-D classification than that which hitherto has prevailed.

¶ A Protestant Study Center has been created by the National Protestant Church of Geneva to "carry the Divine message more closely towards modern man." Its aim will be to "examine all current problems in the light of faith" and to guide people in making decisions about such matters as Marxism, existentialism, social questions, and developments in the ecumenical movement.

¶ Plans for construction of a \$50,000 building at Lake Junaluska, North Carolina, to serve as a world center for Methodist archives were announced by Edwin B. Jones of Charlotte, North Carolina. Mr. Jones is president and board chairman of the Junaluska Assembly, which operates this summer assembly site for the Methodist General Conference. The center also will house the office of the American secretary of the World Methodist Council as well as a library and museum.

¶ Dr. O. P. Kretzmann, president of Valparaiso (Indiana) University, told the annual convention of the Lutheran Laymen's League in New York that the world is ready for a revival of religion. "Now, in 1952," he said, "there are new horizons for the Church all over the world. There are too many graves, too many tears, and too many dead in two world wars for us to be satisfied with the easy answers of another generation and another world. The Western world, at least, is ready for a return to the religious values which have made it great. It waits to hear a clear, challenging voice calling men to new horizons of faith, mercy, justice and honor among men and nations." Attending the three-day convention were 450 representatives of 1,500 local clubs from 34 States, the District of Columbia, and Canada.

¶ IN BRIEF.—Members of an independent Baptist church in Mount Tabor, near Beckley, West Virginia, are erecting their own high school, because they feel there is not enough religion in the public schools. . . . Sweden is issuing a special series of postage stamps honoring Olaus Petri, the man who first translated the Bible into Swedish, on the 400th anniversary of his death in 1552. . . . The Colombian Foreign Office has promised the United States embassy to investigate charges by Protestant churchmen that Tolima departmental police looted the country home, about 60 miles

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## GOWNS PULPIT·CHOIR




northwest of Bogotá, of a Presbyterian missionary. . . . The Norwegian Bible Society celebrated the distribution of its 5,000,000th copy of the Scriptures. . . . Use of comic strips to teach religion was scored in Toronto by the Reverend G. A. Little, editor of Sunday school publications for the United Church of Canada. . . . Sunday schools of the Presbyterian Church in Canada will be called "church schools" in the future, it was decided by the General Assembly at its annual meeting in Toronto. . . . The Magoffin Baptist Institute, a mountain school for youth in eastern Kentucky, has disclosed that it will not raise tobacco on its farm this year, but will substitute a beef-cattle program—"in line with our Christian principles." . . . Ordination of women as pastors is approved and regulated in a new order adopted in Berlin by the Synod of the Old Prussian Union Church. . . . A summer school to train ministers in visiting the sick will be established by McMaster University (Baptist) in Hamilton, Ontario. It will be the first school of its kind in Canada. . . . The Post Office Department in Washington, D.C., has tentatively decided to issue a commemorative stamp on September 30 in honor of the 500th anniversary of the printing of the Gutenberg Bible. . . . Georgia, Tennessee, South Carolina, Florida, Alabama, and Mississippi remain the area of greatest concentrated interest in the Bible, it was reported at a meeting of American Bible Society district secretaries in New York. . . . Plans for the production of 500,000 copies of a new Tamil-language Bible have been completed by the British and Foreign Bible Society of London, it was reported in Madras, India.

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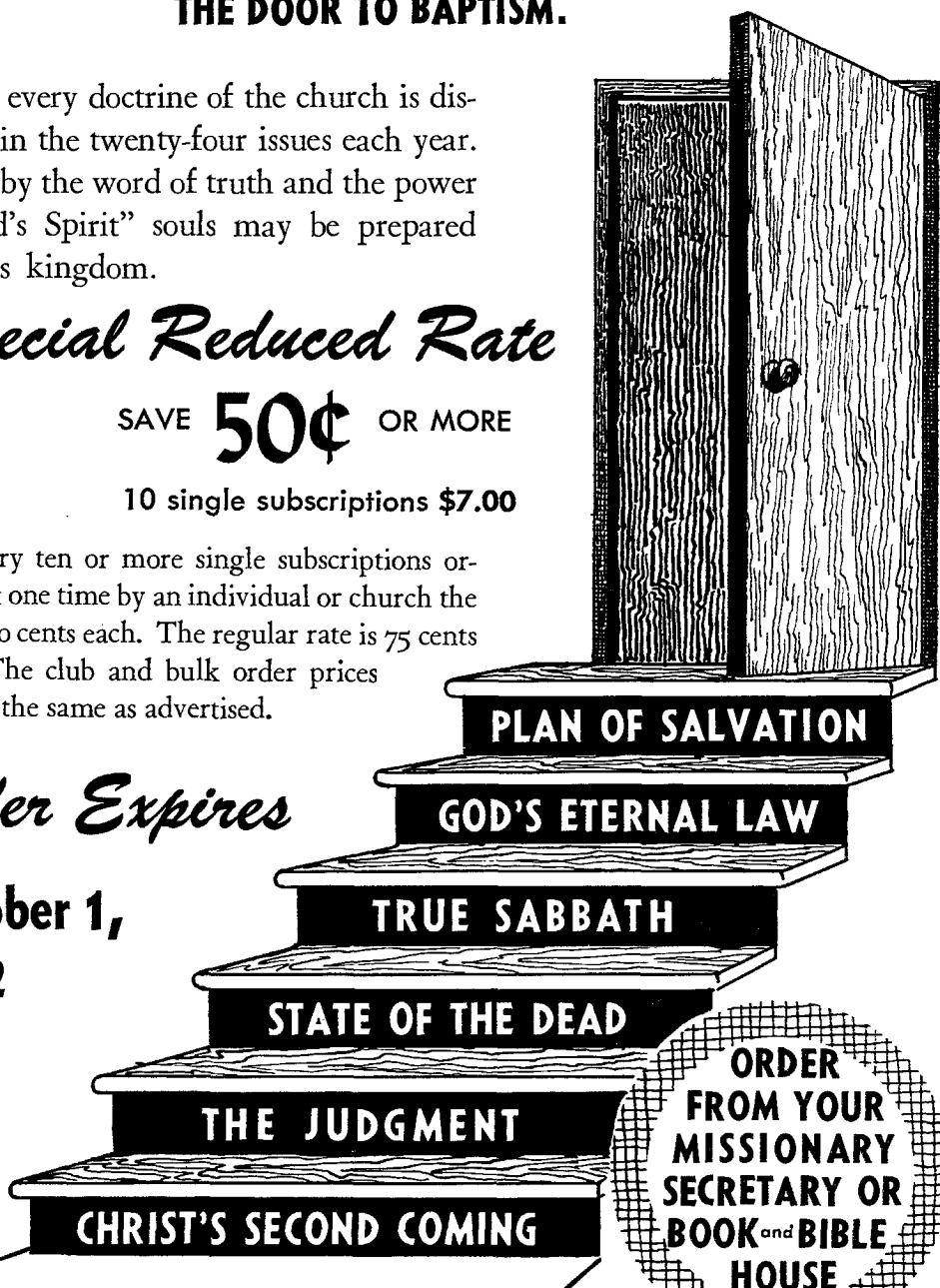
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# POINTERS TO PROGRESS

## BIBLE PREACHING

At the Billy Graham meetings in Washington, D.C., last winter, one could not help being impressed by the thrilling sight of hundreds, yes, thousands, of Bibles held up in response to the evangelist's question, "How many Bibles do we have here tonight?" True, the people were asked to turn to possibly only one Scripture passage at the beginning of the service, but the fact that each had his own Bible created an atmosphere of confidence. Other texts were sometimes used, but in such rapid succession that the people did not have time to find them. Nor did the evangelist seem to care whether they found them or not. Nevertheless, the impression was made that Billy Graham was a Bible preacher. Moreover, the number of people who carried their Bibles increased from night to night, and all came under the conviction that this was an old-fashioned Bible crusade in which the Word of God was preached and studied.

As we plan our evangelistic meetings during the coming months, would it not be well to encourage our own dear people to set a good example by bringing their Bibles to the meetings? And then encourage the public to bring their Bibles as well.

The Word is the hammer that breaks the rock of self. It is the Word that brings forth a new creation. New converts are born by that living Word. So let us above all others be known as Bible preachers. Whatever aids are used to help make our message clear, let us beware lest we depend on these rather than the living Word.

R. A. A.

## THE PEACE OF GOD

"HOME lovers—watch out for the shadow of under insurance. Time and tide wait for no man—neither does FIRE." So reads a startling insurance advertisement. Fire, burglary, old age and accident fears daily plague John Q. Public to be better prepared. He is harassed on all sides by warnings against inflation, atomic war, and dangers both real and imaginary. The supersalesman and the ruthless politician have both learned about this effective appeal to the fears of man. As one result, life has for many grown tense, anxious, and fearful.

There is a very real danger that our preaching, rather than relieve the strain of haunting fear, will add to the play upon this potentially destructive emotion. Let us not add to the tired confusion of men's minds, but rather reveal the healing secret of freedom from fear.

What worker has not noticed the superficial experience of some believers whose faith has been built upon the "crisis" phase of the message? These good people will rise to great heights of devotion and confidence in time of war and national troubles, which events they feel are fulfilling prophecy. But their experience will lag in tranquil times. How much better it is when we see in the lives of our people the evidence of genuine religious experience, with a simple, constant, satisfying inner peace of

mind and soul! The peace of God in man's heart is the stabilizing force for the days ahead.

Men need to know that times will worsen before Jesus comes, and awareness of fulfilling prophecy is vital. But if this phase is emphasized to the overshadowing of a positive, saving message, we build on uncertain ground. Some of our youth have been heard to reason, "All we hear is that the world is going to pieces; maybe we had better test the promises of certain popular isms." Had these youth listened to an equal emphasis on the part of Adventist preachers on the positive, glorious outcome and the saving provision of the gospel, they would not reason thus.

People from all walks of life recognize a substantial anchor in our message when we shun the sensational, wild predictions in favor of a sure and certain message from God. We must lead men and women to face the future without fear and with unbounded confidence in a loving God, but this is well-nigh impossible if the very basis of our appeal is that of fear.

The idea behind this caution will not in the least diminish the distinctive warning phase of our commission. It will definitely enhance its appeal to the weary hearts of men.

G. E. V.

## WORSHIP REVERIES

WHEN God came down and spoke with Adam, there was joy in their communion. But when sin entered, something happened—joy had fled, and we see Adam running away from his God. He was hiding from the very One with whom he had fellowship and communed in peace. Sin always has this effect.

But Adam did more than hide—he tried to meet his need by making garments. The record states they "made themselves aprons." Aprons do not suggest quietude, rest, and relaxation, but rather noise, toil, and work. Moreover, Adam was no longer the companion of God; he was the servant of sin.

But God wants to restore that broken companionship. That is why He calls men to worship Him. True worship grows out of an understanding fellowship between God and His creatures, and it becomes even more real when we realize the Fatherhood of God our Creator. "Like as a father pitieth his children, so the Lord pitieth them that fear him"—a beautiful picture of the Fatherhood of God, and it came to men a thousand years before Christ. The New Testament brings us an even more wonderful revelation of God, for there we see Him as a sympathizing Father, who loved us so much as to give Himself for us. Yes, in Christ Jesus His Son He died for us. Truly we can pray, "Our Father."

The concept of God as an understanding Father should inspire courage and confidence. We do not approach Him in childish demand, but rather in childlike trust. It is this concept of filial fellowship that the world needs again to hear. When men are lost they long to find the way home. It is our work to lead men back to the Father. Worship that does not do this is not true worship.

R. A. A.