

THE MINISTRY

FOR WORLD EVANGELISM

VOLUME XXVII

OCTOBER, 1954

NUMBER 10



Building With Living Stones

ORMOND K. ANDERSON

Evangelist, Middle East Division



THERE is no hope for the triumph of Christianity outside the church. Jesus declared, "I will build my church." It is His. He is the architect. In the hour of despondency one should listen to Him saying, "I will build my church." "Unless the Lord build the house, they labor in vain that build it."

The church is no enterprise of ours. It is His. We are colaborers with Him. Every moment He is guarding His own with a jealous care. Critics rage, scoffers sneer, scorners ridicule, false prophets arise, "but the church of Jesus constant shall remain." Its noon is not behind it; the brilliance of a sevenfold sun will pale before the splendor of the righteous, who will yet shine as the sun in the kingdom of the Father.

We are building an enduring institution. After the flags of all earth's empires and republics are torn in shreds and the hand of death has smitten the earth, the church of Jesus Christ will stand forth glorious, free from blemish and marks of decay. The "gates of hell shall not prevail against it." It will stand for all eternity.

The picture portrayed in the book of Revelation beautifully reveals that the remnant church will have built an untarnished character. She will sing the song of victory through the precious blood of Christ, and that song will echo throughout the vast universe of God.

In these confused and confusing days let us resolve that we will be steadfast, immovable in the faith, always building our lives and the lives of as many as God entrusts to our keeping into the church of the Lord Jesus Christ, remembering that every soul is a living stone in the spiritual temple of the Lord.

As we build for Him, let us never forget that a man proves himself a Christian not only by loving all men in general but by loving his brethren in Christ in particular. Pagans of the first century exclaimed of the Christians, "See how these people love each other!" John the beloved declared, "He that loveth his brother abideth in the light, and there is none occasion of stumbling in him" (1 John 2:10).

It has been said that "many city churches are made up of people who do not even know one another, and who do not want to know one another. Too many village churches are composed of people who know one another, and are sorry they do." Love is the law of the church. Love is the sign of discipleship. Love is the chief evangelist and the head worker. Love is the power that overcomes.

The church of Christ should be the warmest and the friendliest place in the whole community. This would be a worth-while ambition for every congregation: "No stranger, member, or visitor shall remain ungreeted. No unfortunate member shall go unbefriended. No invalid shall be unvisited. No needy person shall be unassisted. No bewildered soul shall go unadvised. No home of mourning shall be neglected. No act of mercy shall be omitted. The church shall be a home"—and a home for everyone, irrespective of age or condition.

The Bible is not enough to make men strong. Human hands and hearts are needed. The revelation that came through holy men of old must be completed by a revelation coming through men now living. Remember that "the strongest argument in favor of Christianity is a loving and lovable Christian."

THE MINISTRY

FOR WORLD EVANGELISM

Official Organ of the

MINISTERIAL ASSOCIATION OF SEVENTH-DAY ADVENTISTS

Editor:

ROY ALLAN ANDERSON

Associate Editors:

REUBEN R. FIGUHR, ALBERT V. OLSON
LOUISE C. KLEUSER, GEORGE E. VANDEMAN
WALTER SCHUBERT, EARL E. CLEVELAND

Office Editor; Advertising and Circulation Manager:
BEN GLANZER



VOLUME XXVII

NUMBER 10

AT A GLANCE

FEATURES	4
Progress of the World Council—Public Relations at the World Council Assembly—Charles Haddon Spurgeon	
NEWS AND ANNOUNCEMENTS	11
MUSINGS	12
PASTOR	13
A Letter to Conference Workers—The Minister as Counselor, Part II—An Appraisal of Our Church Building Program, Part II	
PULPIT	18
Pardon Me!—The Seven Essentials in Every Sermon—The Minister's Calling, Work, and Responsibility, Part III—The Coming of Elijah (Sermon Outline)—Law and Grace (Sermon Outline)—Sermon Suggestions	
EVANGELISM	28
San Diego United Evangelism—Public Efforts on a Small Scale, Part II	
MEDICAL EVANGELISM	31
Pioneering Medical Work	
SHEPHERDESS	33
If	
BIBLE INSTRUCTOR	35
Assurance and Condition of Acceptance—The Reward of Forsaking All (Study Outline)	
FORUM	39
Musical Prayers—"The Power of Positive Thinking"	
QUESTIONS	41
The Minister's Recreation	
BOOKS	43
NEWS	47
POINTERS	52

Printed and published monthly for the Ministerial Association of Seventh-day Adventists by the Review and Herald Publishing Association, Washington, D.C., U.S.A., \$2.50 a year; 25 cents a copy. Add 35 cents for yearly subscriptions to countries requiring extra postage. Entered as second-class matter December 19, 1927, at the post office at Washington, D.C., under the Act of Congress of March 3, 1879.



OCTOBER, 1954

In This Issue

THIS issue carries some of the atmosphere of the recent World Council meetings held in Evanston, Illinois, including some photographs on pages 5, 26, and 27. This was a most inspiring gathering, and we are happy to share some of its interesting thoughts and results with our fellow workers.

Our Bureau of Public Relations has been doing excellent work in recent months, as evidenced by the unprecedented amount of publicity Seventh-day Adventists have received around the world. On page 8 Howard Weeks draws some lessons from "Public Relations at the World Council Assembly."

With the time of year in mind when church boards usually review their church membership lists, we believe the counsel contained in "A Letter to Conference Workers," by a conference president, on page 13, will be greatly appreciated.

Undoubtedly many of our pastors in some of our larger centers have frequently pondered the question of running simultaneous evangelistic meetings in the local churches. This has now been done successfully in at least one area. Every pastor and evangelist will want to read "San Diego United Evangelism," by Charles H. Betz, on page 28.

Our Cover

THE First Methodist Episcopal church of Evanston, Illinois, was the scene of the opening of the World Council of Churches and became the spiritual headquarters of the council. It is a beautiful Gothic structure. An outside view appears on page 26. At the time this interior picture was taken, the congregation, made up of many different faiths, was celebrating the Lord's Supper. Leaders from different Christian bodies and of different races served the emblems. The celebrants were served from the tables at the altar rail. Five other such services were held: three in this church, one in the Episcopal church, and one in the Lutheran church.

Worship services were also conducted in this church twice each day, except Sunday, at 8:30 A.M. and 10:10 P.M. Large classrooms as well as the dining room connected with this church served as meeting places for some of the many committees of the World Council.

McGaw Hall (see page 26), situated three miles from this church, was the administrative center for the council, delegates being transferred by chartered buses from various strategic centers in the city of Evanston, the buses also stopping at the university dormitories and apartments along the route.

Progress of the World Council

AS I write, the lovely chimes of the First Methodist church just across the street from my hotel are pealing forth that old Baptist hymn, "Blest Be the Tie That Binds." At once it seems a significant symbol of the fellowship so characteristic of this great World Council of Churches.

Just one week ago today this mighty convocation opened with a service of worship held in this same beautiful Gothic church, which is a part of the Northwestern University. What a busy week this has been for all of us! Even as observers and press reporters, we have been under pressure. The demands on responsible leaders of this great council must be tremendous. Some of us know something of the pressures of a General Conference session, but here is something much larger and more complex. As a demonstration of organization, it is a masterpiece; nothing of importance has seemingly been overlooked. More than six hundred press representatives are here, including the editors of six of our regular Adventist journals—the *Signs of the Times*, the *Review and Herald*, the *Message Magazine*, *These Times*, *Our Times* (England), and of course *THE MINISTRY*. A report from Howard Weeks, of the General Conference Bureau of Public Relations, appears in this issue, in which he presents briefly the way the central organization is functioning in providing both the secular and the religious press with information, as well as getting the news to the world through radio and television.

This is without doubt the greatest church council of our generation, or perhaps any other generation. Here are leaders and representatives of churches, the membership of which totals 170,000,000. A few of us Adventists, actually thirteen in all, are privileged to observe this great assembly at close range. Every courtesy has been shown us, and we have been welcomed even into the closely guarded groups and section studies. We will have to confess that there have been times when we would have liked to express ourselves, especially when the groups were discussing the theological implications of what is called the "main theme"; that is, the theme around which the whole council is built: "Christ—the Hope of the World." This theme is one

that naturally fits into our thinking, and given the opportunity, I believe we could have helped to clarify the subject in the minds of many.

Opposing Views Presented

In the brief report in the September *MINISTRY*, reference was made to Dr. Edmund Schlink, of Heidelberg, Germany, whose clear-cut message at the opening plenary session set before the council the great doctrine of the Second Advent. Needless to say, there was some opposition to his theology, many American theologians particularly resenting it. A sharply different view was presented at the same meeting by Dr. R. L. Calhoun, professor of historical theology at Yale, who emphasized what we sometimes speak of as the "social gospel." During the smaller group meetings many references were made to these "opposing views": Dr. Schlink representing what they called "Continental theology," and Dr. Calhoun representing the "American viewpoint." That nomenclature, however, was far from correct, for we have met many theologians and denominational leaders from the United States who agreed with every word of the presentation by Dr. Schlink, who, by the way, based his message on a clear "Thus saith the Lord."

These two university professors were presented at a press conference during this weekend, and again we were especially impressed by the sound scholarship and Scriptural understanding of this German theologian, who defended his position from the Word of God. In the course of the interview Dr. Calhoun declared that the discoveries of modern science have added much to man's concept of God's majesty. But Dr. Schlink pointed out that modern research was made possible only by the fact that Christ made men free from superstitions and fears. Continuing, he declared that "only when such ideas are abolished are men free to do real scientific research." Then, commenting on Dr. Calhoun's address, he said that he had really begun where the Yale professor had left off. "He [Dr. Calhoun] showed the changes that had taken place in eschatological thinking in both Europe and America, . . . analyzing in a most brilliant way the humanistic theory as well as others. . . . Dr. Calhoun

led us to the point where we have to start anew," he said, "where we must draw our thoughts from the Bible. So I started with the New Testament sayings on the theme. . . . It was necessary to start with the Bible, because all Churches acknowledge the authority of the Bible."

In answer to another question concerning the *manner* of the Second Advent, Dr. Schlink stated that "the return of Christ will be sudden, and this is the unanimous view of the New Testament. However, the day and hour of His coming is not known."

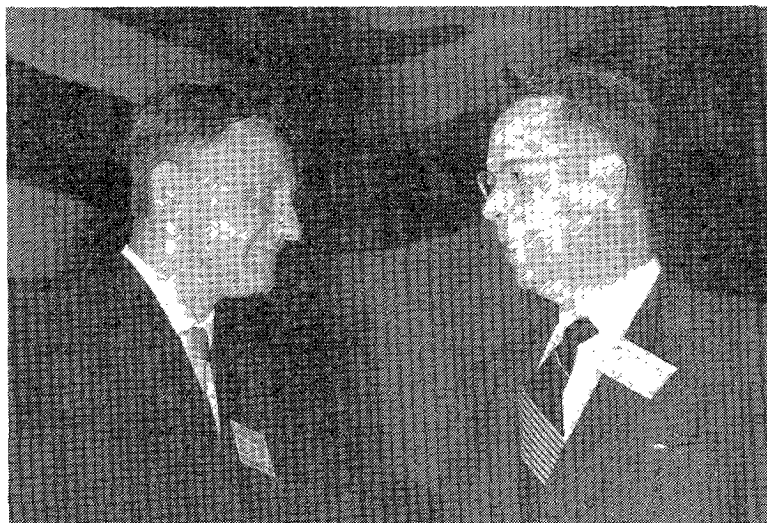
Both men agreed that the gathering together of thinkers from all over the world in such councils as this could well lead to a period of growth in learning, unless through our folly "we wipe ourselves off the planet." Dr. Schlink used language familiar to us when he declared that too often "men tend to be occupied with present problems," little realizing that they are living "on borrowed time." And that while "it is the personal relationship between God and man that counts," yet "this relationship has to do with the *whole* man. Heaven does not mean only a spiritual or theoretical communion between God and man. The coming of the Kingdom means the end of everything that is sick, suffering, or corrupt in men. To be in heaven means no thirst, hunger, or death, and the resurrection of the body." Such clear concepts of truth become all the more thrilling to us when we remember that Heidelberg was once the very center of rationalism!

We have included these actual quotations so that our readers may perceive that while at times we have witnessed what seems to have been a veering away from the full implications of the heart of the council theme, yet there is much that calls forth our gratitude to God that some vital phases of His last great message are being discussed. With the evo-

lutionary theory as the foundation of much of the education and theology of today, it is no wonder that there is much haze to obscure the light. But, as the great apostle in writing to the Galatians rejoiced that Christ was being preached, even though it be but a partial presentation or even by contention, so we as the heralds of God's last message to the world can also rejoice that such a council as this has been discussing Christ as the only hope of the distracted world.

Discussions of the Main Theme

It is heartening and even surprising to see how close some of these leaders come to stating truth just as we see it. For instance, Bishop Lilje, chairman of the coordinating committee of the main-theme discussion groups, of which there were fifteen, charged the Christian churches, clergy and laity alike, with spiritual and mental laziness. "We have to realize much more than we do what God expects of us," he said. "Can we live by a faith that is not up to date?" he asked. "In the nineteenth century, groups of Christians, moved by the concept of the imminent return of our Lord, began to proclaim that message with power, and out of it grew the great missionary movement around the world. Now



Speakers at the opening session of the World Council of Churches. They represent two different schools of theology, and their presentations were a sharp contrast. Left: Prof. Edmund Schlink, Dr. Phil., Dr. Theol., D. Theol. h.c., D.D., Professor, Systematic Theology, Heidelberg University, and Rector of the University; Evangelical Church in Germany. Right: Prof. R. L. Calhoun, B.A., B.D., M.A., Ph.D., D.D., Professor of Historical Theology, Yale University; Congregational Christian Churches of the U.S.A.

what do we have in place of that today? Is it only a few cultural concepts?" As he pressed these questions upon the others on the panel discussion, it seemed they did not have any real answer. And yet, fellow workers, in spite of the obvious lack of a full Scriptural knowledge of the great theme of the council, they are nevertheless discussing it. Surely this is something for which we can thank God. It is wonderful that so many are being driven by the very choice of the theme to think more about our blessed Lord, His place in history, and the destiny of this planet.

Little Modernism Apparent

It is heartening to see how little of what we think of as modernist thinking seems to come out in these discussions, and how much of what is truly fundamental. Bishop Lilje, referring to the great doctrine of justification by faith, declared that "it points to a consummation; it is related to eschatology because it leaves the final judgment still to be dealt with. We are looking to an end, not in some act of achievement, but in some act of God's majesty, when every man will have to be confronted with that majesty. His only hope is in Christ." Concluding his answer to a panel question, he said, "While we have to rethink Christianity in each generation, we do not have to re-invent it, even if some scholars feel they must."

It is not difficult for Adventists, schooled as we are in the Scriptural revelation, to see the obvious weaknesses in the theology of some who have spoken, but a study of the full report of the committee, which report is to come before the whole assembly for acceptance, reveals that it is the result of a very careful analysis. And, by the way, Dr. Schlink and Dr. Calhoun were both members of that committee. The report represents the work of three years; not continuous work, however. What changes may be made, if any, no one can say, but it is unlikely that there will be many major changes at this late hour. Churches all over the world are expecting that from this council some real and vital declaration will emerge. And when it does it will give us the greatest chance of our whole history to preach the message with power. It is true that the report as it stands today is different from the way it appeared at the first writing, and that some things have been restated so as to place less emphasis upon

the strictly eschatological aspects of the theme. Nevertheless there is so much in it that is commendable that it ill behooves us to criticize it unduly. When we try to visualize the number of different denominations and cultures the writers of this important document have had to please, it seems little short of a miracle that so much trenchant truth has been included. To discover that a great world assembly such as this is willing to go on record with such a clear pronouncement is something that should make us as Adventists lift our hearts to God in praise.

Gems of Real Truth

The document as it comes before the council is by no means concise; it contains over thirty thousand words. But here and there are some real gems. Notice this in the very first section: "To those who ask, 'What is in front of us?' we answer, 'It is He, the King, who confronts us.' To those who ask, 'What may we look forward to?' we answer that we face not a trackless waste of unfulfilled time with an end that none can dare predict; we face our living Lord, our Judge and Saviour, He who was dead and is alive for evermore, He who has come and is coming and will reign for ever and ever."

The document urges that the citizens of God's kingdom must learn to look beyond the course of history, recognizing themselves to be a "pilgrim people forbidden by its divine calling to be at peace with the powers of evil." And again, "What we hope for is the fullness of what we already possess in Him; what we possess has its meaning only in the hope for His coming."

It would be difficult to find a clearer or more thoroughly Scriptural statement of the blessed hope than this which appears under Section E of Part One: "Those who are now sons of God will receive the fullness of their inheritance as joint heirs with Christ. There will be a new heaven and a new earth. We shall all be changed. The dead will be raised incorruptible, receiving a body of heavenly glory. The agony of the created world will be recognised as the travail of childbirth. Blind eyes will see, deaf ears will hear, the lame will leap for joy, the captive will be freed. The knowledge of God will cover the earth. The Holy City will appear, made ready as a bride adorned for her husband. The choir which no man can number will sing Halle-

lujahs to the praise of the Eternal. God's people will enter into the sabbath of rest, and all created things will be reconciled in the perfect communion of God with His people." And a little further down we read: "He has bidden the Church to live with loins girt and lamps burning, like servants waiting for their master's return, . . . Our obedience is one measure of our hope. It is for the Church to stand vigilantly with its Lord, discerning the signs of the times and proclaiming that now is the time of judgment, now is the day of salvation."

Emphasis on Evangelism

"World-wide Evangelism in This Generation" is the title of a paper to be presented this week. And in studying it one is confronted with expressions familiar to us, such as, "The one great task which has been given to the Church is to preach the Gospel to the ends of the earth." And again: "Between the birth of our Christian hope in the first coming of Christ and its final consummation when 'he shall come again with glory to judge both the quick and the dead' there lies the unfinished task of world evangelism." Not only the challenge of world evangelism, but also the content of the true evangelistic message, has been stressed at the council. And of course in that area there has been some difference of opinion. But withal there is the consciousness that the hour in which we live is propitious for the proclamation of the full gospel as the answer to the problems of this present life and as the only hope for the future.

Evangelism has been studied in its many aspects. But of this we will say more in our final report next month. How to reach the great industrial worker groups, the ad-

vantage of the appointment of "factory chaplains," as well as methods of reaching the populations in the great metropolitan centers, and the overwhelming challenge of great unchristianized areas of earth—all these have come into the scope of evangelistic discussion.

Subjects such as the race problem and segregation, the upsurge of nationalism in certain areas of the world, the problems of religious liberty in Latin America, the Middle East, and the Far East, the Christian attitude to war—these and many others equally explosive have been fearlessly discussed. And one of the most encouraging features of this whole council has been the forthright but kind way in which such subjects have been handled. The speakers have been able men and scholars.

It is far too early to forecast the ultimate result of this World Council. Naturally some of us may be already discerning a prophetic significance in it all. It may be true that an organization of this kind could be used in the future by even an evil power to thwart the purposes of God, but that certainly is not the picture at present. We are discovering every day how well we as a people are known and in what esteem we are held. And who knows but that in the judgment we may discover that much of the understanding of the times in which we live, on the part of these Christian leaders, has come from our own books and journals? These are great days in which to preach the message, and may God keep our minds clear and free from prejudice while His Spirit enables us to give the message with new inspiration and power.

R. A. A.

The July issue of the *Ecumenical Review*, pages 430-465, contains the main-theme document referred to.

INGRATITUDE

DR. TORREY was speaking one night to a large audience, and in his discourse he told of a young man who some years before, at the risk of his own life, had rescued from the cold icy waters of Lake Michigan nineteen drowning men and women.

As he reached the climax of his story, someone stood in the audience and shouted to the speaker, "The hero of your story is in the audience tonight." Dr. Torrey invited him to the platform and introduced him to the cheering throng. When asked what was the one thing about this whole experience which stood out in his mind, he said, "The one fact I cannot forget is that out of the entire nineteen, not one of them ever came back to thank me!"

It is difficult to imagine human beings so ungrateful.—The Minister's File Service.
[See ad on page 32.—EDITORS.]

Public Relations at the World Council Assembly

HOWARD B. WEEKS

Associate Secretary, General Conference Bureau of Public Relations



LAST May Charles C. Parlin wrote in the *Christian Century* of the advance preparations for press coverage of the Second Assembly of the World Council of Churches:

"It is no small task to interpret the World Council of Churches' Evanston meeting to the public. Yet without such interpretation, this Second Assembly of the council could be little more than a semiprivate meeting of the world's theological and ecclesiastical top-brass. Evanston must be brought to the world."

The gigantic information machinery in operation during the assembly itself was a testimony to the seriousness with which World Council leaders took their commitment to speak to the world.

"This public relations responsibility," as Mr. Parlin termed it, was thoroughly organized and given a budget of \$40,000 exclusive of contributed personnel and expenses, which were valued at more than \$250,000. (By contrast, our expenditures for this purpose at the General Conference session were less than \$900.)

Fifty-four public relations workers carried an around-the-clock schedule preparing releases, bulletins, memos, and full texts of addresses for newspapermen, religious editors, and broadcasters, who turned out six hundred strong to relay the message of the world's Protestant leaders to those who read their publications.

All of these materials consumed more than two tons of mimeograph paper besides another four tons for delegates' materials, and kept a dozen machines almost continuously at work. Forty linguists were engaged translating documents and speeches for the delegates and the world's press.

Seventy telephones were installed for the benefit of reporters. Western Union put a staff of thirty-five in the press rooms to transmit press wires on the twenty-five teletypes set up for the assembly.

More than fifty buses operating on regular schedule carried reporters and delegates without cost between the widespread points of assembly operation. Daily briefings and

press conferences kept newsmen fully posted on events of the day, and deference was given photographers and reporters wherever possible.

Besides a dozen or more newsmen from United States network and local stations, at least sixteen representatives of six major international broadcasting services were on hand, including the Canadian Broadcasting Corporation, the British Broadcasting Corporation, the Far East Broadcasting Company, and the Voice of America.

In addition, the World Council of Churches' own radio and television staff of more than twenty persons provided tape recordings and films for use by radio and television stations both here and abroad. Some interviews, speeches, and news dispatches were transmitted directly from the Northwestern University studios to New York, Toronto, and London.

Were these costly preparations and activities worth while? Did they accomplish their purpose? The information you read for yourself in newspapers and magazines should answer the questions. More than one hundred thousand words a day and scores of pictures flowed out of Evanston to the ends of the earth, carrying the message of the Second Assembly.

There is much we can learn from this great and intensive public information program.

Seventh-day Adventists from their earliest beginnings have been committed to a world work. They bear a story of true hope to all mankind. Yet it would seem that too often we choose the field of public information as a place to economize.

If each Adventist church were as energetically committed to telling its story through the public press as are the people of the World Council, only a few months could completely transform the climate in which its work is done.

May God help us to exercise the wisdom and foresight shown by these consecrated Protestant leaders in going "all out" to convey to the world the inspiration of their assembly theme: "Christ—the Hope of the World."

Charles Haddon Spurgeon

DONALD T. SORENSON

South Lancaster, Massachusetts



IT IS the latter half of the nineteenth century and we are about to visit the Pastor's College in England. As we enter the door we come across a stout, burly individual wearing a long frock overcoat, a felt hat, and carrying a stout stick over his shoulder, unless the occasion called for his limping with it. We might take him for some "English squire who has forgotten his top boots" or for a well-to-do farmer who has dropped in to look the place over. But chances are that the black-eyed, dark chestnut-haired man of common stature and bloodless complexion is Charles Haddon Spurgeon, who wears a clerical coat or hat neither in nor out of the pulpit, abhors the title of Reverend, and in all things aims to be simply a man among men.

If we converse with him we discover his chief attractions are a lively imagination, usually exhibited in homely and familiar figures of speech; a free, colloquial manner of address, that catches the understanding of the simplest; and an enthusiastic ardor, which captivates all his hearers unless they are unusually insensible.

Shortly after this we attend some of his meetings and learn more of him. His voice is full and musical. He can speak so loudly and clearly that twelve thousand people can hear him at one time in the open air. Although his voice is loud, it is also sympathetic and easily modulated.

His language is plain, and his remarks are pithy and pungent, sometimes familiar and colloquial but never light or coarse. It has been said that his remarks "by no means so abound in frothy declamations, extravagancies, and coarse wit, as many suppose; nor can the popularity of the preacher be attributed to these sources of attraction for the populace. On the contrary, these sermons contain the evidences of a real power and effectiveness in the highest sense." His sermons contain a boldness, which sometimes shows in the form of frankness, and a clearness in the fullest sense of the word.

His style has been described as flowing,

but terse, simple, forcible, and above everything natural and free from mannerisms. And as we listen to him we notice it is not rapid or fervent but easy, idiomatic, and picturesque. It is also lively, flexible, and variable, and we agree with the one who wrote: "His style is in many respects admirable. It is English; not Latin, not Greek, not French, but English—the language, not of Coleridge, nor of Johnson, but of the Bible and of Bunyan—not of the metaphysician and theologian, but of the farmer, the mechanic, and the laboring man—in short, the language of common life, the language understood, spoken, and appreciated by nine tenths of the people."

His method is lucid and orderly, as is shown in his statement: "Once I put all my knowledge together in glorious confusion; but now I have a shelf in my head for everything; and whatever I read or hear I know where to stow it away for use at the proper time."

His manner is both sound and suitable. It is serious, frank, and calm, yet tender and genial. His tone and spirit are cordial; his gestures are few, but those few are completely natural. His applications are direct.

A Quick Thinker

He has the ability of changing his text and complete sermon even as he rises to give it and of preaching without notes on a new text and topic. We are informed that he has done this several times, and as we inquire further of those who know him we hear many anecdotes concerning what he has done in the pulpit. Many of these stories are untrue, such as the widespread tale of his sliding down the pulpit banister to demonstrate how sinners go to hell. But there are many which are true, such as the time he had been preaching for about five minutes when the gas went out and ten thousand people were plunged into darkness. A few calm, reassuring words from the lips of Mr. Spurgeon, and a panic was averted. He immediately changed his text to "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life," and contin-

ued with his sermon, relating his thoughts to the condition that surrounded them. When the lights came on no preacher could desire an audience more attentive and absorbed in his words. Again he changed his text to "light is good" and continued to the end of the service.

This story, we realize, not only illustrates his ability to change his text at the last moment, but also shows how well he was able to think on his feet. It shows self-possession and ease of adaptation.

Another story illustrates Mr. Spurgeon's quick thinking. He was accused by some "busy Pharisee" of breaking the Sabbath because he had his horse pull his carriage on Sunday. Mr. Spurgeon quickly replied that his horse was in reality so far a Jew that he kept his Sabbath on Saturday. That the horse lived under the law of works and not of grace and, therefore, was not permitted to work on Saturday.

His Lifework

After one of Mr. Spurgeon's meetings we go to his study to ask him just what he considers his work to be on this earth. He tells us that he once read a story in the *Guide to Kingsbridge* about the Start Bay villages where Newfoundland dogs are trained to fetch a rope out of the sea. One dog that saw a child in the water, swam out, got the child, and laid it, nearly dead, on the sand. After he found that licking the child's face did not revive it, he went to the village and pulled on people's coats until some came and cared for the little flame of life left in the child. As Mr. Spurgeon read the story, he hoped that he would be like that dog. And now *he* goes out into the water after souls and tries to bring them in. Then he would kiss them into life with loving words; but as that is not within his power, he goes and tugs at the garment of Jesus and asks Him to come, give them life, and raise them up. He does not doubt one bit that Jesus will do it. This, he says, is his lifework.

As we search for interesting anecdotes we find one that happened through coincidence. Once Mr. Spurgeon, as he put it, "drew the bow at a venture." He stated from the pulpit that a man was down in the audience, on the left-hand side of the house, with a bottle of gin in his pocket. Then he proceeded to say what might do such a man some good. Later, a man came to him and asked, "How did you know I

came into the church that day with a gin bottle in my pocket? So I did, but how did you find it out? You got me on the wrong side, though. I was on the right-hand side of the house, instead of the left." Mr. Spurgeon smiled and explained that what was right-handed to the man was left-handed to the speaker, who was facing the audience. Strange to say there was a second man in the audience with a bottle of gin in his pocket. This one sat on the opposite side from the first, but figured differently, and so he too was assured in a similar way when he claimed he had been placed on the wrong side. Happily, Mr. Spurgeon tells us that both men were converted.

Advice to Ministers

In one of our conversations with Mr. Spurgeon, he gives us some advice for ministers. He tells us that the preacher above all others must be self-reliant. His experience proves that those who wish to excel as extempore speakers must trust to memory, not to notes. He explains that if one makes his notes just a few lines longer one Sunday, soon he will "require them longer still."

Further, he says that to the public speaker a liberal supply of fresh air is of vital importance, and pastors should not be afraid of opening their chapel windows. He relates an anecdote that took place shortly after he arrived as pastor of New Park Street, whereby he found that if you resist the devil, he will flee from you, but resist a deacon and he will fly at you. The windows of this church were kept closed all the time, and every time Mr. Spurgeon opened them the deacons would close them. One morning, when the congregation arrived, they found all the windows broken out. There was much indignation and searching for the vandal, but he was never found, though many suspected. Mr. Spurgeon did not hide the knowledge of his visit to the building, and holding out an article he said: "This old stick was responsible for it." After this incident the windows were left in his control.

We have left London, and time passes quickly. Then we hear the sad news that at the age of fifty-seven Mr. Spurgeon has passed on to rest after a great service to God and humanity. We rush to London in time for one of the most remarkable funeral pageants that city has ever seen. There is no royal pomp, no military display—

(Continued on page 50)

Bible Teachers' Council

For a week following the General Conference session the Bible teachers of our colleges held their fourth quadrennial council. Delegates from all of our senior and junior colleges, and from our collegiate schools of nursing in North America, together with representatives from other countries, met on the lovely campus at La Sierra College, in southern California. G. T. Anderson, president of La Sierra College, was our genial and thoughtful host. He, with others of his able staff, did everything possible to make our stay enjoyable.

The General Conference Department of Education was well represented. K. J. Reynolds was with us throughout all the meetings. His wise counsel and calm judgment made major contributions to the long discussions. These dealt with the moves necessary to relate the curricula of our colleges to the fifth year of Seminary training for all of our theological graduates. This was to integrate the action of the 1953 Autumn Council. E. E. Cossentine, secretary of the Department of Education, also gave us wise counsel. Frank Yost, of the Theological Seminary, was appointed chairman of the session, and our discussions covered many fields of interest.

It was obvious before the meeting convened that curricula would require special study. For some time forward-looking educators among Adventists have envisaged the day when our ministers would all take a fifth year of graduate work at the Theological Seminary prior to their internship. This vision was implemented by a 1953 Fall Council action, to the effect that this training begin in the autumn of 1955. Such a move naturally compels the departments of Religion of our colleges to rethink their offerings. The requirements for graduation with a B.A. have been reduced from 140 to 128 hours. There must of necessity therefore be a modification of the requirements for the religion major.

A curriculum committee consisting of the heads of the departments of Religion under the chairmanship of Norval Pease, pastor of the La Sierra church, met early and late. In almost twenty hours of committee work several recommendations emerged that should strengthen the entire ministerial training program. These covered the field quite thoroughly.

The student's own needs were studied. The guidance he should receive to help him in his day-by-day problems was analyzed. Counsel regarding his lifework was dealt with in detail. Weeks of Prayer and spiritual emphasis in student activities were discussed in detail.

A paper was presented on how the Bible teacher might improve his scholarship by study and his lucidity by writing. Journals to which he might contribute and the topics he should consider were also analyzed.

Textbooks for courses in Bible doctrines and Spirit of prophecy were proposed, and the problems involved were carefully weighed. T. H. Jemison, of the White Publications, is currently working on a book for Spirit of prophecy classes on the college level, and is also compiling relevant materials that will be used as teaching aids. Elder Cossentine was most encouraging in his support for a college textbook which it is planned will present the major doctrines of the Bible in their relationship to the philosophy of the plan of salvation, more than merely as topical studies of compiled texts of Scripture. The General Conference Department of Education is awaiting suggestions, and would appreciate even specimen chapters which might be considered for this textbook.

Papers on several vital topics were read and discussed. The significance of the changes in the Revised Standard Version of the Bible, the relevance of the great ecumenical congress at Evanston, the closing chapters of the great controversy between truth and error, and the solutions to two points in Biblical chronology that had long puzzled students, were covered.

The history teachers joined the theological teachers for a morning and discussed the relevance of their emphases on exegesis and prophecy. The Lutheran and the Adventist reforms were studied.

The most vivid memory of this week of study and fellowship is the consciousness of the moving presence of the Holy Ghost. In our hearts there reigned a spirit of genuine camaraderie. The sincerity of each delegate awakened feelings of good will and accord that bound us together in a common resolve to better serve the ministerial youth of our denomination.

LESLIE HARDINGE,
*Department of Religion,
Washington Missionary College.*

[Those interested in obtaining mimeographed reports of the papers and discussions should send \$1.50, with 25 cents for postage, to Washington Missionary College, Takoma Park, Washington 12, D.C. Copies will be sent as long as the supplies last.—EDITORS.]

Special Kodachrome Slides Available

STUDENTS at the Theological Seminary have just completed a project that will be of interest to the field. Last spring a group of them under the guidance of Arthur White and Daniel Walther made a trip through New England, visiting places of historical interest from the viewpoint of early Adventist history. They have pooled their best kodachrome pictures into a set of 55 views and have prepared a small brochure to go with the set. These 2" x 2" colored slides are only 10 cents each, a very low price. A few sets are still available.

Many of our Seminary students come from overseas and have traveled in Bible lands where some excellent pictures have been obtained. Four sets of 50 pictures *each* on Egypt, Sinai, Palestine, and Syria have also been prepared. Each picture was

chosen to illustrate a Bible story or some archeological discovery that can be used by the Bible teacher, minister, or evangelist to help establish confidence in the Word of God. Several of these sets are also still available.

The Seminary is not going into the business of producing slides, so these are available only while this present supply lasts. Prices: \$5.75, postpaid, for the New England set of 55 slides and brochure; \$21.00 for the four sets of 50 slides on Bible lands and the four brochures. Address, S.D.A. Theological Seminary, Washington 12, D.C.

Adventists and the Gift of Tongues

ON THE question of the gift of tongues, W. E. Read is requesting our brethren to report to him any experience they may have had personally, or any they may have heard from others, concerning actual instances of the gift of tongues *in our work*. The Spirit of prophecy mentions that this gift, when manifested at Pentecost, was the gift of actual languages, which, while spoken temporarily, enabled the people under the guidance of the Holy

Spirit to hear the Word of God in languages they understood. Any reliable information on this matter will be greatly appreciated. Address, W. E. Read, General Conference of S.D.A., Washington 12, D.C.

Field Research Service

YOUR Theological Seminary has set up a Field Research Service to assist our evangelists and all other gospel workers to have access to reliable source material in usable form for public evangelism. Over 130 photostats are at your disposal; they are practical to handle and have legal standing as reproductions. These photostats are available at cost of production, our charge being \$.50 for every exposure. The various items, which are photographs from documents, rare books, and manuscript letters, deal with apologetic and polemic material such as the change of the Sabbath, *Vicarius Filii Dei*, and statements by Reformers on the second coming, baptism, Daniel 7, etc. For catalog and information please write to: Daniel Walther, Field Research Service, Theological Seminary, 6830 Laurel Street, Washington 12, D.C.



Your Practice

Do not quarrel with your lot in life. Do not complain of its never-ceasing cares, its petty environment, the vexations you have to stand, the small and sordid souls you have to live and work with. Above all, do not resent temptation; do not be perplexed because it seems to thicken round you more and more, and ceases neither for effort nor for agony nor prayer. That is your practice. That is the practice which God appoints you. And it is having its work in making you patient, and humble, and generous, and unselfish, and kind, and courteous.—HENRY DRUMMOND.

God sends the weeds to keep the gardener ever jealous of his flowers.—SHAMUS O'SLATTERY.

Be unselfish. That is the first and final commandment for those who would be useful, and happy in their usefulness. If you think of yourself only, you cannot develop because you are choking the source of development, which is spiritual expansion through thought for others.—DR. CHARLES W. ELIOT.

Selfish or Serving?

THE story is told of a work of art called "The Two Ambitions" by a great sculptor. Two figures are depicted. One, wearing a jeweled crown, sits on a throne, while before him a group of servants offer all the things craved by his selfish nature. The other figure portrays a strong young man holding to a rock and reaching down into a turbulent sea to rescue a brother in danger. These statues represent two ambitions—selfishness and service.—ESTHER BALDWIN YORK.

You have to believe that the buds will blow,
Believe in the grass in the days of snow;
Ah, that's the reason a bird can sing—
On his darkest days, he believes in spring!

Meditation

PROFOUND meditation in solitude and silence frequently exalts the mind above its natural tone, fires the imagination, and produces the most refined and sublime conceptions. The soul then tastes the purest and most refined delight, and almost loses the idea of existence in the intellectual pleasure it receives. The mind on every motion darts through space into eternity; and, raised in its free enjoyment of its powers by its own enthusiasm, strengthens itself in the habitude of contemplating the noblest subjects and of adopting the most heroic pursuits.—JOHN G. ZIMMERMAN.



PASTOR *Shepherding the Flock*

A Letter to Conference Workers

DEAR FELLOW WORKER:

WE ARE now past the middle of the third quarter of this year. As the quarter closes the church clerks will be sending to the conference office the records of church membership, including the tragic record of those who have been dropped from fellowship.

Every district leader is influenced by the purest motives of strictest integrity when it comes to dealing with his black sheep. And therein lies the danger. The Pharisees, the zealous, fanatical, hypocritical Pharisees, could give chapter and verse as to why they were casting someone out.

Are we anxious to cut off "dead timber," or are we trying to lessen the goal for the church? Is the eagerness to disfellowship those our predecessors baptized the offshoot of jealousy for our own record?

Goals are based on membership. A growing church easily cares for its goals, dead timber and all. A dying, dwindling church staggers under its goals. Haunted by the specter of goals, the "hireling" pastor cuts down the size of his flock. Increase the size of the flock, and it is easier to deliver the quota of "wool."

Those who have shown an interest in God's truth, but who have become indifferent, will weigh heavily on the heart of every true pastor. Only the "hireling" is eager to cut the size of his flock by throwing some to the wolves.

One member reported that she pleaded with her pastor for a year to talk to her daughter. Finally, after the girl had been drifting for twelve months, the pastor asked the girl casually whether she attended movies. Learning that she did, he informed her that was against our standards and she would be dropped. And she was. Suppose that minister had pleaded for that girl's soul a dozen times; suppose he had had prayer with her each time; suppose he had arranged for other young people of the church to surround that girl with Christian influences continually; don't you suppose that church would feel freer in its collective conscience and the pastor easier in his conscience?

A woman, owing to circumstances beyond her control, was unable to attend church for several months, but she remained faithful. One week-day the pastor and the elder called on her at work, a job which she could not leave even to visit with them. They reported to the church that she was not interested, and she received a notice that she was dropped. In the last judgment somebody on conference pay is going to meet the charge that he discouraged that faithful soul.

How many times must a wayward soul be visited? Suppose that person were one of your own converts, would you be satisfied with less than ten visits, heart-to-heart talks, prayers, personal pleading for his return? And why limit it to ten? Why not keep in touch with him till he regains his former experience? How can we lightly treat the precious souls God has committed to the pastors?

Brethren, I am convinced that we are too anxious, yes, even too eager to "clean house." Let us make certain that every soul under our care is shepherded. Only those who are a disgrace to the cause, who have repeatedly turned aside our pleas, should regretfully and sorrowfully be severed from church membership, with the determination that the church will win them back soon.

Sincerely your brother.

[This letter was sent out to his conference workers near the end of last year by a local conference president. We have published his letter because we believe the cautions expressed and the suggestions made are timely during the closing months of every year.—EDITORS.]

Doing an injury puts you below your enemy; revenging one makes you but even with him; forgiving it sets you above him.
—Benjamin Franklin.

You can never build up a strong congregation solely by preaching. You must go to the people yourself. You build up a spiritual church by wearing out shoe leather and automobile tires.—George A. Buttrick.

Counseling Youth

OTTO J. RITZ

Pastor-Evangelist, Southern New England Conference

THE science of dealing with human minds is a delicate one, calling for the coordination of the minister's fullest mental faculties. In this field of ministerial responsibility there must be nothing haphazard or slipshod.

Counseling becomes more complex when thorough consideration is given to the fact that "little we can know of the heart-anguish of another. How few understand another's circumstances. Hence the difficulty of giving wise counsel."—*Testimonies*, vol. 5, p. 55. A life filled with frustrations and complexities calls for minute understanding on the part of the counselor.

Youth, because of its capricious, its unpredictable, its explosive nature, is even more difficult to appraise. Only after a careful analysis of the problem should youth be counseled. To say that youth do not readily respond to sound counsel is wholly incorrect. Youth will respond favorably to discreet counsel. Advice must, however, be given so as to reasonably cover the need.

Off-the-cuff platitudes handed to frustrated young men or women have about the same chance of effectiveness as a hypodermic injection that is shot at a patient from a distance. An indiscriminate, overt act is merely an effective barometer reading of a disturbed or frustrated inner life. Platitudes seldom reach the inner life. Reaching the inner life calls for an understanding of human behavior. This brings us to the first of a series of fundamentals, the understanding of which governs to a great degree the success of pastoral counseling.

Individuality

There are no two persons alike. Every human being is a separate entity with a mental and physical inheritance peculiar to himself only. Although certain basic behavior patterns categorize most people, yet the detail makings of each life cannot be stuffed into a ready-made framework for the purpose of analysis. Here is where I believe the first round of effective counseling is lost. Insufficient recognition is given to the matter of distinct individuality.

"Every human being, created in the image of God, is endowed with a power akin to that of the Creator,—individuality, power to think and to do."—*Education*, p. 17.

How frequently does one hear of trite moralism handed out to youth, with comparatively little regard to the matter of individuality. A physician would not pass the same bottle of medicine to his various patients. Yet spiritual counseling is often done on just such a level. A few well-worn phrases, a few sharp scriptures, and the problems of youth are expected to dissolve.

A minister, then, should carefully study the young person before him, fully recognizing that only specific counsel can be of help to this one youth, of whom there is not a duplicate in all the world. Recognition having been given to this principle, counseling can proceed on a more acceptable level.

Listening

To intelligently understand a frustrated youth, one must listen to his story. On the part of the counselor it is unpardonable to get only the introduction of the story and assume the rest.

Some pastor-counselors assume that they have the rare gift (if there be such) of knowing the whole before even the half has been told. One is reminded of the youth who spoke less than a dozen sentences, when the counselor cut in and orated for half an hour. Having exhausted himself he turned upon the young man and asked, "Does that answer your need?" To this the young man replied, "But that's not my problem!" Tragically, this young man was not even given a chance to air his difficulty, to say nothing of having it analyzed. Listening, sympathetic listening, wide-awake listening is imperative. Scores of people would die on the surgeon's table if an operation were performed on the basis of the first few statements made by an ailing patient. It is for this reason that multitudes die spiritually. They are mangled without having been given an opportunity to properly describe their symptoms.

"Don't ever try to say very much, and most of the time say nothing at all. The curse of our ministry of comfort is words."—PETER H. PLUME, *Some to Be Pastors*, p. 44.

Careful listening at the very first interview with youth pays rich dividends. Strict attention to the unfolding of the story will enlighten the counselor as to the facts, circumstances, the youth's mentality, his reasons for seeking counsel, et cetera.

True listening involves patience. Though a similar story has been told a hundred times, discretion demands that the counselor listen with honest interest.

"This work is the nicest, the most difficult, ever committed to human beings. It requires the most delicate tact, the finest susceptibility, a knowledge of human nature, and a heaven-born . . . patience."—*Education*, p. 292.

Kindness

Normal young people are kind, lovable, and friendly. Youth responds to kindness. The sin may be ever so great, a moral issue ever so obnoxious; if the youth comes in deep distress, seeking help, every effort of kindness should be shown him.

"Remember that kindness will accomplish more than censure."—*Testimonies*, vol. 9, p. 224.

"A word of cheer, an act of kindness, would go far to lighten the burdens that are resting heavily upon weary shoulders."—*Ibid.*, vol. 7, p. 50.

How much more effective would be the work of ministers if recognition were given to this principle! The transition from youth to adulthood is beset "in and out and round about" with problems of development. Kindness will heighten the chances of a successful counseling. "If a person is in error, be the more kind to him."—*Testimonies to Ministers*, p. 150.

The problems of youth are real. All off-hand inferences and suggestions to the contrary reflect negatively upon him who so contends. To fail to recognize youth problems is about as logical as to fail to recognize youth.

"Many are without God," "guilty, corrupt, and degraded. . . . They are subjects for tenderest pity, sympathy. . . . Ever bear in mind that your efforts to reform others should be made in the spirit of unwavering kindness."—*Testimonies*, vol. 4, p. 568.

Rapport

Rapport is a fourth basic principle essential to successful counseling. Rapport is a satisfying relationship between two or more persons. It denotes friendliness, trust, confidence. Little is accomplished when rapport is absent. Equally as little is accomplished when professionalized friendship is obvious. The eyes, the face, the head, the voice, all index with perfect accuracy this thing called rapport, or its lack.

Many young people live in a fear peculiar to youth—not so much a fear of their problem as a fear that their problem will be "found out." Frequently one hears, "Well, I didn't say anything for fear it would get out and around." Consequently, for lack of a confidential counselor, many continue to carry their burdens. If there is the slightest doubt that his problem will be held in complete confidence, the young person will hesitate to confide. A counselor who is aggressively direct in his remarks, sharp in his analysis, quick in his conclusions, is likely

to destroy at once the young person's confidence in him. Rapport is established and strengthened by our genuine interest in the other person. A desire to help, a burning flame from within, can be seen from without. Youth is generally quick to detect sincerity.

Constructive Plans

A constructive plan is often the solution to a confused youth. Many young people who come for help leave with a sense of remorse for having exposed their problem and received no definite help, and occasionally they receive a stone instead of bread. Here is a case that emphasizes the matter of concrete suggestions and plans.

A young couple came for counsel. Although newly baptized, they were already candidates for disfellowshipping according to standards of a ruling clique in the church. I talked with the couple at some length, not so much about their present problem, but on matters of the immediate future. I laid before them the suggestion of their both returning to school and completing their formal education. At first they seemed bewildered. Where could they go? What about money? How could they possibly give up their jobs?

One by one these problems were taken care of. I wrote letters for them, assisted in their getting passports, counseled them on money matters. Finally, what earlier seemed to be a case of two more young people leaving the church turned into a case of two more young people attending one of our schools, where they found a new life, a new future.

In all counseling there must be constructive suggestions, definite plans. Counseling that does not open new vistas, make practical outlets, produce concrete results for good, is failure. For each youth there is a future. Into this future the counselor must endeavor to lead these youth.

"The Lord has His eye upon every one of His people; He has His plans concerning each."—*Testimonies*, vol. 6, p. 12.

"To every individual of to-day God has assigned a place in His great plan."—*Education*, p. 178.

I believe one of the fundamental reasons why youth leave our ranks is that we frequently forget to present to them a future. We fail to sit down and interest them in a specific plan for their future. In fact, if the young people fail to show an interest in denominational work they receive less attention than those who do show such an interest. This ought not to be the case.

In logical progression comes the sixth point—

frequent contacts with the one who has sought counsel. A plant that has been newly transplanted will almost surely die if left unattended. It will die in spite of the careful transplanting, in spite of the good soil into which it has been placed, if it is not frequently attended to. Where it takes root it needs cultivation, protection, shelter, pruning, and many other such services.

Yet how often are young people "given an earful" and sent on their way! Often no direct inquiry is later made as to their welfare and progress. All counseling that is not followed through to a proper and satisfactory conclusion is of little avail. Jesus returned time and again to help Peter, Mary, and others. At each such consultation the pastor can measure the progress made and be in a position to give definite direction.

Prayer

The average problem of counseling can be encouraged if this axiom be remembered: "Earth has no sorrow that heaven cannot heal."

In due time the minister can become an efficient physician of the soul. By dealing faithfully, conscientiously with each soul, the pastor becomes a mighty instrument in God's hand.

The approach to problems through prayer and trust in God is unique with the Christian counselor. No matter how deep the young person's fall into sin, no matter how complicated the net of circumstances in which he seems caught, no matter how hopeless the future may look to him, there is with our Lord grace and help sufficient for even him; and the way to reach and appropriate that grace and help is through sincere, believing prayer. The wise counselor will therefore not neglect to use this most fruitful means of guiding youth to solve their problems. God's arm has not been shortened. It is still possible to pray our way through problems.

"After you have received counsel from the wise, the judicious, there is yet a Counselor whose wisdom is unerring. Fail not to present your case before Him and entreat His direction. He has promised that if you lack wisdom and ask of Him, He will give it to you liberally and upbraid not."—*Testimonies*, vol. 2, p. 152.

"Those who decide to do nothing in any line that will displease God, will know, after presenting their case before Him, just what course to pursue. And they will receive not only wisdom, but strength. Power for obedience, for service, will be imparted to them, as Christ has promised."—*The Desire of Ages*, p. 668.

[End of Series]

An Appraisal of Our Church Building Program —Part II

Building Specialists Needed

E. D. CALKINS

Pastor and Building Consultant, East Pennsylvania Conference

IN THE East Pennsylvania Conference we have approximately thirty men in the field. Seventeen of these men are either planning building programs or are now engaged in construction work. A few of them, very few, have laymen in the congregation competent to direct in a building program; consequently the pastor must almost always bear the load.

A fellow minister said to me the other day, "Brother, this is my first experience in building." He was fearful of what move to make next. A braggadocio would have plunged ahead and considered later. "Fools rush in where angels fear to tread."

I believe all of our ministers endeavor to do their best. The pity is that the only instruction most of us get in this field is through experience. In this case it is generally a costly experiment. It is like some laboratory experiments that just do not turn out as expected. On the average most of our ministers have a first experience in building. Some try it again; others know better. Consequently we have built, and in some cases are continuing to build, a motley group of structures.

A young minister in his overalls, working in the basement of a half-finished church, looked up as I walked in, and said, "They never taught me this in college." True! He studied history, Bible doctrines, sermon preparation, and Greek. Now he faces something more difficult than Greek, for he has no instructor upon whom to call for help.

I find that one half the time of many pastors of small churches with a building program under way is consumed with such a job. If a pastor has a practical bent he is fortunate. If he worked in the mill in college his courage is increased. If he worked with a construction gang he faces his task with confidence.

Some Constructive Suggestions

But what are we as a denomination doing to help the majority of our ministers who were not fortunate enough to have had experience and training in the building trades? The following remarks of this article are presented to stimulate our thinking, and to serve only as suggested methods for meeting our need.

In most conferences we have a department headed by a man who counsels the pastors and

laymen on the latest methods and plans for giving Bible studies and related home missionary projects. This is good. But every minister is a specialist in his community on how to do missionary work at home. He has spent four or five years studying materials and methods. This is his field.

We are doing a fine job of raising our missions quotas through our main sources, largely because of organization, promotion, and leadership from the top down. No other denomination of any consequence gives for missions as Adventists do. Promotion is the secret.

The same cannot be said of our home church and school structures in many cases. The reason is twofold. First, no one in authority is coming to see whether your building quota was reached for this year. In other words there is no departmental secretary from the local, union, and General conferences who makes an annual check on every church relative to its structural soul-winning potential. Second, our ministers have had no training for such work. Some few took a helpful course in printing, others in bookbinding, or small-crops gardening. Now they set about to do their best in a new and untried vocation.

Many Protestant denominations have building consultants who work with the pastors and building committees, giving guidance as to design, architectural services, plans, and financial campaigns. Such professional advice has assured these denominations of a standard of church architecture, and the elimination of costly mistakes. Such a service in our denomination could well prove to be very popular and certainly welcome by pastors and churches. We could then have some assurance of pleasant, attractive structures even though necessarily small and simple.

Today building trends are rapidly changing with the introduction of new materials and methods of construction. Functional plans are evolving. The busy pastor is hardly in a position to keep abreast of new developments without specialized help. A consultant could fill such a need.

Many local conferences may desire such a service. Certainly every union field might well afford one man to work in such specialized lines with the pastors and churches.

Conference Building Crews

The organization in a local field might be carried a step further with real profit. With several building programs developing in various stages in the conference area, the conference could arrange to employ a small crew to engage in the

building work. With the entire field organized, it would be relatively simple to keep the crew busy. When one structure is completed, the workmen would move to the next. Some churches might need to wait a year to begin, but with counseling help and competent workmen they would no doubt finish a year earlier and with a finer building.

Such a crew, which would certainly include at least one carpenter and one mason, could be augmented with local laborers. They would logically be paid from the building fund of the local church. This plan would not rule out any volunteer help of local members, but would assure a wise direction of their efforts. Trade-union difficulties might arise in a few large centers if the project were large, but churches are not generally molested as are public building projects.

Some time ago I walked into a church that was being decorated. Upon the scaffolding overhead sat two painters, smoking cigarettes as they rested. A strange feeling came over me. This was God's house. Smoking and cursing were entirely out of place. Surely, I thought, there must be a better way.

When Solomon was about to build the Temple he sought for a man to direct the work.

"Minute specifications, in writing, regarding every portion of the sacred structure, had been entrusted to the king; and *he could have looked to God in faith for consecrated helpers, to whom would have been granted special skill for doing with exactness the work required.* But Solomon lost sight of this opportunity to exercise faith in God. He sent to the king of Tyre for a man . . .

"Thus at the head of Solomon's company of workmen there was placed a man whose efforts were not prompted by an unselfish desire to render service to God. He served the god of this world,—mammon. . . .

"Gradually the wrong principles that he cherished came to be accepted by his associates. . . . The spirit of self-denial left them, and in its place came the spirit of covetousness. . . . The baleful influences thus set in operation permeated all branches of the Lord's service, and extended throughout the kingdom."—*Prophets and Kings*, pp. 63, 64. (Italics supplied.)

No doubt these words deserve more study than we have given them:

"His glory must be the motive of all who are laborers together with Him. All our work is to be done from love to God, and in accordance with His will.

"It is just as essential to do the will of God when erecting a building as when taking part in a religious service. And if the workers have brought the right principles into their own character-making,

(Continued on page 49)



PULPIT *Pointers for Preachers*

Pardon Me!

EDWARD E. WHITE

Educational Secretary, Australasian Division

THE eminent evangelist had developed his subject and was obviously holding the attention of his audience. Now clinching his point he wisely resorted to the appealing device of an illustration. "Pardon me," he said, "for using a personal experience." And for one of the congregation, at least, the spell was broken.

As it happened the illustration was most apt, it touched a sympathetic and understanding chord, and the message without doubt was more accurately directed to the heart. But why the "pardon me"? Why should it be necessary to apologize for personal illustrations? Admittedly some personal illustrations shriek aloud for a justification and should never have found a place in the preacher's sermon. But the fact that they are personal experiences should by no means preclude their use. In fact, these are usually the most interesting ones, for do we not all relish personal tidbits about a man? When pertinent they have far greater weight and carry the freshness of originality. Far be it from me to suggest that the preacher give us an autobiography on the installment plan, but at least let some of his illustrations be new. And if they are personal, they will, by the very nature of the case, be unique.

One aid to preachers that has been somewhat of a curse is the type of book published under such a title as, *101 Sermon Illustrations*, or worse still, *1001 Stories for Preachers* and even *5,000 Illustrations!* The unfortunate disadvantage of these books, which wisely used can nevertheless serve a useful purpose, is that the previous incumbent doubtless also possessed and used a copy of the book from which you also quote. How many times have we been dramatically harangued on the sinking of the *Titanic!* I must confess that I have sunk the same vessel more than once, but have long since decided to leave that vessel where it rests, down in the depths of the sea.

Can we not, within safe bounds, continue to use the personal illustration in the sermon but exclude the "pardon me," which is so often the accompaniment?

As a matter of fact, there is a wondrous magic about an illustration that can be subjected to personal trial and observation. The preacher drops any artificiality, his clerical drone dries up, his exaggerated gestures disappear, and he relaxes. No nervous tension now, but simply the telling of a story, a story which is not a strain on the memory, but merely a genuine sincere recital of a vivid event.

Watch your audience when you say, "Last Thursday, I was walking through the Market Square when—" The slumberers arouse, the children cease their drawing and whispering, the inattentive sit up, the wandering eyes re-focus, and a solemn hush descends. For the congregation too have been in the Market Square and possibly are anticipating what you saw or did. They are on the ground with you now, after your soaring flights into the rarefied atmosphere of abstruse theology, and come alive once more as their understanding is enlightened, and the preacher arrives once more on solid earth.

After all, was not this the principle of the Master's method of teaching by parables? "But without a parable spake he not unto them" (Mark 4:33, 34). Common stories were easily remembered, a farmer sowing corn, a laborer burning up weeds, a fisherman sorting his catch, a miser crouching over his gold, a housewife baking bread, a wedding—what are all these but personal illustrations with the ego removed?

"Far more than we do, we need to speak of the precious chapters in our experience. After a special outpouring of the Holy Spirit, our joy in the Lord, and our *efficiency in His service would be greatly increased* by recounting His goodness. . . .

"Such a testimony will have an influence

upon others. *No more effective means can be employed for winning souls to Christ.*—*Christ's Object Lessons*, pp. 299, 300. (Italics supplied.)

With a discreet use of the personal pronoun and an eye for the apt illustration, we can discover our sermon windows as we go about our daily tasks. And we shall meet the people where they are, and without doubt give better proof of our ministry.

The Seven Essentials in Every Sermon

PERRY GREEN

Pastor-Evangelist, Arkansas-Louisiana Conference

Practical Godliness

PRACTICAL godliness is the actual operation of Christian doctrine in the life. The way of setting this operation into action is by permitting Jesus to fill the heart and to dwell therein.

It is necessary for the ministry to preach doctrine and theory in order that the listeners will know what the will of God is and know how to obey. However, there is great danger in many efforts that are put forth in the field. Frequently the discourses given are largely theoretical. People are convinced of the truth. They see that the dead stay in the grave until Jesus comes, that the seven last plagues are literal, and that the seventh day is the Sabbath. But the truth is that mental assent does not make a Christian.

One evangelist relates an experience in an effort which illustrates the need of practical godliness in our preaching. Night after night he noticed two men sitting near the front. Every time the evangelist asked for a manifestation from the audience that they agreed with the truth, the two men indicated that they believed. He missed the two for several nights, and then they were back. At the close of the service the evangelist asked them why they had missed the preceding nights. They answered that they had visited the Salvation Army for a few nights so they could get some heart religion!

It is necessary to preach repentance, faith, and love for Jesus not only to strangers, but also to our own people. The doctrines must be presented in such a way that they will reach and move the heart. We must remember that even though people are acquainted with the gospel, many are sadly ignorant in regard to the plan of salvation. They must be encouraged to forsake every sin and turn to Christ. Our sermons

must be more than intellectual lectures and legal declarations. They must be more than exhibitions of culture. They must be more than entertainment. In the words of Carlyle B. Haynes, "We must make them such as the Spirit can use to save a soul, to feed men hungering for the bread of life, to encourage and refresh pilgrims who are weary, broken, and bleeding, and to bring lost souls home to God."

The Cross to Be Central

"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."—*Gospel Workers*, p. 315. This is the plan that Paul followed according to 1 Corinthians 2:1, 2: "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified." Sister White says, "Christ crucified for sin, Christ risen from the dead, Christ ascended on high,—this was the science of salvation that they [the disciples] were to learn and teach."—*The Acts of the Apostles*, p. 474. When all our sermons set forth Christ as the Redeemer and Saviour, we will be following the divine plan, and God will bless us.

Paul followed this counsel. When he set forth the duties of husbands in relation to their wives, he preached Christ. He did this by pointing out that Christ loved the church so much that He was willing to die for her. Men ought to love their wives likewise.

Peter preached Christ and His sufferings when he wrote his epistle to the believers instructing them regarding their attitude toward those who had jurisdiction over them.

There is no true doctrine of the Scriptures separated from Christ. By studying and praying, the preacher will put Christ and the cross in every sermon, whether it be Daniel 2 or the sanctuary; the law or the destiny of man; the Sabbath or the judgment; the second coming of Christ or the Lord's Supper. For example, in presenting the prophecy of Daniel 7 one should picture the blazing glory of God, the Father, and the solemnity of the judgment scene. He should point out to the hearers that in order to stand in the judgment day they must have an advocate. Christ is man's advocate, priest, and Saviour, because He left the courts of heaven, lived and suffered among mankind, and then died on Calvary's cross.

By exalting Christ in every discourse in this way, we will be following the example of the

disciples; and the nearer we follow the plan, the more effective will our preaching become.

The Second Coming of Christ

With a little thought it becomes very easy for an Adventist minister to present the second coming of Christ in every sermon. The Spirit of prophecy gives the following counsel: "All the discourses that we give are plainly to reveal that we are waiting, working, and praying for the coming of the Son of God."—*Evangelism*, p. 220. Since the second coming of Jesus is our blessed hope, we surely ought to make it stand out. The very purpose of our message is to prepare a people to meet Jesus at His second coming. It is impossible for many of our people to maintain the blessed hope in their hearts unless we constantly present the Second Advent in all its beauty and glory.

It would be difficult indeed to mention a doctrine that cannot be Christ centered. The prophecies of Daniel 2, Daniel 7, the seven last plagues, and many, many others take us right up to the coming of Jesus in glory; and this should be the climax of our sermon effort. The Sabbath should not be divorced from the coming of Christ. He is the Creator of the world—the Sabbath is the sign of that. He is coming back again to His earth, re-created.

Some may ask, "How can we preach the Second Advent in Revelation?" That is what the whole book of Revelation reveals—Christ triumphant, crowned King of kings and Lord of lords. The seven churches, the seven seals, the seven trumpets, the seven last plagues, and the whole struggle end with the triumph of the kingdom of God over the principalities and powers of this present evil world.

As we lift up Christ, and as the blessed hope takes root in the listener's heart, the truth will be infused into the life as well as accepted by the understanding.

Conversion

"In every discourse fervent appeals should be made to the people to forsake their sins and turn to Christ."—*Testimonies*, vol. 4, p. 396.

The great burden on a preacher's heart should be to turn sinners to Jesus Christ. He should expect God to bless his ministry and to give him souls for his hire. Never should a man enter the pulpit without a burning desire for conversions.

One day a young preacher asked Spurgeon why he (the young man) was not having the desired success in winning souls. Spurgeon said to him, "You don't expect a conversion every time you preach, do you?" The young preacher

said, "Oh, no, not that." Then Spurgeon pointed out to him that that was just the reason for his failure, and that if he would be a soul winner, he'd have to *expect* conversions every time he preached.

Conversions will be very few unless we look for them, work for them, ask for them, and expect them. The preacher never knows just what sermon will lead what listener to conversion. It's just like canvassing. If the colporteur knocks at every door, he won't pass up a single prospect. The law holds for the preacher. If he calls for conversions every time he preaches, he won't pass up the repentant sinner when the Lord is speaking to his heart.

Not only is this true in evangelistic meetings, but it is also true with our pastoral sermons. It is surprising to know that many of our church members are lax, and at times during the preaching service they feel compelled to turn wholeheartedly to the Lord. They are moved, but no invitation is extended. Also, there may be visitors in attendance who will never hear our message again. In fact, to many people it might be their last chance. Every sermon should be treated as if it were our last chance to warn the people. This will compel us to strive for conversions.

The Love of Christ

"In order to break down the barriers of prejudice and impenitence, the love of Christ must have a part in every discourse."—*Evangelism*, p. 189.

In many places the prejudice is strong against us, because in past years we have placed much stress, and rightly so, upon obedience to the law of God. The sad part is that we have failed many times to stress the love of Jesus. If the love of Christ is made predominant, those who are prejudiced will see that we are truly ambassadors for Christ. They will tend to forget the reports that branded us as cold legal teachers of the law.

Another advantage of presenting the love of Christ very often is that every time we speak the name of Christ in love, the angels come to soften and subdue hearts. Love is the greatest power in the world, and the more fully we can present the love of Christ, the larger will be our harvest of souls. It always affects hearts to illustrate the love of Christ by telling a tender story. Especially is this true when we can use a father's or a mother's love toward a little child.

No love can equal that which caused God to give His Son to die on the cross for fallen mankind. This is the supreme evidence of God's

love toward us. When the heart is filled with the love of Jesus, this can be presented to the people, and it will affect hearts.

The love of Christ should be preached to our people in every sermon presented, because it not only softens and subdues hearts but also binds hearts to Christ. It also binds the hearts of church members together, cleansing them from all selfishness. Not only will this love lead to brotherly love, but it will also make one more liberal with his means and more willing to be an instrument for His work. In fact, everything else withers into insignificance when compared with the love of Christ.

Corner for the Children

"In every sermon let a little corner be left for their benefit. . . . This will do more than we realize to bar the way against Satan's devices."—*Evangelism*, p. 349.

The most precious possessions that God has given us are our children. Not only are they a great joy to us, but, if properly trained, they will be the future leaders of the church. The devil doesn't want the children to grow up in the Lord and develop into workers for Him. He is constantly at work. Surely we ought to be on the alert to defeat his work. One of the most effective ways is to make the children feel that the minister is *their* pastor. A portion of the sermon built for them will help them to know that he is interested in them and that he loves them. This will make their hearts more susceptible to the truth and will lead them to an early decision. If the children can be brought to an early decision and then held to that decision, they are not likely to be wounded by the adversary.

Another reason that a portion of the sermon should be given to the children is that they present a great field for evangelism. If a pastor of an average-size church of two or three hundred members will minister to the children and youth properly, he will have a goodly number of baptisms each year just from that one source.

Christ, the Majesty of heaven, said, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God." We are His Majesty's messenger to His little children.

The Appeal

The Adventist preacher is a man with many duties; campaigns are endless in his work. These are important and must be done. Ingathering must be taken care of. *Signs*, temperance, *Review and Herald*, and religious liberty goals must be met. He must have a steady hand on

the church school. His *first* business is to save men, to rescue them from the penalty of sin. He has no business so important as this. No matter how many goals are to be met, if he is connected with God's cause, his business is to save men, and he should keep before him the objective that if he fulfills the work of a true ambassador for Christ, he must be a reconciler between sinners and God.

If the preacher follows the preceding six essentials to the end of every sermon, he will have touched the heart of every listener present. There will always be the possibility that there will be some in the audience who have not yet stepped over the line completely on the side of Christ. The seventh step, then, would be a very logical and normal one. That is, make the strongest appeal possible for the sinner to surrender all. Many times a suitable song that has been carefully chosen will give invaluable assistance to the appeal.

This procedure will reward the preacher with a continual harvest of souls.

The Minister's Calling, Work, and Responsibility

R. R. BIETZ

President, Southern California Conference

PART III

Our Health

THE problem of health should be of paramount concern to every worker. We should be men and women of robust health. We should not be emaciated weaklings who have little or no strength.

"It is necessary, in order to pursue this great and arduous work, that the ministers of Christ should possess physical health. To attain this end they must become regular in their habits and adopt a healthful system of living."—*Testimonies*, vol. 4, p. 264.

To be healthy, a man must not only *eat* right, but also *work* right, *rest* right, and *think* right. There seem to be more "half-baked" health reformers than can ever be counted. There are many who have the cure of all our physical ills in a few little pills. Many of these energetic salesmen who know very little about the body and its functions are preaching with the fervor of an evangelist. They say that our troubles of indigestion, impure blood, arthritis, and so forth can all be cured by buying their particular product. The reason the pill salesmen can make such a good living is that they

claim so much for their pills and the American people are so gullible.

I do not believe that all of my ailments can be cured by eating soybeans, yogurt, blackstrap molasses, or vitamin pills that run the gamut of the alphabet. Personally, I like yogurt, and soybeans are a part of my diet. However, I do feel that we should recognize that the problem of health is much larger than a cup of alfalfa tea or a vitamin pill. I believe every worker and his wife should become intelligent on the subject of nutrition. With the help of a Christian physician who knows something about nutrition and preventive medicine, everyone should map out a program to fit his individual need. We should eat well-balanced meals, get well-balanced rest, do well-balanced work, and have well-balanced exercise. *The Ministry of Healing* has the right philosophy of healthful living. There is more and better instruction in that book on the general problem of healthful living than you can find in any and all the books coming from the presses today. We should study the book more diligently.

"One person can not lay down an exact rule for another. Everyone should exercise reason and self-control and should act from principle."—*The Ministry of Healing*, p. 310.

"Those who understand the laws of health and who are governed by principle, will shun the extremes, both of indulgence and of restriction."—*Ibid.*, p. 319.

The workers who eat well-balanced meals, get plenty of exercise, have proper rest, do not worry, have a cheerful outlook upon life, do their work as unto God, keep their conscience void of offense, carry no grudges, and are not jealous, will be healthy and will make a real contribution to the cause of God.

Our Loyalty

Every worker should be loyal. We read in *Testimonies to Ministers*:

"Love as brethren, be pitiful, be courteous, be true as steel to one another, but crush that feeling of superiority over your brother ministers which leads one to feel that he can not link up with others in labor."—Page 251.

This instruction is clear—we should be as "true as steel" to one another. This should not be interpreted to mean that we should disregard principle in our desire to be loyal. Loyalty to the truth overshadows loyalty to one another. Friendship should never be strong enough to give support to unprincipled men—never strong enough to cover up sin. When loyalty is willing to sacrifice principle, it is no more genuine; it has become corrupt politics. This

kind of loyalty is treacherous. It should never be countenanced in the cause of God.

When the majority speak, our personal convictions must give way. Militancy must give way to submission and cooperation. Loyalty is tested when we find ourselves in a position where personal convictions must be surrendered. There is a time to express convictions, but there is also a time to accept the will of the majority and move along with it.

Incidentally, our loyalty to one another should be strong enough to prevent us from talking about another's weaknesses. It is certainly not a program of loyalty to belittle one another. It should never be necessary for members of our churches to say that they do not appreciate the way some workers talk to them about their fellow workers.

Moral Integrity

Morally speaking, we are living in a wicked and perverse generation. The moral code of conduct enunciated in the Bible has been, in many cases, entirely disregarded. As ministers of the gospel we have a responsibility to hold high the standards. We must not forget either that "there hath no temptation taken you but such as is common to man." We are not above temptation. The minister must of necessity mix with both sexes. His life, however, must be above reproach. The minister is in constant danger of character assassination. There are always those who are "waiting and watching" for the minister's mistakes. Many people thrive on gossip about the pastor. The nearest thing to perpetual motion is talk about the minister's familiarity with the opposite sex. Once started it seldom ever stops, if it has the least bit of foundation. Such talk sticks to the worker like iron glue—guaranteed not to come off. Therefore, the minister must live so far from the debatable line that talk, even if it should start, will die because there is no soil in which it can grow.

Walter Schuette says in his book *The Minister's Personal Guide*:

"Gossip is a disreputable enemy, howbeit a wily and powerful one; and the minister's intended pastoral calls are a productive source of zestful material for the maw of the gossip."—Page 52.

Pastor Schuette points out that it is dangerous for any man to call on a woman alone in her home. It is almost a deathblow to any minister's reputation to have the gossip, male or female, of his community truthfully say, "The preacher's car is in front of Mrs. John Doe's house two or three times a week." Mrs. Doe might be the choir leader, the church treasurer,

or the Dorcas leader. The minister must guard against seeing her alone in her home too often.

"To add to the minister's perplexities, it will have to be said that many a Christian church has in its membership women to whom the questionable epithet 'designing' is fully applicable. Whether from ordinary mischievous playfulness or from a willful desire to get the minister into a predicament, they concoct one scheme after another to get to see him alone. He must early in his ministry learn to be more than a match for such designing females. Sometimes they cannot be squelched unless he becomes positively rude. Very well, let him be rude."—*Ibid.*, pp. 52, 53. [See book review in April, 1954, issue of THE MINISTRY.—EDITORS.]

I have seen capable and good men caught because they foolishly engaged in "innocent familiarity." Of such men the wise man says, "He goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks." I have seen them leaving the committee meeting, credentials surrendered, weeping because their past and future were ruined, and sometimes weeping because they were caught. Many times after they get their first breath they become belligerent against the conference administration. But that does not do away with the fact that the committee did not get them into the trouble—it only did its duty by relieving them of their responsibility. In a moment of weakness many years of service are ruined as far as good influence is concerned. A man may lose money and not lose anything. If a man loses his good character reputation, he has lost that which matters most. Why does it happen? The answer is simple. They take the first "innocent" step.

"If sisters, married or unmarried, show any familiarity, repulse them. Be abrupt and decided, that they may ever understand that you give no countenance to such weakness."—*Testimonies*, vol. 1, p. 437.

"Moral purity, self-respect, a strong power of resistance, must be firmly and constantly cherished. There should not be one departure from reserve. One act of familiarity, one indiscretion, may jeopardize the soul, by opening the door to temptation and thus weakening the power of resistance."—*Counsels on Health*, p. 295.

Ministers must have a certain reserve. We must keep our distance. Keep your thoughts, heart, and hands clean! It should not be necessary to hold the hand of a lady for half a minute to let her know you are glad to see her and wish her well. If we wish to hold hands, let's hold the hands of our wives; they won't object! It will do them much good, and will not harm our reputation!

The ministry today needs conviction. Twen-

tieth-century Protestantism, by and large, has lost its conviction. The little that is left is often not expressed. We are afraid, it seems, to let the world know where we stand and why. In modern Protestantism there is too much pussy-footing. We get so eager to "win friends and influence people" that we don't do either. Our position in the church and the community should be crystal clear. We should know where we are going and why.

"None should consent to be mere machines, run by another man's mind. God has given us ability, to think and to act, and it is by acting with carefulness, looking to Him for wisdom, that you will become capable of bearing burdens. Stand in your God-given personality. Be no other person's shadow. Expect that the Lord will work in and by and through you."—*The Ministry of Healing*, pp. 498, 499.

Our congregations must know that we stand for something. They must know that we are not merely policy men who can, by every wind, be shifted like the sand. They must know that we are not interested in "jumping on the bandwagon." A minister, rather than surrender his convictions, should be willing to pull his wagon in the opposite direction, even though he might have to go it alone in sweat and blood, and without the band cheering him on.

"Men of power are those who have been opposed, baffled, and thwarted. By calling their energies into action, the obstacles they meet prove to them positive blessings. They gain self-reliance. Conflict and perplexity call for the exercise of trust in God, and for that firmness which develops power."—*Ibid.*, p. 500.

"He [God] wants men who are more intent upon doing their duty than upon receiving their reward,—men who are more solicitous for principle than for promotion."—*Ibid.*, p. 477.

Our Homes

The deterioration and disintegration of the home has a devastating influence upon civilization, and an equally alarming bearing on the life of the church. The minister's home must be exemplary.

"This means not only that he should have the fear of God rule in his household. It means that he should grace himself as a husband with the beautiful conduct which tender love for his wife can alone produce. It means that in his attitude toward his children he should be far different from a hard taskmaster, or an inflexible commandant, or a stupid misinterpreter of the child life and child interest of the times. Parenthood today is not a simple responsibility; but the minister, as a man of God, can meet it if he is selfless enough and thoughtful enough. If we cannot count on him to be both, woe betide us!"—*Schuetz*, *op. cit.*, p. 69.

If we wish to demonstrate the character of God in our homes we must be sure that there is complete submission on the part of both husband and wife to the Lord and to each other. Our devotion must be so complete that no outside influences can ever break through. If we cannot have a home that is exemplary in every way, I question whether we should be in a calling that represents by far the highest moral ideals.

Conclusion

Our calling is a holy one and our lives should be in harmony with the high calling we have accepted. The greatest value to this cause is not found in its financial assets, its material blessings. Houses and lands are important, but more important than all dollar values are the spiritual values in the lives of the leaders.

M. L. Andreassen once said:

"The church has a right to a pure ministry, a powerful ministry, a Spirit-filled ministry, a well-informed ministry, an honest ministry, a humble ministry, a praying ministry, a dedicated ministry. Such a ministry God can bless, and with such a ministry He can finish the work."

[End of Series]

CARICATURE THE TRUTH

A MAN's nose is a prominent feature in his face, but it is possible to make it so large that eyes and mouth and everything else are thrown into insignificance, and the drawing becomes a caricature and not a portrait. So certain important doctrines of the gospel can be so proclaimed to excess as to throw the rest of the truth into the shade, and the preaching is no longer the gospel in its natural beauty, but a caricature of the truth; of which caricature, however, let me say, some people seem to be mightily fond.—C. H. SPURGEON.

DRY DOCK FOR REPAIRS

THE church is the dry dock where souls are to be fitted out for heaven. In making a vessel for this voyage the first need is sound timber. The floor timbers ought to be of solid stuff. For the want of it vessels that look able to run their jibbooms into the eye of any tempest when caught in a storm have been crushed like a wafer. The truths of God's word are what I mean by floor timbers. Away with your lighter materials. Nothing but oaks hewn in the forest of divine truth are staunch enough for this craft.—T. DEWITT TALMAGE.

Sermon Outlines

The Coming of Elijah

MEADE MACGUIRE
Sonora, California

Mal. 4:5, 6. "Behold, I will send you Elijah." Evidently this is intended as a personal experience. It relates to parents and children.

The key to the experience is James 5:17-20. Prayer is the key—soul winning is the goal.

Elijah prayed that it might not rain. Why? His burden for his people. Many mighty men of prayer in the Old Testament. Abraham, Moses, Daniel. Elijah chosen as Old Testament example.

Three experiences of mighty, miraculous power in prayer.

Types for us today—come in the same order.

1. 1 Kings 17:1-16. Elijah introduced abruptly in Bible.

Terrible apostasy in Israel. Elijah deeply concerned.

Character of Ahab. 1 Kings 16:30-33.

1 Kings 17:17-24. Elijah loved the boy. Could not give him up.

His prayer, "O Lord my God." No one prays like that who is not in dead earnest. Need for it today.

Illustrate by experiences today. Many youth not church members.

2. 1 Kings 18:1-39. Prayer brought fire from heaven. Fire represents a revival. Opens windows of heaven.

Illustrate by experiences.

3. 1 Kings 18:41-45. Power to bring rain.

We need to pray for the Elijah experience.

Our first great need is power to bring life to our dead children. We have the promise. 1 John 5:14-16.

Next great need is power to bring a great revival to the church. God has been calling for it many years.

And the next great need is power to bring the latter rain.

The widow knew Elijah was a man of God when he prayed life into her dead child.

God loves a man on fire—cannot tolerate lukewarmness.

Law and Grace

F. C. PETTY
Pastor, Guayaquil, Ecuador

TEXT: Rom. 6:14: "Not under the law, but under grace."

I. INTRODUCTION

1. Verse presents a contrast—conjunction "but." Apparently a dispensation of each. One under law cannot be under grace, and vice versa.

2. To study the relationship of law and grace—dispensation of each.
3. Understood by many as historical periods—before Christ, salvation by law; after Christ, grace and no law.

II. SOME WORDS DEFINED

1. Grace: Unmerited favor, divine mercy or forgiveness, divine assistance given man for his regeneration or sanctification. Grace, part of plan of salvation (Acts 15:11; Titus 2:11).
2. Gospel: Glad tidings or good news of the grace of Jesus.
3. Law: Here in Romans "law" doubtless means Ten Commandments of Exodus 20. So understood by many.

III. DISPENSATIONS OF THE LAW AND GRACE

1. The period of grace.
 - a. Saved by grace through faith (Eph. 2:8)—grace the fountain, faith the stream; grace God's part, faith ours.
 - b. Grace appeared to *all* men (Titus 2:11).
 - c. Grace parallel with sin (Rom. 5:20).
 - d. Abraham and all the Old Testament worthies justified by faith in grace of God (Rom. 4:13; Heb. 11).
 - e. Noah found grace (Gen. 6:8).
 - f. Gospel preached to "them" (Heb. 4:2).
 - g. Gospel "everlasting" (Rev. 14:6). *Grace* existed since and because of sin.
2. Doctrine of sin in New Testament.
 - a. Sin transgression of law (1 John 3:4).
 - b. Law defines sin (Rom. 3:20).
 - c. By law knowledge of sin (Rom. 7:7). *Sin* same as in Old Testament.
3. Period of the law.
 - a. Forever and ever (Ps. 111:7, 8).
 - b. Holy, just, good, spiritual, eternal (Rom. 7:12, 14; Luke 16:17).
 - c. Christ kept the law (Heb. 10:7).
 - d. Christians to keep the law (1 John 5:2, 3).
 - e. No law, no sin (Rom. 4:15).
 - f. Not part of Jewish rites (1 Cor. 7:19). Contrast.
 - g. Exposes carnality; carnal man opposes law (Rom. 8:7).

IV. SINNER UNDER CONDEMNATION OF THE LAW

1. All condemned to death by sin (Rom. 3:23; 6:23).
2. Condemnation and justification (Rom. 5:18; 6:14).
 - a. By offense (sin, or transgression of law) came condemnation (by law) of sinner. Under law.
 - b. By free gift (grace) came justification. Under grace.
3. Under law, slavery to sin; under grace, liberty (Rom 6:14-18).
4. Being under grace relieves none from keeping law (Rom. 6:14, 15).

V. PERIODS OF LAW AND GRACE NOT HISTORICAL PERIODS

1. Law and grace exist side by side.

2. Dispensations in the life of the individual.
 - a. Dispensation of law, being under law, is dispensation of sin.
 - b. That of grace, period of pardon from sin.
3. Without law no sin—without sin no grace.
4. Same law that condemns sinner protects Christian (James 2:12). "Law of liberty."
5. Love is the fulfilling thereof (Rom. 13:10).

Sermon Suggestions

The Glorious Mission

"I came forth from the Father."

1. To reveal God's love (John 3:16).
2. To demonstrate God's grace (Titus 2:11).
3. To accomplish God's purposes (Eph. 3:11).
4. To be the channel of God's blessing (Eph. 1:3).

—W. T. FORSHAW in *Christian Witness*.

He Came to Save All

"Thou shall call his name JESUS: for he shall save his people from their sins" (Matt. 1:21).

Thank God, none are too bad or too low-down to take Jesus Christ into their hearts. There was once a poor drunkard who wakened one morning in a strange kind of bed, feeling something near him warm and soft. Finally it dawned on him that he was in a stable, close beside a cow. He laughed grimly as he thought of breakfast. In his mind he went over those who might be persuaded to help him with a meal. "No, I can't ask any of them; they would say I have fallen too low." Then he heard the bells ringing, and began to realize it was Christmas Day. "What was that story about the shepherds—the angels—and a manger?" Well, he wasn't the first one who had slept in a stable. He thought, "Mebbe the reason He slept in a manger was so He could help a fellow like me—a fellow too low for anyone else to help." There and then the poor outcast knelt and prayed the prayer of the publican, "God, be merciful to me a sinner."—*Prairie Overcomer*.

The Glorious Incarnation

"I . . . am come into the world."

1. Advent—"was made flesh" (John 1:14).
2. Avocation—"my Father's business" (Luke 2:49).
3. Aim—"to minister" (Matt. 20:28).
4. Activity—"went about doing good" (Acts 10:38).
5. Achievement—"I have finished the work" (John 17:4).
6. Acknowledgment—"my beloved Son" (Matt. 17:5).

—W. T. FORSHAW in *Christian Witness*.

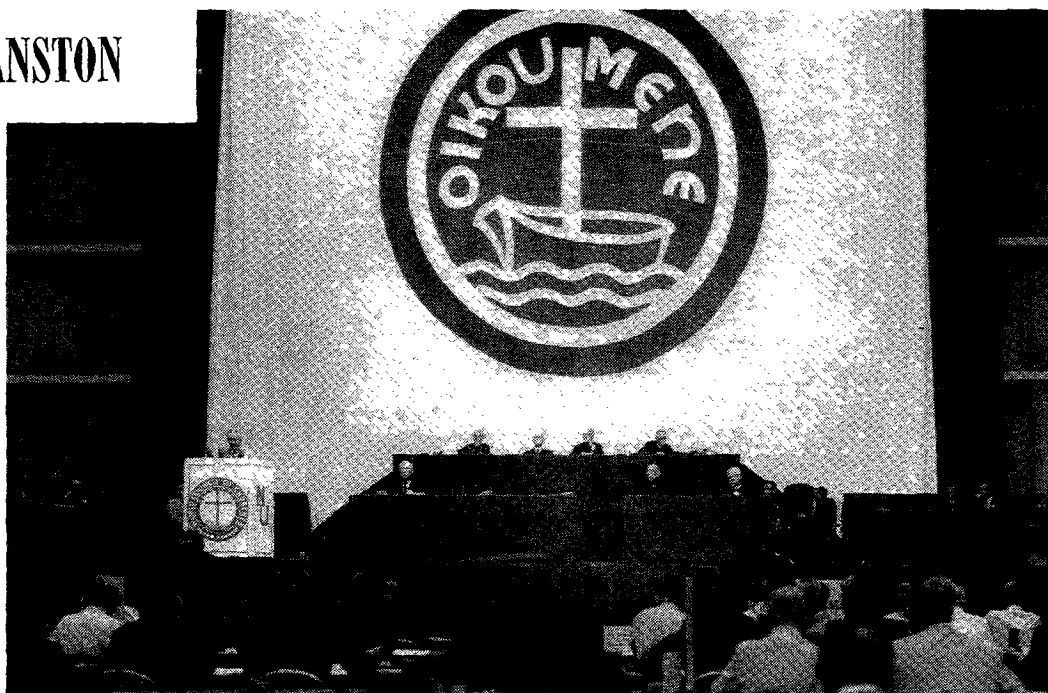
SCENES AT



Procession of delegates, representing 161 churches, filing into First Methodist church for the opening service of worship of the World Council of Churches, Sunday, August 15, 10:00 A.M. Dr. Visser 't Hooft, general secretary of the council, just about to ascend steps. The robes of many overseas delegates made a colorful appearance.



McGaw Hall, as it appeared during the plenary sessions held usually at 10:00 A.M., 3:00 P.M., and 8:00 P.M. Delegates were seated at tables in main area; observers and visitors, on either side and in rear section. The booths on the northwest corner of the platform were occupied by English, German, and French translators. The translations, relayed by I. M. portable headphones to delegates, observers, and press, enabled all to enter into the discussion.



Platform arrangement at World Council of Churches; top bench reserved for presidents. At lower table, Dr. Marc Boegner, Reformed Church of France, retiring president, was chairman at this session when the picture was taken. At the pulpit is Dr. Leslie E. Cooke, secretary, Congregational Union of England and Wales. Symbol above speakers will be explained in next issue of *THE MINISTRY*.



Left to right, Dr. Samuel M. Cavert, executive secretary of W.C.C., U.S.; Dr. Eivind Berggrav, Bishop of Norway; Dr. Visser 't Hooft; Dr. Marc Boegner; Dr. Kenneth F. Burgess, president, Board of Directors, Northwestern University; President Dwight D. Eisenhower; Dr. James R. Miller, president, Northwestern University; Dr. G. Bromley Oxnam, bishop, Methodist Episcopal Church, Washington, D.C.; Dr. Geoffrey Fisher, Archbishop of Canterbury; Dr. Athenagoras, Lord Archbishop of Thyatira.



E VANGELISM *Winning Men for God*

San Diego United Evangelism

CHARLES H. BETZ

Pastor-Evangelist, Southeastern California Conference

THERE is no auditorium, hall, or theater available that is adequate for a city-wide evangelistic campaign," reported our chairman, Calvin Osborn, to the Seventh-day Adventist pastors who had gathered for their regular ministerial association meeting. Our eight churches in San Diego, California, had been faithfully evangelizing their neighborhoods for many years, but we all felt that something should be done in a larger way to reach the 600,000 judgment-bound souls in and near our city. Our message must be heard, but no one church was adequate for such a staggering task. As we counseled and prayed together, somehow the idea came, not from any one person, as I recall, but from our mutual minds bent to the task, "Why not all begin on the same night with the same topic, and pool a certain amount of our budget for advertising on a metropolitan basis?" With this basic idea and many hours of planning and praying together there slowly evolved the following described plan which God has used to bring 185 dear souls into our San Diego churches.

The General Plan

We all used the same Sunday evening topics for the first five weeks of the series. These were advertised on a city-wide scale, using the metropolitan newspapers, television, radio, bus and bumper cards, handbills, and direct mail. Each pastor-evangelist announced his own midweek services at his opening meeting, thus choosing the number of nights per week and the selection of topics. After the first six weeks we worked more independently.

Faith for Today was the name chosen for our city-wide evangelistic crusade. William Fagal cooperated with us and supplied us with short transcribed announcements for our local TV station, inviting his audience to attend the nearest Faith for Today service in San Diego.

The Faith for Today signature was used throughout all our advertising. We counseled

with advertising specialists and procured the services of one of the best artists in the city. One week before the meetings were to begin we placed bumper cards on all the automobiles of our members, and placards on the outside of a large share of the city buses. Then we began our radio and TV spot announcements. These increased in frequency until the opening Sunday. All of these media, with the exception of television, simply invited the people to attend Faith for Today and referred them to their Saturday and Sunday newspapers for location. On Saturday large ads were displayed in the metropolitan newspapers. These featured the same signature, and announced the opening topic and suggested eight convenient locations.

Physicians and Laymen Cooperate

Four days before the opening meeting, about 70,000 handbills were distributed by our members and by direct mail to the postal zones immediately surrounding our eight locations. The handbill advertised only our opening topic, "Heaven: Is It Real?" It stated, however, that this was the grand opening meeting of a city-wide crusade sponsored by the Seventh-day Adventist churches of North America. The eight locations were artistically arranged on the handbill. Attached to it was a business reply card inviting the people to send for free reserved seats. They were simply requested to check the location most convenient and drop the card in the mail. About five hundred requests were delivered to our Faith for Today post-office box.

Perhaps the most fruitful advertising was done by our many Seventh-day Adventist physicians.

The doctors in our area sent the following letter to all their respective patients. Each letter was signed by the individual doctor.

It has been my privilege as your physician to become acquainted with you. We have shared together some of your problems, and I trust we have been able to help you enjoy better health.

In this confused and turbulent age much illness is

brought on by the tensions of modern living. I believe that in order to experience a full measure of health we must have peace of mind. May I extend to you my personal invitation to meet with us to enjoy an interesting, illustrated lecture on "Faith for Today"? It will be held Sunday evening, September 20, at 7:30, at the National Theater, 930 National Avenue, in National City.

Enclosed you will find a folder explaining more in detail the nature of the service. If it is inconvenient for you to attend the National City service, be sure to attend at one of the more convenient locations indicated. Kindly fill in the number of seats you will need, on the enclosed card, and return it as soon as possible. There will be a health feature in connection with these meetings.

Sincerely yours.

One doctor sent seventy-five letters to those whom he considered the most promising. At the opening meeting in his church he counted thirty-five present as a result of his invitations. Twelve of his patients have been baptized.

Each pastor-evangelist made up his own budget, including in it a sum for the metropolitan advertising pool. This was sent to our treasurer, who in turn paid the bills.

2,500 Attend

On the opening night, September 20, 1953, there was a total of 2,500 people in attendance, about one half of whom were non-Adventists. The services were conducted in five of our churches, two halls, and one theater.

As we look back in retrospect after ten months, we can evaluate the results quite accurately. Four distinct advantages of this plan come sharply into focus.

First, our city became keenly aware that Seventh-day Adventists were active. Our message was indeed a loud cry. As in the days of Joshua, when we all shouted together the walls "fell down flat," and we were able to take the city for God.

Second, the influence of the total program upon us as leaders was very stimulating. Prior to the opening of the evangelistic meetings we met nearly every day at noon. As we ate together, planned and prayed together, a spirit of fellowship infused our gathering. Our ministerial meetings became evangelistic seminars as we exchanged ideas.

Third, our churches were aroused to action. Wherever our members attended, they heard the same call and the same stirring appeals for enlistment. As our people saw Faith for Today advertised on TV, in the newspapers, and on the buses, and heard it over the radio day after day, the enthusiasm mounted. A glorious spirit of evangelism swept over our churches in the area.

Fourth, the new converts were brought into the truth by the evangelist who was to be their pastor. The new believers were easily and naturally integrated into church fellowship.

God has many methods that may be used for the winning of souls. Evangelistic centers are very effective if they can be obtained; but I am sure that God does not want us to wait in idle expectancy. Let us bear in mind that—

"the time is near when large cities will be swept away, and all should be warned of these coming judgments." "We are now living in the closing scenes of this world's history. Let men tremble with the sense of the responsibility of knowing the truth. . . . The weighty obligation of warning the world of its coming doom is upon us."—*Evangelism*, pp. 29, 16.

We believe this plan could be worked successfully in many of our larger cities where we have a number of churches.

Public Efforts on a Small Scale

WALTER SCHUBERT

Associate Secretary, General Conference Ministerial Association

PART II

Publications and the Effort

THE pastor will notice that the greater the number of publications sold or given away during the effort, the more abundant will be the harvest and the better will be the preparation of those who accept the truth. No evangelistic campaign can be successfully concluded unless our good books and magazines are given the place they deserve. Before the series begins, all the publications have already been ordered and are at hand and well classified. Nervousness and recriminations that might otherwise occur at the last moment are thus avoided.

The publications should, without fail, include:

1. A good number of copies of the Holy Scriptures to offer for sale during the effort. It is well to have some of them bound in good leather for persons who desire a better quality.

2. A considerable quantity of tracts such as Good News or Know Your Bible Series, a precious assistant to evangelists, which can be distributed among the people once their addresses have been secured and in proportion as the successive topics of the message are presented. It is wise to have on hand of each one of these tracts a number at least as great as the number of addresses the pastor hopes to secure.

3. A sufficient stock of tracts dealing with the

different points of the message, as well as back numbers of our missionary papers that do not contain articles on doctrines not yet treated in the meeting.

4. A good supply of small books, like *Steps to Christ* and others that develop doctrinal and health topics, to offer for sale at the opportune time.

If the speaker skillfully presents the books from the pulpit, many will buy them and, reading them in relation to the doctrines discussed, will establish themselves more firmly in the message.

It is not wise to offer publications for sale until the sermon on the Bible has been presented. When this has been done, arrange a display or a little table near the entrance to the hall or in some other visible place, with various copies of the Bible attractively arranged, so that the people can make their purchases. From this time on, in each meeting there can be Bibles for sale.

Further along some other book, such as *Steps to Christ*, can be added, which discusses a topic already presented to the public, and as the meetings progress more books can be added to those already on display.

It is a very good plan for the pastor to meet once a week with all his co-workers. On these occasions there should be present the pastor's assistant, the Bible instructor, the brethren in charge of the music, those in charge of the sale and distribution of publications, the ushers, and the members of the choir or quartet.

All these workers, united in one purpose and desire, offer fervent prayers to the Most High, asking for help to reach and surpass the goal of souls. Besides this, the pastor, as an understanding man, expresses gratitude for the co-operation of each one, since he thus inspires all to do a still greater work and contributes to maintaining at a high level the morale of the group.

It is likewise necessary that he explain to the group the plans to be developed during the week and indicate to them the measure of collaboration that he expects. The evangelist should take advantage of these meetings to distribute the addresses of interested ones, assigning the visits and Bible studies for the week. If this plan is followed there will be harmony in the group and a more intelligent—and thus more efficacious—work can be carried to completion.

The Weekly Bible Class

From the beginning of the third week it is wise for the pastor-evangelist to organize a Bible

class and invite the public to attend. Thus the people can become more familiar with the handling of the Holy Scriptures.

We suggest that the first twenty minutes of each of these classes be dedicated to teaching the handling of the Bible, and we add that it is well to begin with the New Testament and take in each class four books, considering the name and the personality of the authors, the approximate year each book was written, and the central thought of each one. It is to be recommended to ask the public to memorize the order of the books of the Bible as fast as they are presented in the classes. Explain that each book is divided into chapters and these in turn into verses. Many people do not know these facts, and because of pride or timidity do not ask for explanations. If the pastor removes the difficulties, the people will study the Word of God with more enjoyment.

The forty remaining minutes can be used for the Bible study itself.

It is important that in these classes the pastor-evangelist's co-workers be strategically placed among the people to help those present in finding the verses demanded by the study, so that each one can read them from his own Bible. One can request the whole class to read aloud together the key text of the study, for this practice will help to impress the truth more deeply in the mind and heart of those interested.

Prayer and the Public Effort

Before opening the doors of the hall to the public, it is vital that the pastor-evangelist and his co-workers hold a fervent season of prayer, asking the Lord to bless those who attend the meetings, as well as the speaker, in order that he may be able to present the message in a clear, convincing, and persuasive manner.

After the close of each meeting another season of prayer should be held to ask God, by the means of His Holy Spirit, to make the message preached bear fruit.

Besides, it is very good to invite all the members of the church to pray three times a day for the goal of souls. On Sabbath mornings the pastor can remind them of the goal and tell them some incident related to the effort, which will serve to keep alive the spirit of cooperation.

Length of the Effort

The length of the effort as such can vary between two and three months, during which two or three meetings should be held weekly, in harmony with the old proverb that says, "Strike while the iron is hot."

(Continued on page 46)



MEDICAL EVANGELISM

Pioneering Medical Work

L. E. COOLIDGE, M.D.

Takoma Hospital and Sanitarium, Greeneville, Tennessee

I WISH to tell you that soon there will be no work done in ministerial lines but medical missionary work."—*Counsels on Health*, p. 533. This statement is a challenge, not only to the physicians and nurses, but to the ministers and laymen.

Twenty-nine years ago, while on the staff of the Washington Sanitarium, I accepted this challenge to open up medical work in new territory. The opportunity that seemed best suited for this type of work was a small city of about 7,000 population in the mountain district of east Tennessee. There was a very small church but no Seventh-day Adventist medical work in this section of the country. A private residence was rented, and with five rooms for patients we began work. The Lord blessed our small beginning and we were able to operate from the first without a deficit.

Two years later, when we had outgrown our facilities, some of our business friends helped to promote a new institution outside the city limits. We have never received any gifts except three acres of land; but with careful financial management and the Lord's blessing, we now have developed a sixty-five-bed institution that is fully approved by the American College of Surgeons. We are glad to meet the world's standards and be approved, but this is not the most important accreditation. When we follow the plan outlined by the Spirit of prophecy, maintaining the standards, then we can have Heaven's approval. This is the accreditation that every true Seventh-day Adventist institution should have.

We are repeatedly warned that this is our only reason for existing. Since the medical missionary work is the entering wedge, there is no substitute for efficient, kind medical service. This point cannot be too strongly emphasized. Unless medical workers are willing to meet this standard, all their evangelistic work will be worse than wasted. After the physical needs have been relieved, then the opportunities ap-

pear for presenting the gospel. The ways are too numerous to mention.

Accomplishments

What have we accomplished in twenty-eight years? I feel very strongly that we have failed to measure up to the opportunities. Probably others could better answer this question. When we came here our church was very small and did not even have a local elder. Today we have about 140 members. Our medical work has exerted a favorable influence over a radius of at least 75 miles.

Within the institution we have a daily public broadcast of a spiritual nature in all the rooms. Many of our workers are following up the openings for Bible studies. Our literature is available everywhere, in the waiting rooms, parlors, halls, and patients' rooms.

One of our workers has for years presented a Bible verse each morning to every patient who is able to receive it. The response to this program has been very favorable. Some take the verses home for permanent reference. The institution has financed the Voice of Prophecy on a nearby radio station. At present one of our nurses presents a weekly radio program on Sunday morning. We have completed a new welfare and outpatient building, and in the near future we plan to open an active clinic for the needy.

I had the privilege of attending Loma Linda in the early days when there were two courses available, the regular medical course and the medical evangelistic course. Unfortunately, it was apparently not possible to continue this evangelistic program. From the study of the divine instruction, it appears that our work has thus sustained a great loss. If that program could have been continued, our evangelists would have had a better knowledge of medical work. It would have been easy for them to spearhead their evangelistic work by health schools, following them with the regular preaching meetings. Then, with small sanitariums

outside the cities, the evangelists would direct those interested to our sanitariums for medical care. Our sanitariums are really special institutions to treat the class of people who are interested in restoring their health by conforming to correct habits of living. I am convinced that our own institution is larger than is really needed to carry on such a program.

For our physicians and nurses the opportunities are unlimited to develop small, real Seventh-day Adventist institutions, using all the physical medicine possible and educating the people away from drugs and harmful habits that are health destroying. When this program can be combined with the work of real medical evangelists in the cities, I believe we shall see the medical work develop into its right relation to the whole program and the work will be finished.



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

PREACH MORE EFFECTIVELY

by having at your finger tips—

GOOD ILLUSTRATIONS
 APT QUOTATIONS
 QUOTABLE POETRY

Here it is: • A system of resource filing • A growing core-file of selected resources—attractive—convenient—usable—in packets of 100—16 packets in all.

ORDER NOW!

Sample packet \$1; \$4.75 for 5 packets; \$15.25 for all 16.
 More details and free sample entries on request.

The Minister's File Service

3435 W. Van Buren St.

Chicago 24, Ill.

CHURCH BULLETINS

Scriptural — Artistically Designed
 Large Assortment — Self Selection
 Lithographed — Special Days — General Use
Be Sure to Get Our Free Catalog and Samples
ECCLESIASTICAL ART PRESS
 Louisville 12, Kentucky

Now Ingathering is EASY
 with the All-New

Carolette® "Powermaster"

The amazing electronic development that makes any tape recorder a complete mobile sound system. Designed especially for Ingathering, the Carolette "Powermaster" provides a compact, easy-to-use music system for playing Christmas carols from your automobile. Utilizing a unique acoustical principle, the "Powermaster" features lightweight aluminum "cone trumpets" offering quality never before possible in mobile sound equipment.

For Higher Quality

Greater Power,

Wider Versatility in YOUR Caroling

IT'S THE NEW CAROLETTE "POWERMASTER" FOR 1954

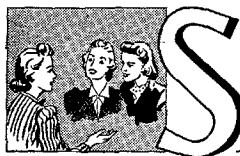
PLAN NOW FOR YOUR CAROLING PROGRAM

Write for descriptive literature and prices

ESDA SALES AND SERVICE

107 Carroll St., N.W.

Washington 12, D.C.



SHEPHERDESS *Her Vital Partnership*

IF

For the Wife of a Ministerial Intern
(With apologies to Rudyard Kipling)

MARGIT STROM HEPPESTALL

If you'll stand by your man and be contented
To let him have the limelight and the fame,
While you, though worthy, only are presented
As just his wife, but smiling all the same;
If you can love your man and let him love you
With every thought and word and look and deed,
So no one else around you or above you
Will rate from you a second glance or heed;

If you can dress to please his eye for beauty
Without offending those who criticize,
And willingly perform the humblest duty
In Sabbath school or church or otherwise,
And serve with skill, but never *seek* position,
When others want and get the nicer tasks;
If you possess that acme of discretion:
GIVE NO ADVICE UNLESS SOMEBODY ASKS;
If you, when people bring their problems to you,
Can give them of your time and sympathy,
And be deserving of the trust they show you,
And shun all gossip like the leprosy;

If you can live within your means and make it
A game of wits to keep the budget straight,
And dine on beans and bread at times, and take it
All with good cheer, and make him think it's
great;

If you can make a home in some drab dwelling
With sagging window frames and peeling paint
And furniture that's old and musty smelling. . . .
If you can do all this without complaint,
Because you know in six months you'll be moving
To something worse . . . or better . . . who can
say?

If you can laugh it off, you will be proving
You've passed the acid test and got an "A."

If you can wear your outfit of last season
For many seasons more and still look nice,
Because your inward beauty is the reason
For that adoring look in "hubby's" eyes;
If you can cook and serve a gracious dinner
In no time flat to anyone he brings;
If you can keep your poise from wearing thinner
Each time the telephone or doorbell rings;

If you can have your house fit for inspection
No matter when church members come to call;
If you can treat the humblest with affection
And be objective and impartial to them all;

If you can share your husband with his needy
members

When he is only home to eat or sleep,
Without inquiring if he still remembers
That date with you that he forgot to keep;

If you can listen to your husband's preaching
And be at once his critic and his friend,
To kindly spur him on in ever reaching
For higher standards and a nobler end;
If you can tolerate his always getting
Another book when you would like a hat,
And realize without a frown or fretting
That he must study when you want to chat;

If you can pray with him through all your trials
And smile when tempted to give way to tears;
If you can learn to love your self-denials
And never give a room to doubts or fears;
If you can help him, when his star is rising,
To keep a simple, pure humility,
And back him up in never compromising
On principles of truth and honesty;

If you can be a Christian every minute,
Walking the narrow path our Saviour trod,
Yours is your husband's heart with all that's in it,
And what is more, you'll be approved by God!

THE PROBLEM OF THE OTHER PEOPLE

A MAN from an agency brought a car to a man for the purpose of teaching him to drive, and together they went to the country. Within an hour the new driver was starting, stopping, backing, and turning with ease. When he remarked that the difficulties of handling a car had surely been exaggerated his mentor merely suggested that they return to the highway and try the traffic. Early morning, the city-bound traffic was heavy. The new driver began to perspire. Cars ahead, cars behind, cars passing at tremendous speed made him forget the instructions that a few minutes before had seemed so simple. At the first opportunity he took a side road, and stopped. Mopping his brow he exclaimed, "If it were not for the other people—"

"Yes," smiled the teacher, "that's about all there is to driving a car: the other people." There is more to living the Christian life than "the other people," but they are essentially involved at every turn.—LLOYD DOUGLAS.

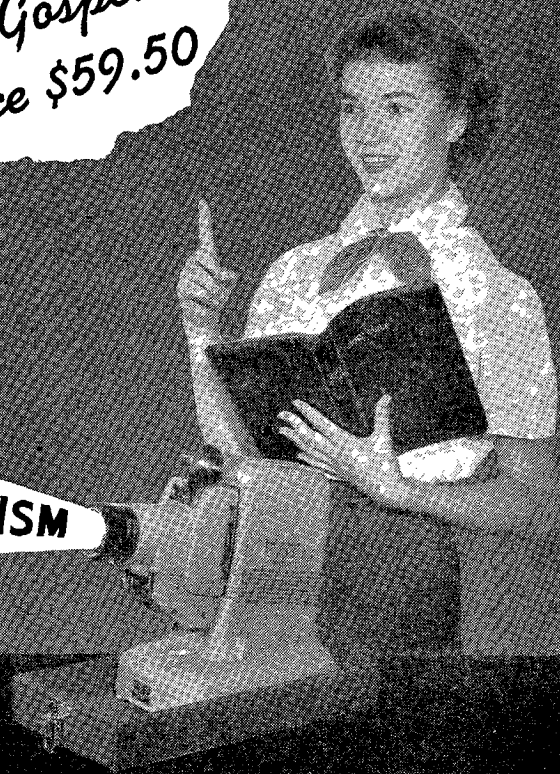
The Lord disciplines His workers, that they may be prepared to fill the places appointed them. He desires to fit them to do more acceptable service.—*Gospel Workers*, p. 269.

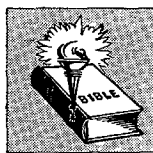
Attention!
ALL JUNIORS

*Here is a new set of
natural color films especially
for You. 26 filmstrips to
aid Juniors in telling
the wonderful story
of the Gospel
price \$59.50*

JUNIOR EVANGELISM

ORDER NOW FROM YOUR
BOOK and BIBLE HOUSE
or **VISUALADES CONSOLIDATED**
P. O. BOX 488 • LA MESA, CALIF.





BIBLE INSTRUCTOR

Assurance and Condition of Acceptance

MRS. W. H. ANDERSON
School of Bible Prophecy, Atlanta, Georgia

HOW can I *know* I am accepted of God, and how can you *know* you are accepted? There is nothing that gives one such peace of soul as to *know* that everything is right between him and the Lord.

"I hope so" isn't enough to be satisfied with; we must be *assured* in our soul. Then we have perfect peace that casts out fear. If we are meeting the conditions of salvation, then we have the assurance that all is well, for the Lord stands back of His promises one hundred per cent. We must carry out our part of the contract as verily as the Lord must carry out His part, if we are to be saved. Salvation is a contract between the individual and Jesus.

These and the following thoughts are designed to awaken conviction. If one is halting, I use them to bring him over the line.

1. First of all, how is the contact made with Jesus (Rev. 3:20)? Jesus knocks; *we* must open. Remember the picture of Christ knocking at the door? There is no latch on the outside of the door. He does not open the door and walk in after He knocks. He seeks us first. He goes out to look for us. He comes to our door, praise His name! He knocks at *every* door. What an honor to have the Majesty of heaven knock at one's door!

Has He been knocking at your door? Has He? Have you invited Him in? Or have you been talking to Him at the door? Sometimes new neighbors move near you. You want to be helpful, and you call on them to welcome them. You desire them to know you want to be their friend. You go to their door and knock. They meet you at the door and you introduce yourself. You chat together, but you are not invited in. After a while you go again, and have another chat at the door. After a few calls like that, you come to the conclusion that you are not welcome, and you stop calling. Jesus wants to be our familiar Friend, to come in and sup with us. Have you invited Him in? If you have, what will He tell you to do? He

promises that if we will observe whatsoever He has commanded, He will be with us *all the way*. He tells us, "Time is short, and I want you to be ready to go with Me when I come again." Do you really believe His coming is near? Do you want to be ready to go with Him? There is only one way to be ready, and that is to begin to do what He tells you to do. Some say, "If I don't know what He says, He won't hold me responsible." But that will not suffice.

2. He says, "Give Me your load" (Matt. 11:28). If Jesus were here personally this afternoon, He would not use different words. He could not give a more tender invitation. He says, Come, I want to give you something else, too. I want to give you peace (John 14:27). He wants to give you the peace that comes when you know you are doing His will and obeying His commandments.

3. He says, "Come now and let us have a little private talk together" (Isa. 55:3, 6, 7; 1:18). How will He do this? (Ps. 139:23, 24; 51:10.) We must get ready to meet God. How does He make us ready? By searching us. He shows us what is wrong in us, and we must do the rest. Sin is not the temptation; sin is the yielding. One woman told me, "Even though I don't do *just* as He says, He will understand!" What will He understand? He will understand that she wanted her own way!

4. Why do we have trials? Why is the way so hard sometimes? (James 1:12, 13.)

What wonderful promise of help do we have in Isaiah 59:19? The only way we can get this help is to yield to that mighty Helper. When He tells us what to do and we refuse, we are talking or arguing at the door. We pray, we go to church, but we go on in the same old way. Jesus is not invited in. He says, "Resist not," "grieve not," "quench not," the Spirit. We are in peril to dally.

5. There is a condition laid down in 1 John 1:9—confession of sin. Disobedience is stubborn resistance. We must *forsake* our sin as well as confess it (Prov. 28:13). What is sin? (1 John 3:4.)

6. What assurance of help do we find in Jude 24? This does not mean that we will not fail and come short at times, but it does mean, as we read in 1 John 3:9, that we will not

practice sin or commit sin knowingly. Is it sin to disregard God's Sabbath, or to break any other of His commandments? God is pleading with us. *Obedience* is the condition (Isa. 1:19, 20).

7. Jesus says, "Won't you take up your cross and follow Me?" (Matt. 16:24-26). When the cross becomes heavy, and you feel that you cannot go on longer, He tells you what to do (Heb. 12:1-3). Just consider what He endured, then your cross becomes lighter again.

8. Paul says, "I am not ashamed" (Rom. 1:16).

9. To believe means to act (Luke 11:27, 28). Jesus said, "To follow Me means something more than just admiring Me." To believe is to do.

10. Jesus said, "Blessed are they that hear the word of God, and keep it" (Luke 11:28). If we are willing and obedient, He promises that we shall eat of the good of the land. He also tells us what the consequences are if we refuse. We cannot afford to refuse to listen to His pleadings. It is a life-and-death question.

GOWNS PULPIT CHOIR

Satisfaction in Every Stitch since 1912

SUPERIOR WORKMANSHIP
QUALITY FABRICS
PERFECT FIT GUARANTEED
Write for Catalog 0-1

BENTLEY & SIMON

7 WEST 36 ST • NEW YORK 18, N. Y.



Bible Study Outline

The Reward of Forsaking All

THELMA A. SMITH

Bible Instructor, South China Island Union Mission

I. GOSPEL REQUIRES SELF-DENIAL.

1. Jesus was willing to leave heaven for us (John 3:16; Matt. 26:38-44; 27:46).
2. Abraham left his kindred (Gen. 12:1, 4).
3. Moses chose to suffer affliction with people of God (Heb. 11:24, 25).
4. Paul's testimony: "I count *all things* but loss" (Phil. 3:4-8).

II. NO SACRIFICE TOO GREAT.

1. "Let him deny himself" (Luke 9:23-26).
2. "He that loveth father or mother more than me is not worthy of me" (Matt. 10:34-38).
3. "What is a man profited?" (Matt. 16:24-26).
4. "Left all . . . and followed him" (Luke 5:11, 27, 28).

III. ACCEPTING CHRIST'S INVITATION.

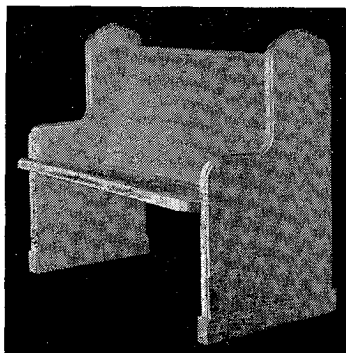
1. Parable of great supper (Luke 14:16-27).
2. Christ's warning (Luke 14:33).

IV. COUNTING THE COST.

1. Sufferings now; glory hereafter (Rom. 8:17, 18).
2. Suffer with Christ; reign with Him (2 Tim. 2:12; 1 Peter 4:12, 13).
3. Through much tribulation enter kingdom (Acts 14:22).
4. Saints gathered who have sacrificed (Ps. 50:5).

V. REWARD NOW AND ETERNALLY.

1. Receive manifold blessings now, and later life everlasting (Matt. 19:27-29; Luke 18:28-30).
2. "Fullness of joy" (Ps. 16:11).
3. Right decisions bring perfect peace (Isa. 26:3).
4. "Peace . . . which passeth all understanding" (Phil. 4:7).
5. Peacefully welcoming Christ's return (2 Peter 3:14).



GENUINE QUALITY

CHURCH SEATING

GENUINE QUALITY in church pews embraces design, material, and workmanship.

MANITOWOC SEATING represents the most perfect development in pew engineering because it meets all the requirements of the perfect pew—comfort, beauty, durability—for lasting satisfactory service.

Manitowoc Church Furniture Company is equipped to supply you with church seating of **GENUINE QUALITY** at the right price.

We invite your inquiry . . .

MANITOWOC CHURCH FURNITURE CO., Waukesha, Wisconsin DEPT. GG

By *ANDREW W. BLACKWOOD*

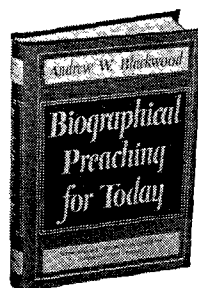
BIOGRAPHICAL PREACHING FOR TODAY

With Specific Suggestions Through Sermon Examples

PREACH BIOGRAPHICAL SERMONS, says Dr. Blackwood, if you're looking for sermons that are particularly suited to the needs of our day—that have wide popular appeal—that are relatively simple to prepare.

In this new book he tells how famous preachers of the past have used the biographical method, and he shows preachers of today how *they* can use it. Included are titles, texts, and brief outlines for sermons about Bible personalities, with suggested illustrations from secular biography.

For seminary students, veteran preachers—for all ministers—here is valuable help, lasting inspiration for improving biographical sermons and preaching them more often.



CONTENTS

Part One: Preaching Strategy

The Interests of the Man Outside
The Needs of a Nominal Member
The Desires of Young People
The Demands of Special Occasions
The Program for Weeks to Come

Part Two: Sermon Tactics

The Ways of Biographical Preachers
The Call for a Lively Imagination
The Simplicity of Sermon Preparation
The Tests of a Completed Sermon
The Promotion of Bible Reading

Openings for Additional Sermons—Related Readings—Index of
Passages for Preaching—Index of Persons and Subjects

NOW READY \$3

OTHER HELPFUL BOOKS BY DR. BLACKWOOD

Expository Preaching for Today, \$3	Evangelism in the Home Church, \$1.25
Preaching From Prophetic Books, \$2.50	The Fine Art of Public Worship, \$2.50
Pastoral Leadership, \$3	Planning a Year's Pulpit Work, \$2.50
The Preparation of Sermons, \$3	Preaching From the Bible, \$2
The Protestant Pulpit (as editor), \$3	Preaching From Samuel, \$2

At All Bookstores, or From Nashville, Tennessee—

ABINGDON PRESS



Helpful

NEW SOUL-WINNING SABBATH SCHOOL TEACHING AIDS

SAND-TABLE CUTOUTS consisting of scores of beautifully colored figures. Each character is reproduced in full color on both sides, so that youngsters seated all around the table can see the story dramatized.

Sets A, B, C, D, E Per set, \$2.00
Combinations of 2 or more Each set, 1.75
Complete series of 5 sets, only 8.00

SAND-TABLE CUTOUT STANDS make your cutouts more versatile. These beautiful stained blocks are for use on tables without sand. Sizes to fit all needs. Nicely boxed for ease in handling.

Price, per box \$1.00

FLOCKT-O-GRAPH CUTOUTS prepared for the flannelgraph lapboard. These beautifully colored figures, now for the first time drawn by our own gifted artists, are the finest teaching aids available.

Sets 1, 2, 3, 4, 5 Per set, \$2.00
Combinations of 2 or more Each set, 1.75
Complete series of 5 sets, only 8.00

FLANNELGRAPH LAPBOARD, size 14 x 22 $\frac{1}{4}$ inches. Effective, sturdy, durable.

Price \$1.50

FLANNELGRAPH SERIES, Nos. 1-6, complete with instructions and suggestions for use. Each complete picture set, only \$1.00.

No. 1. "Children of the World." Eleven beautiful illustrations in full color that tie in effectively with song, "Jesus Loves the Children."

No. 2. "Second Coming of Christ." New illustrations that enable children to visualize accurately the glorious second coming of Christ.

No. 3. "Who Made All These Things?" A fast-moving colorful presentation of what God has made. Ideal for teaching lessons connected with the creation of the world and the power of God.

No. 4. "The Care of Angels." A beautiful picture story depicting the tender watch care of angels over each one of God's children.

No. 5. "God Made Me." Cutouts and song to teach the children that God made the animals and man on the sixth day of creation.

No. 6. "Where Is Heaven?" A graphic teaching aid with song, enabling the child to visualize the location and realities of heaven. Beautifully colored. Grips the attention.

SABBATH SCHOOL SOUL-WINNING PICTURES. Beautiful new full-color pictures, size 10 $\frac{3}{4}$ x 14. Printed on stiff card for lasting beauty and effective display. Ideal teaching aids. Eight pictures in a series, neatly packaged.

First Series includes "God's Holy Book," "Garden of Eden," "Praying to Jesus," "An Angel of the Lord," "The Dark Day," "The Falling Stars," "Recording Angels," "Second Coming of Christ."

Second Series includes "The Children's Friend," "Obeying Mother," "Going to Church," "An Offering for Jesus," "The Guardian Angel," "Our Blessed Lord," "The Resurrection," "The Home of the Saved."

Price, per series \$2.00
Combination of 2 or more, each 1.75

Periodical Department
REVIEW AND HERALD PUBLISHING ASSOCIATION
Washington 12, D.C.

ORDER FROM YOUR BOOK AND BIBLE HOUSE



FORUM

Frank Ministerial Discussion

Musical Prayers

DEAR EDITORS:

I want to thank you and commend the editors of *THE MINISTRY* for your courage in giving us that quotation from *The Watchman-Examiner* on the back cover of the September issue. I have long felt disturbed over the growing practice in some of our churches of having music played during the offering of prayer.

I still feel at a loss to understand the motives or purposes that prompt the desire of our musicians to intrude their efforts when the man of God is trying to address God on behalf of the worshipers. With all the instruction that has been given by the Spirit of prophecy regarding the importance of our public prayers being brief, simple, and audible so that the people can hear and join in the spirit of them, why should it be thought pleasing to God, or to the one praying, or to the people, to have the confusion of the bid to listen to music at the same time that they should have heart and mind concentrated on the prayer being addressed to God?

In churches in two of our more important centers where I served as first elder, we successfully discouraged repeated efforts to introduce the custom of musical underscoring during prayer. But it would seem that an increasingly large number of our pastors either are not sufficiently aware of the implications pointed out in your quotation, or they are helpless before the encroachments of their musical helpers in the church services.

I trust that *THE MINISTRY* will follow up this quotation with further effort to restore the public prayer to its own important place, and also to make the prayer act of such outstanding quality that none could think of intruding musical performances during those solemn moments.

Sincerely yours,
BENJAMIN P. HOFFMAN.

"The Power of Positive Thinking"

DEAR EDITORS:

In the Forum section of the May *MINISTRY* appeared two letters referring to Norman Vincent Peale's book, *The Power of Positive Thinking*. I would like to suggest some contrary opinions.

The writer of the first letter states: "No one who is acquainted with Dr. Peale's work and the underlying philosophy of his ministry would ever recommend to a believer in the gospel of Christ to read a single one of his books." I certainly would not argue or defend many of Dr. Peale's techniques or his spiritual philosophy, but really, must we take

the position that because a book is not sweetly coated with our fundamental beliefs, we must not ever read it? This book no doubt contains some things that would lead an immature person into thoughts somewhat fallacious, but *THE MINISTRY* magazine is not designed for immature people! Is there not such a condition as "overprotection," and are we not living in this condition when we take the attitude that we cannot read anything that does not reinforce Adventist theology? Should not our ministry be mature enough that it can sample the thinking of the fields today without succumbing to current vitiated philosophies?

Furthermore, why should not Dr. Peale's book help us to take stock of our own methodologies and beliefs and see whether we are leaving anything undone or unthought of? Are there not many such books of value which nevertheless contain dangerous positions? But if they are well defended, should not this lead the mature thinker to refurbish his own position? I am not suggesting that we should read a lot of trash in order to find solid defense for our own beliefs, but I am suggesting that the minister often will have to become aware of such philosophies if he intends to meet them and offer something better.

Mention is made that Dr. Peale is a psychologist. But actually, is he? He is a minister who is using psychological methods, and perhaps in some cases has substituted a method for a Person. Does that force us to close our eyes to the study of human behavior—psychology? Should we say that marriage (as some have said about psychology) is of the devil because it is used so effectively by him? Let us not tag a label onto a method and thereby dismiss it as unacceptable without qualification! Note the following:

"Ways will be devised to reach hearts. Some of the methods used in this work will be different from the methods used in the past, but let no one, because of this, block the way by criticism."—*Testimonies*, vol. 7, p. 25.

"There is among us too much clinging to old customs, and because of this we are far behind where we should be in the development of the third angel's message."—*Counsels to Parents, Teachers, and Students*, p. 533.

"The providence of God was ever to open up new methods."—*Fundamentals of Christian Education*, p. 286.

This is not to excuse Dr. Peale's approach, nor should it excuse ours!

Much is made of Dr. Peale's emphasis on "the so-called creative forces inherent in the human mind." There is nothing wrong with this belief; the tragedy is that so many fail to recognize the source

of these creative forces. Ellen G. White writes in the *Review and Herald*, January 10, 1882, that "those who train their pupils to feel that *the power lies in themselves* to become men and women of honor and usefulness, will be the most permanently successful." Note the following application:

"Every human being, created in the image of God, is endowed with a *power* akin to that of the Creator,—individuality, *power* to think and to do. . . . It is the work of true education to develop *this power*."—*Education*, p. 17. (Italics supplied.)

Again, Dr. Peale is taken to task because of his belief in the effects of positive thinking. From page 176 of his book the following is quoted: "To change your circumstances, first start thinking differently." The writer then epitomizes Dr. Peale's thoughts in this manner: "The mind also contains the source of radiant health, according to this book, which may be 'released' by 'positive thinking.'" Let us compare this with some references in the Spirit of prophecy writings:

"The relation that exists between the mind and the body is very intimate. When one is affected, the other sympathizes. The condition of the mind affects the health to a far greater degree than many realize. Many of the diseases from which men suffer are the result of mental depression. Grief, anxiety, discontent, remorse, guilt, distrust, all tend to break down the life forces, and to invite decay and death.

"Disease is sometimes produced, and is often greatly aggravated, by the imagination. Many are lifelong invalids who might be well if they only thought so. Many imagine that every slight exposure will cause illness, and the evil effect is produced because it is expected."—*The Ministry of Healing*, p. 241.

"Sickness of the mind prevails everywhere. Nine tenths of the diseases from which men suffer have their foundation here."—*Counsels on Health*, p. 324.

"The sympathy which exists between the mind and the body is very great. When one is affected, the other responds. The condition of the mind has much to do with the health of the physical system."—*Testimonies*, vol. 4, p. 60.

If this does not suggest positive thinking, with health as a by-product, then, pray tell, what does? This is not to deny that positive thinking comes through the work of the Holy Spirit, but just because we don't think that Dr. Peale emphasizes this fact sufficiently is no reason why we should decry the power of positive thinking. Just because a person is a psychologist, Spiritualist, Roman Catholic, *ad infinitum*, we should not dogmatically close our eyes to basic facts. And the fact that THE MINISTRY recommends books by such men should not lead us to disturb ourselves with the thought that our ministry will certainly go astray if they read such books. What we need to fear is our own immaturity and inability to distinguish between right and wrong.

One more observation. It should not be denied that research into human behavior is risky, but it might be that some have accepted the even more hazardous approach of debunking all such research.

Dr. Peale's critic suggests parapsychology as one such perilous project. I am not disagreeing with him, but I do want to resist this inflexible rigidity which scoffs at scientific investigation into the complexities of the human mind just because the human mind is the subject of investigation. For instance, I have read many a tirade by our men against hypnotism, and I am inclined to agree with them as to its evil implications. But I have never heard such protagonists refer to, or admit as an alternative possibility, the following: "Phrenology and mesmerism are very much exalted. *They are good in their place*, but they are seized upon by Satan as his most powerful agents to deceive and destroy souls."—*Testimonies*, vol. 1, p. 296. (Italics supplied.) I can offer no explanation, nor do I feel the necessity of defending such a statement. It might be that we should leave this to our Christian physicians and supplement our theology accordingly. But my plea is that we maintain an honest and flexible attitude that will admit further alternatives, even when they cut across our well-defined theological interpretations.

I write this letter not to defend Norman Vincent Peale, his philosophy, or his methods. But I do press the conviction that Seventh-day Adventist ministers can be mature and open-minded without doing violence to the basic principles that we believe. It seems to me that this maturity ought to include a certain amount of investigation into different beliefs, views, and methods which might add to our own stockpile of information, if for no other reason than to undergird our own position that we might meet constructively the insidious atmosphere that threatens to engulf our people who might not be able to discriminate regarding nefarious ideologies.

Most sincerely yours,
RICHARD C. NIES.

Story Sermons for Children

WHEN STONES HURT

YOUR FEET by KARL H. A. REST

A collection of 26 story-sermons full of anecdotes and up-to-date illustrations, each directly anchored to a passage from the Bible. Written by the author of the successful *Story Talks For Children*. \$1.50

Suitable for interdenominational use as well as for use in Sunday, weekday or vacation church school.



MUHLBERG PRESS • Philadelphia



QUESTIONS *on Bible Truth*

The Minister's Recreation

What about Seventh-day Adventist ministers' finding their recreation at the YMCA? Is it right or wise for Seventh-day Adventist workers to join the YMCA?

It all depends on the motive and purpose of the person. Like so many other things that are good in themselves, such membership could easily be a waste of time and money. Most of the instruction given in the Spirit of prophecy in regard to the evils of games is on the basis of a lack of moderation. Since membership is usually given to ministers at a greatly reduced price, or as a courtesy, the financial consideration is not an important factor.

Much instruction has been given conference and institutional workers in regard to the necessity of getting the needed exercise through work or recreation, especially those whose work keeps them indoors a great deal.

In fact, this is a very important part of true health reform. Blessed is the minister who can have a garden or a large lawn to care for, or who can live in the country or in the edge of a city, where he can spend a part of each day in the open air obtaining the needed exercise through work, early morning walks, or in games of the recreational variety.

But there are times when about the only means of recreation is indoor sports, which are far better than none at all. On several occasions I have joined the YMCA chiefly for this purpose. In most cities, a group of ministers and businessmen meet two or three times a week, usually during the noon hour, and play volleyball or some other recreational game. Besides

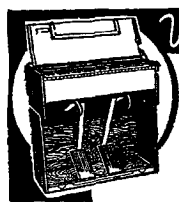
the value from the viewpoint of exercise, the contacts made and friendships formed more than compensate for the time and expense involved. These pleasant associations become a means of breaking down prejudice and thus witnessing for the truth we profess. They help us to fulfill the instruction given us to get acquainted with these men and become friends to them. Under these circumstances friendships are usually much more easily formed than by merely religious contacts.

The apostle Paul was severely criticized, especially by the Judaizers, because of his methods of reaching the Gentiles with the gospel, but he got results that were impossible to his critics. His tact in using every legitimate means of influencing others for good is beautifully set forth in the following statement:

"Though free from all human control, I have made myself the slave of all in the hope of winning as many converts as possible. To the Jews I have become like a Jew in order to win Jews; to men under the Law as if I were under the Law—although I am not—in order to win those who are under the Law; to men without Law as if I were without Law—although I am not without Law in relation to God but am abiding in Christ's Law—in order to win those who are without Law. To the weak I have become weak, so as to gain the weak. To all men I have become all things, in the hope that in every one of these ways I may save some. And I do everything for the sake of the Good News, that I may share with my hearers in its benefits" (1 Cor. 9:19-23, Weymouth).

We are told that under the latter rain many ministers will take their stand for this message, and naturally they are the ones with whom we have become friendly through various contacts. We are told that "tact and good judgment increase the usefulness of the laborer a hundred-fold."—*Gospel Workers*, p. 119. The tact here referred to is of the variety exhibited by Paul. When no principle is involved or sacrificed, we should use every proper means of influencing others for good, both "in season" and "out of season," which doubtless includes ministerial recreation.

TAYLOR G. BUNCH,
Pastor, Potomac Conference.



**White PIPE-TONE
FOLDING ORGANS**

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

Write for free catalog.

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

THE PROPHETIC FAITH OF OUR FATHERS SERIES



VOLUME FOUR—Ready NOW!

Completes Series

1954 Ministerial Book Club

FOURTH QUARTER SELECTION

PROPHETIC FAITH OF OUR FATHERS

VOLUME 4 - By L. E. Froom

THIS is the last and crowning volume of the Prophetic Faith Series. All of our workers and thousands of our laity have been waiting for it. This fourth volume brings to fruition the most extensive research in our denominational history.

IT SHOWS our positions on prophecy to be the culmination of two thousand years of progressively perceived principles of sound interpretation.

IT DEMONSTRATES the impressive fact that ours is the recovery and consummation of all lost prophetic truth of the early church and Reformation periods.

IT TIES us inseparably into God's true church of the centuries, and establishes the certainty of the remnant church of prophecy.

IT NULLIFIES the charges that we are innovators and modern heretics in exposition.

IT COMPLETELY OVERTHROWS the contention that it

is purely American in origin, but is rather the climax of a worldwide Advent Awakening and movement, international in scope and origin.

Volume four, largely confined in content to the New World, comprises three Parts and an Epilogue. It establishes the certainties of the Advent faith as no other volume has done. Presenting as it does the great Second Advent Movement in a favorable setting, every minister, worker, theological student, lay preacher, Sabbath school teacher, and informed layman will want it. It will prove to be our outstanding volume for lending to non-Adventist leaders of thought—clergymen, teachers, editors, physicians, scientists, and other professional men—to whom the scientific approach makes the greatest appeal. Read these books personally and place them in the hands of these molders of thought that their destined purpose might be accomplished.

PRICE

\$8.50

PER VOL.



Washington 12, D.C.

ORDER NOW!

..... Book and Bible House

..... Church Missionary Secretary

Please send me copies **PROPHETIC**

FAITH OF OUR FATHERS,

VOLUME FOUR at \$8.50

Sales Tax Where Required

Total Enclosed

☐ Cash Enclosed

☐ Charge My Account (Regularly Employed Workers Only)

NAME

STREET

CITY ZONE

STATE

ORDER FROM YOUR

BOOK AND BIBLE HOUSE



BOOKS ... *For Your Library*

***The Preacher and His Audience*, Webb B. Garrison, Fleming H. Revell and Company, 1934, 285 pages, \$3.00.**

A story from page 121 of this book points up the importance of its subject. It has to do with an undertaker who was also a local preacher in a Southern denomination. There was a serious shortage of preachers one year, and the undertaker was appointed supply pastor of a country circuit. He stuck it out for eight weeks—long enough to make his circuit twice—then returned to his old trade.

"This business of preaching isn't what it might seem," he explained ruefully. "It'd be all right if folks would be satisfied with just one or two good sermons. But do you think they are? No sir, they've got to hear a new sermon every month."

To the district man who averages well over 100 new sermons a year this book will be a valuable help. It is one of the few books that deal with the relationship between preacher and audience. At times the pastor or evangelist is tempted to be disheartened at the apparent lack of actual results from his sermons. This book is an attempt at helping him to find out the reasons for this situation. It deals with the means of successfully communicating the gospel.

Three very practical sections are: (1) A list of seminary libraries (with names and addresses) that free-loan books to preachers. (Some even pay postage both ways!) (2) A list of valuable and readily usable books containing material for sermon enrichment. (3) A large list of secondhand book dealers with names and addresses.

Any man who is privileged to preach the everlasting gospel regularly and often, and yet with variety, will be well repaid by a study of this work.

SYDNEY ALLEN.

***Where Jesus Walked*, Sanford Fleming, The Judson Press, Philadelphia, 1953, 208 pages, \$2.50.**

Here is indeed a readable book, full of interest and important facts. History is made to live and geography becomes a true handmaid to the New Testament story. Bible references, not often linked with geography, reveal the author's deep knowledge of the Word. Of the many books on Palestine which this reviewer has read, Dr. Fleming's work, *Where Jesus Walked*, might well hold first rank. The author has tried to hold closely to the traditional viewpoint concerning locations, yet where there is nothing more than tradition to substantiate certain claims, he has, in a kindly yet scholarly way, shown the obvious weakness of such traditions.

For those who contemplate a trip to the Holy

Land this book is a must. And for those who have already made that pilgrimage, this book will enable you to live again that memorable visit. And for that great majority who probably will not have that privilege, this is a book that will help you understand that land of varied interests.

Dr. Fleming has succeeded in making the Holy Land the setting for some of the deepest spiritual truths of the Christian church, and the reader cannot help being inspired to pray and meditate upon the wonder of redemption. Jesus, the Author and Finisher of our faith, dominates the pages of this book, and it is refreshing to read a treatise of this kind and find it so free from dispensationalism. Except for three or four insignificant insinuations concerning natural immortality, this book is excellent and accurate. Younger ministers will find it a treasure house of knowledge, and older ministers will discover it to be a fountain of inspiration and interpretation.

R. A. A.

***Religion in the Development of American Culture 1765-1940*, William Warren Sweet, Charles Scribner's Sons, New York, 1952, 338 pages, \$3.50.**

This book is one of a series of American church history by the outstanding church historian, Sweet. After a careful reading of this volume, one wonders how he could have framed his life of thought without the knowledge of the religious history of these past seventy-five years.

Here one traces the influence of the various denominations upon the Revolution and the author gives the salient facts of the establishment of these denominations in Colonial soil. They were the extensions of the churches in England, and began as mission stations. But as the Revolution cut the political ties with the home country, the author traces the Americanization of the denominations one by one. He follows them through the experience of the receding frontier, and gives the reaction of the pioneers to the new environment as the various sects ventured farther west.

The most interesting chapter is "Revolt Against Calvinism," which tells of the establishment of still newer denominations as American thoughts developed.

Without a study of a book like this, one has no clear comprehension of the background of American religious thought, but after reading these chapters, that which appears to be a confusion takes on the form of a pattern. The many denominations in the United States are the results of freedom to think. The Bible was an open book, men read it, interpreted it, formed their own convictions, and

began to preach them, and therefore new denominations came into being.

The final chapters deal with "Frontier Utopias," a discussion of the Mormons' early history, the Shakers, and Millerism.

This is the first book wherein we have seen the influence of Adventist publications. The author quotes from Nichol's *Midnight Cry* a number of times and is sympathetically influenced by it in his concepts of Miller and his movement. Of Seventh-day Adventists he says, "But whatever may be said of the present-day Adventists, the spiritual children of the Millerite movement, no religious body in America possesses a more devoted membership or one that has a higher 'sense of destiny and divine commission'" (p. 311).

This book is of permanent value, as are all of Sweet's volumes. We bespeak for it a place on the bookshelves of Seventh-day Adventist preachers.

HENRY F. BROWN.

Analytical Studies in the Psalms, Arthur G. Clarke, J. and J. Gray, Edinburgh (Zondervan Publishing House, Grand Rapids, Mich.), 1953, 372 pages, \$3.75.

During the second world war Arthur Clarke was arrested by the Japanese gendarmery in North China. Solitary confinement for three months proved a great hardship, but gradually opportunities developed to read the Bible and other books. Having been deeply interested in an analytical study of the Psalms, this interned missionary used his time advantageously to dig into the mine of truth, and he has here presented us with a treasure house of ammunition for the proclamation of the gospel from this rich section of Holy Writ.

Dividing the Psalms into five books, he treats them in this fashion: Following his sectional out-

line comes the "Primary Association." This includes the date and authorship, the historical aspect. The next grouping is "Prophetic Anticipation," a study of the prophetic picture noting God's dealings with Israel as a nation and with the remnant in it—a perspective of literal Israel and spiritual Israel in these last days.

Section three: "Personal Application." This department opens vistas of lessons and illustrations providing help for sharing with others. And lastly, his "Verse Notes," which include helpful thoughts, related texts, brief suggestions, and descriptive explanations. Thus he rounds out each individual psalm analysis.

An unusual feature is his alliteration in titles for the psalms. They are both captivating and challenging for other fields of pursuit and persuasion in preaching. To list a few: XII—"Singing Succeeds Sighing"; LIX—"Trust Triumphs Over Trouble"; LXX—"Contrasted Consequences of the Cross"; and XCVI—"Rejoicing in the Redeemer's Reign."

Since I have recently spent considerable time in studying the Psalms as analyzed by other writers and am at present presenting a series on the Psalter to my midweek congregation, this volume has proved a rich blessing. Surely there is strength in feasting on this portion of the inspired Word which was a rich part of the staff of the mighty Luther.

FENTON EDWIN FROOM.

A Christian View of Men and Things, Gordon H. Clark, Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich., 1952, 325 pages, \$4.00.

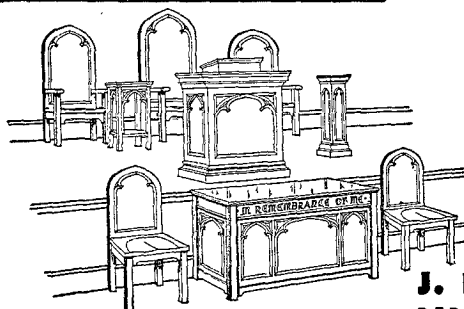
Here is something exceptionally fine, showing most clearly that there is no way to establish or maintain social stability other than to bring in a Christian society. Dr. Clark is professor of philosophy at Butler University. In this volume he has

PEWS, PULPIT AND CHANCEL FURNITURE

OF

Distinction

COMMUNION TABLES
PULPITS • CHAIRS
ALTARS • LECTERNS



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

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

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

produced one of the best philosophical works from the point of view of conservative Christianity that has appeared for decades. Few thinkers today have recognized and analyzed the barren nakedness and inadequacy of the non-Christian philosophies as he has done. He sees in the Bible a Christianity designed not only to save men for the world to come but also to redeem them to live a Christian life in every realm of human endeavor here and now. This book is calculated to enable its readers to distinguish clearly between the secular and the Christian view of men and things.

CARLYLE B. HAYNES.

How to Write for Pleasure and Profit, edited by Warren Bower, J. B. Lippincott Company, New York, 1951, 712 pages, \$4.95.

The publishers introduce this excellent work with the remark: "Here is your college course at home." The book is an encyclopedia of the entire field of writing. Most of the twenty-nine contributors are, or have been, teachers of the subjects about which they write here. The thirty-five chapters, each almost a book in itself, offer hundreds of specific writing examples and many practical suggestions. Whether one is interested in the long or short story, writing for radio or television, for youth of church journals, or poetry and song lyrics, this book will provide ideas as well as techniques. It also deals with the mechanics of manuscript preparation, finding the facts needed for writing, the production of talks and speeches, and many other writing needs. For the worker who does not have a complete background of speech preparation, and who is conscious of his own need, this superior work has definite value.

L. C. K.

The Irish and Catholic Power, by Paul Blanshard, Beacon Press, Boston 8, Mass., 1953, 375 pages, \$3.50.

Here is Blanshard's reply to the challenge, issued by a Jesuit scholar in a leading Jesuit magazine of Dublin, for Blanshard to take the Irish Republic as a "pilot model" for a future Catholic America, rather than Spain.

"Ireland," says Bishop Fulton J. Sheen, "is the last bastion of Christian civilization in Western Europe." And so Paul Blanshard went to Ireland and examined with the keen and searching eye of a trained investigator the kind of country Catholicism would make of the United States. And this is the thoroughly documented report of his findings. It is certainly a convincing and deeply moving report, one which every American should read. "Ireland," says Blanshard, "is the No. 1 exhibit of Roman Catholic power in the English-speaking world, the best yardstick for the measurement of Catholic social policy in the West. The Irish story is the greatest success story of clerical rule in our time. The Irish Republic is the only modern democracy with no divorce, no birth control, and no

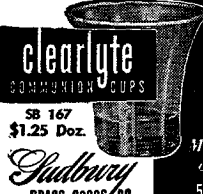
THEOLOGICAL BOOKS

SECOND HAND

Careful attention given to all requests. Send us your list of books wanted. Catalogs issued.

SCHULTE'S BOOK STORE, INC.

80-82 Fourth Avenue, N.Y.C. 3, N.Y.



Unbreakable... moulded to look like glass. Lightweight, noise free. Economical. Standard height. Order from your dealer.

SPECIAL OFFER
 Mail \$1.00 for trial lot of one dozen sent postpaid.
 55 Sudbury St., Boston 14, Mass.

clearlute
 COMMUNION CUPS
 SB 167
 \$1.25 Doz.
Sudbury
 BRASS GOODS CO.

FREE

CATALOG

FOR CAMP CLASSES

Decorate burnt wood etchings, glorified glass, pre-designed sketching boards, glass etching materials, etc. Many projects for summer camps.

THAYER & CHANDLER
 Dept. SDA 910 Van Buren, Chicago 7, Ill.

public school system. If America ever becomes Catholic, Ireland will be the living model."

"Irish Catholic power," the author says, "is a world phenomenon. It dominates the church in the United States, Canada, Australia, and Britain. It challenges our principle of church-state separation. It uses Irish nativism against a broad and tolerant Americanism, and it exploits that Americanism ruthlessly."

You may get the idea that this is a story about Ireland merely. Dismiss that from your mind. It is a story about America as well, and the development of the sinister and ruthless power which has for its inflexible purpose the complete overthrow and subjugation of all that America stands for. If you want a picture of what America will be like when—and if—Catholicism rules in this country, do not fail to read this book.

CARLYLE B. HAYNES.

News Ways to Better Meetings, Bert and Frances Strauss, Viking Press, New York, 1952, 177 pages, \$2.95.

Who has not been bored if not annoyed with the monotony and listlessness of some meetings, whether committee or public? How many times on leaving such a meeting have you wondered whether it was worth while to have left your comfortable home to apparently waste an hour or two? You have longed for a knowledge of how to make a meeting interesting.

Here is that knowledge. Bert and Frances Strauss have an entertaining way of making committee meetings or public meetings stimulating and en-

AMERICAN SEATING FOLDING CHAIRS

**Deep
lounging-chair
comfort with
spring-arch seats**

Wide, deep spring-arch seat upholstered in washable DuPont Fabrilite; deep back panel upholstered, or steel. Same rugged steel frame construction, same safety, quiet and convenience, as famous chairs described below.



Plywood, steel, or upholstered seats

**Over 10 million in use!
Outlast All Others!**



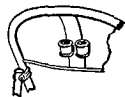
Reinforced triangular-steel-tubing frame with steel cross rods. No snagging, pinching, or tipping hazards. Silent in use. Folds easily.

Metal parts corrosion-resistant Bonderized, with 1 dipped, 1 sprayed coat enamel. Unequalled for strength, safety, convenience. Seats of formed birch plywood, steel, or imitation-leather upholstered.

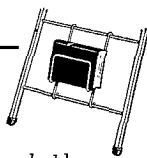
Outnumber all others in Church use!

Convenient accessories—

All folding chairs can be furnished with book racks.



Communion-cup holders available as shown.



..... **MAIL COUPON TODAY**

- AMERICAN SEATING COMPANY
- DEPT. 166F, GRAND RAPIDS 2, MICHIGAN
- ☐ Please send your latest brochure on American Seating Folding Chairs
- ☐ I am interested in _____ (quantity)
- ☐ Spring-arch seat ☐ Birch seat
- ☐ Steel seat ☐ Upholstered
- ☐ For school ☐ For church
- Name _____
- Street _____
- City & Zone _____ State _____

lightening. Here are a few chapters: "What's Wrong With Our Meetings?" "Salvaging Problem Members," "Leading a One Meeting Group," "The Large Meeting," "Stimulating Change."

From our experience in meetings we would say that a large proportion of our ministers should read this book and adopt some of its suggestions, thus bringing life and interest to this phase of God's work.

HENRY F. BROWN.

Public Efforts on a Small Scale

(Continued from page 30)

In addition, one must not forget the weekly Bible class, which will begin with the third week.

After the presentation of the Sabbath truth, the meetings can be reduced to one per week, aside from the Bible class, and continue thus to the close of the year.

Each pastor, no matter how small his oratorical gifts may be, can do something in the field of evangelism, in proportion to his faith in God and the confidence he has in himself and, above all, in the power of the Holy Spirit, who will supply all the necessities of him who places himself unreservedly under His direction.

When the minister of God wishes to do something for the salvation of souls by means of "the foolishness of preaching," he will always find ways to carry his plans into realization. May there be a greater number of small public efforts. By this means life will be given to many slumbering churches, more souls will be saved, and the message will triumph more rapidly, and that means that we will be able to go sooner to our eternal home.

[End of Series]

THEY GLOW WITH A NEW GLORY

SOMETIMES I tell my son a tale of some barrels of paint which a truck carries into a tunnel under the Hudson River and on to a factory in New Jersey. There in a dark room the heads are knocked off the barrels. A man opens a lead tube the size of a human finger and a weird radiance gashes the darkness. When the barrels are trucked back to New York, the colored liquids display a mysterious new aura. The paint can be used on clock dials and objects that need to be seen when there is no light. The reason, of course, is that when the paint stood in the presence of radium it absorbed some of its glory and thereafter shone with a borrowed glow.—Quote.

Ordinary human beings are brought into contact with the dynamic of Christ and from that time on they glow with a new radiance. They shine with a borrowed glow, the glory of their Lord Jesus Christ.—The Minister's File Service. [See ad on page 44.—EDITORS.]



NEWS *From Current Journals*

¶ It was a little warm, but the staff of the Southern Baptist conference center in Ridgecrest, North Carolina, celebrated Christmas on July 25 again this year. The observance is held annually so that the staff can be together to share the Christmas spirit and also to show what "a real Christmas" can be like without all the commercialization. Members of the fashionable Chevy Chase, Maryland, Baptist church also held a Christmas service in July. Dr. Edward O. Clark, pastor, preached on a Christmas text and members of the choir and congregation, despite the 90-degree heat, sang traditional carols. Gifts brought to the service will be sent to the church's missionary in India, Miss Elizabeth Mooney, a former Glen Echo, Maryland, schoolteacher. She will receive them about December 25.

¶ Subscribers to Roman Catholic newspapers and magazines published in the United States and Canada now number a record 21,893,306, an increase of more than two million over last year, it was announced in New York by the national office of the Catholic Press Association. The total for 131 U.S. Catholic weekly newspapers is 4.6 million subscribers; the 426 magazines total 16.7 million.

¶ Disclosure of a movement aimed at establishing a Protestant order of nuns in Sweden has aroused Swedish State Lutheran Church leaders and stirred widespread comment among the general public. Although there are seven Roman Catholic convents in Sweden, there has not been a Protestant convent or cloistered sisterhood there for more than 300 years.

¶ A suggestion that the title of the head of the United Lutheran Church in America be changed from "president" to "bishop" was rejected by the church's Commission on Organizational Structure in New York.

¶ South America is "the continent of the next two or three generations," the second Latin American Lutheran Conference was told at a four-day meeting in Petropolis, Brazil. "The tempo of history has increased so fast that developments which took nearly 100 years in North America may take place in South

America in 25 years," it was asserted by Dr. Paul C. Empie, executive director of the National Lutheran Council in the United States. He assured delegates from all parts of South America of the support of Lutheran churches in the U.S. "We are ready to help but not to push our help where you don't want it," he said. "We desire to help as brothers."

¶ Philosophical pragmatism is a religion and should not be allowed to dominate education just because other religions are excluded from the schools, a Protestant Episcopal clergyman said in New York. Dr. James A. Pike, dean of the Cathedral of St. John the Divine and adjunct professor of religion at Columbia University, criticized the role of pragmatism during a forum arranged by the Teachers College at the university. Topic of the debate was "Has Pragmatism Undermined Basic Values in Education?" Dr. John L. Childs, professor emeritus of education at Teachers College, defended pragmatism. Dean Pike acknowledged that as a method pragmatism had not undermined values. And as a philosophy, he said, it had the right to be represented in education as in culture. But pragmatism as a philosophy is not an objective approach and does undermine basic values in sound education and in our culture, he declared. Pragmatism has "spread abroad a relativism about religious truth," he continued. Furthermore, "it masks as a neutral 'scientific' approach, when actually it is a religion in itself," one that "ends up as a form of Ethical Culture." Pragmatism, said Dr. Pike, holds that ethics is the most important thing and "that there is no truth to be learned as revealed from God's direction." Because it is a religion that is no more neutral or objective than other religions espoused by Americans, pragmatism "shouldn't be allowed to

The HOTOMATIC Instantaneous Automatic Gas WATER HEATER

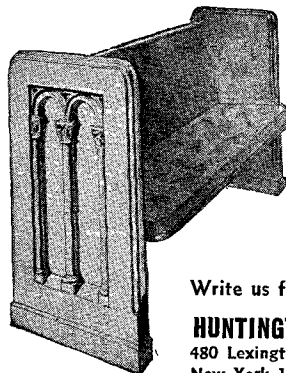
Will Supply ALL The Hot Water Needed For BAPTISTRIES

Church Kitchens, Rest Rooms, Etc. Heats 450 GPH, 20° Rise. Special Discount to Churches. Write for Folders and Prices.

Little Giant Mfg. Co.

907 7th St.

Orange, Texas



PEWS

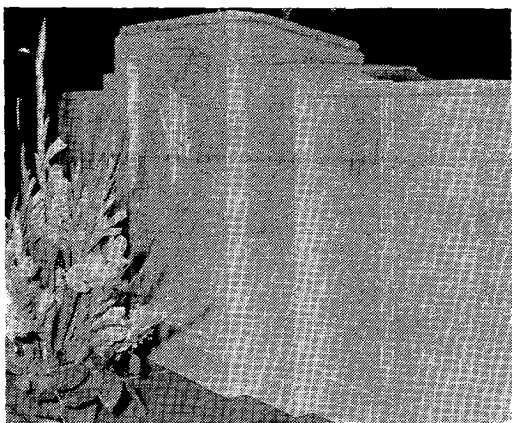
Pulpits
Communion Tables
Flower Stands
Pedestals
Chairs of all kinds
and Tables

Write us for designs and prices

HUNTINGTON SEATING CO.

480 Lexington Ave. Dept. M
New York 17, N.Y. Plaza 9-2430

CHURCH FURNITURE



This pulpit used at the General Conference session was designed, built, and donated by our Seventh-day Adventist firm

BASCOM CABINET WORKS

The Best in Church Furniture

PHONE 81

KEENE, TEXAS

reign by default simply because other religions are excluded from the schools," the Episcopal dean declared.

¶ Auxiliary Bishop Fulton J. Sheen of New York disclosed in Swampscott, Massachusetts, that the number of television stations carrying his program, "Life Is Worth Living," would be cut two thirds this fall. The bishop said the program would be seen on 63 stations instead of last season's 179 because his sponsor, the Admiral Corporation, had decided to sponsor only "live" telecasts.

¶ The Reverend Carl M. Boyd, director of chaplaincy services for the Committee on Military and Veterans Services of the Disciples of Christ, said in Indianapolis that "religion in the Armed Forces is on the upswing." Mr. Boyd reported on a recent visit to the Far East during which he covered 30,000 miles and called on 32 Disciple chaplains. Mr. Boyd called the compassion of American troops "beyond description." More than \$15,000,000, he said, has been given by military personnel for Korean relief. "They will show you orphanages they've built, churches, clinics, hospitals, schools, community buildings—without number—all without parallel in modern warfare. "Yet the need in Korea still beggars description," he said.

¶ An unusual worship service, with "sermon," music, and spiritual setting supplied by films and tape recordings, preceded the opening of the 1954

Watch For It!

THE REVOLUTIONARY NEW

Home Bible Study Combination

SOON TO BE ANNOUNCED

FEATURING:

- ★ A brilliant, 35mm. filmstrip projector, guaranteed for a lifetime.
- ★ A dependable high-fidelity magnetic tape recorder with 5-watt power output.
- ★ A sturdy beaded screen and stand by the world's largest manufacturer of projection screens.
- ★ The 20th Century Bible Course filmstrips of 30 lessons.
- ★ The 20th Century Bible Course recordings with the finest in music and a clear, convincing narration by a leading denominational speaker.

Designed for the layman by ESDA

COMPARE--Quality, Price, Performance

Write for information and prices

ESDA SALES AND SERVICE

107 Carroll St., N.W.

Washington 12, D.C.

convention of the National Audio-Visual Association in Chicago. Several hundred NAVA delegates, members of the Visual Education Fellowship, an organization sponsored by the National Council of Churches to assist film producers and distributors in supplying better films for church use, worshiped in the ballroom of a hotel. The musical prelude and postlude were tape recorded. When it was time for a hymn, words were flashed on the screen as they were sung on a sound film by a choral group. The "sermon" was the 28-minute sound color film, "Village of the Poor," produced by the Broadcasting and Film Commission of the National Council of Churches.

¶ Despite a feeling among "younger churches" of the world that the Christian Era of missions is near its end, this era is by no means over, a World Council of Churches study report declares. In its report on "The Mission of the Church to Those Outside Her Life," the Evangelism Commission of the Council says that rejoicing over the spread of Christianity throughout the world is "often still premature." "Scores of millions, in Asia and Africa and elsewhere—in Muslim lands, to cite conspicuous examples—have as yet never even heard the gospel," the report says. "The church of Christ is still today, at home and abroad, 'on mission sent.'"

¶ The founders of Liberal, Missouri, would consider its four churches an abomination, but worship is encouraged by today's residents. Original settlers here were agnostics and atheists from all over the United States who banned both churches and saloons to keep the new city free from "the conflict between God and Satan." A Universal Mental Liberty Temple was erected to their philosophy and a Free Thought University established to perpetuate it. Although both institutions were planned on grandiose scale, they many years ago gave way to the advance of Christianity. A Methodist church now occupies the old university site. Other churches here are the Baptist, Disciples of Christ, and Church of God.

¶ IN BRIEF.—In Rome representatives of the Italian Waldensian and Methodist churches held informal talks on the possibility of merging the two denominations. It is expected that more conclusive meetings will be held this fall following the meeting of the Waldensian synod. . . . Four Jehovah's Witnesses were arrested in Athens, Greece, and charged with holding an unlicensed religious meeting in the home of one of the group, Catherine Mega. They also were charged with attempting to convert Orthodox followers to their sect. . . . One of Kansas City, Missouri's, largest cafeterias is "tithing"—at no extra cost to its patrons—to support churches of the community. . . . The Maryland Legislature has been urged to pass a new movie censorship law defining the terms "immoral" and "incite to crime." . . . In Opelousas, Louisiana, two Roman Catholic priests and 22 Knights of Columbus picketed a local drive-in theater on two successive days in protest against what they called "immoral and indecent" movies. . . . In Greenwich, Connecticut,

two Roman Catholic priests led a line of pickets outside a movie theater protesting the showing of the motion picture "The French Line." . . . Protestant and Roman Catholic groups in Sheboygan County, Wisconsin, have organized a "Don't Shop on Sunday Committee" to curb the practice of Sunday store openings. . . . Three large Texas chain stores have banned "sex, crime, and horror comic books and other questionable literature" from their shelves. . . . Ordination of women to the ministry was approved by a vote of 66 to 65 at the 17th General Council of the World Presbyterian Alliance in Princeton, New Jersey. . . . More Americans are church members than ever before, the National Council of Churches reported in New York. . . . Plans for a noncommercialized observance of the Christmas season in Shelby, North Carolina, this year were adopted at a joint meeting of the Shelby Merchants Association and the local Chamber of Commerce. . . . Letters expressing the regret of American Quakers over the wartime atom bombing of Japanese cities were sent to the mayors of Hiroshima and Nagasaki by the New York Meetings of the Religious Society of Friends, holding their 259th annual session at Silver Bay, New York. The action coincided with the ninth anniversary of the bombing of Hiroshima.

Building Specialists Needed

(Continued from page 17)

then in the erection of every building they will grow in grace and knowledge."—*Christ's Object Lessons*, p. 350.

Would it not be in harmony with the will of God for conferences to select men filled with His Spirit and wisdom in the construction crafts to build churches and schools for Him today? Why not?

We have become a great denomination institutional-wise. Our academies and colleges conform to somewhat of a pattern that is distinctive from that of other schools. Of our sanitariums the same might be said. But when we turn to the field of church construction we find an unorganized, heterogeneous display. There is no pattern or Adventist theme or characteristic. A Christian Science church can be recognized by a uniform architecture in almost any section of the United States. Perhaps that is not necessary for us. But that there should be some safeguard thrown about the sacrificial gifts of our dear people to assure them of a representative structure in return is the least of our obligations.

The age of experiments should be about over. Let us pray that soon we shall enter the age of experience.

(Continued next month)

Charles Haddon Spurgeon

(Continued from page 10)

nothing to appeal to idle curiosity or traditional reverence for rank and title. Yet for miles we see mourning crowds lining the way.

Shops and warehouses are closed, and all the flags are at half-mast. More than sixty religious bodies are represented in the procession. Those of the most diverse creed and rank join in the common sorrow. The Prince and Princess of Wales send their sympathy; the dwellers in humble homes close their blinds in token of grief, and follow on foot in the sorrowing throng. Delegates of the Salvation Army occupy a carriage in the procession, and the bishop of Rochester, of the Church of England, pronounces the benediction at the grave.

As we turn homeward, we realize that "in life and death, this one man seems to have touched alike the high and lowly, awakening anew the sense of our common humanity, our common dependence upon the one God, the universal need of the sympathy and the help of the one Redeemer for whom he so mightily pleaded."

STEREOPTICON SLIDES

on Songs, History, Bible and Texts.

Write your needs and terms desired to

ALBERT F. PRIEGER

312 W. Louisiana Ave.

Tampa 3, Florida

GOWNS

• Pulpit and Choir •
Headquarters for
RELIGIOUS SUPPLIES





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

CATALOG ON REQUEST

National

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

GOSPEL TENTS

STEEL-CLAD TABERNACLES
 "E-Z" METAL SEAT ENDS

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



CORRECT CLOTHES FOR THE CLERGY

MAIL
ORDERS
PROMPTLY
FILLED

FEATURING
 ALL-WOOL TOP COATS WITH
 ZIP-IN LINING

SUITS

BANKERS AND OXFORD GREY
 WORSTEDS, BLACK SERGES,
 GABARDINES, HERRINGBONES

Sizes 34 to 50

Alligator RAINWEAR
 AND LEADING BRANDS OF MEN'S
 FURNISHINGS

Robes in All Desirable Materials

LESS 10% CLERICAL DISCOUNT

DAN HITE

801 N. Capitol St. Washington 2, D.C.
 STERLING 3-2264

CLASSIFIED ADVERTISEMENTS

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

BIBLES REBOUND

Old Bibles Rebound. A price, binding and style to meet every need. Quality workmanship guaranteed. Write for price folder. **Norris Bookbinding Co.**, 1025 Nichols Ave., Greenwood, Miss. 1-12t

CATALOG—FREE

Thousands of "Hard to Find" Theological books and sets now in stock. Write for free catalog. Complete libraries purchased. **Kregel's Bookstore**, Grand Rapids 6, Michigan. 2-12t

HEALTH LECTURE SLIDES

Slides on Nutrition, healthful living, effects of alcohol and tobacco, the wonders of the heavens. For use with texts. Kodachromes 2" x 2" glass bound, 60 cents each. Information on request. **Health and Character Education Institute**, Pine Mountain Valley, Georgia.

RELIGIOUS LIBRARIES

Religious Libraries purchased. **Baker Book House**, Department M, Grand Rapids 6, Michigan. 2-eot

OBJECT TALK SUPPLIES

You Can Entertain for all occasions with our Chalk Talk Material. Send 10 cents for our illustrated catalog. **Balda Art Service**, Dept. 88, Oshkosh, Wis. 1-

"PACKAGE" RENTAL

**Saves Money
On Films!**

You may book any SEVEN of these films listed below at one time for only \$49.50 plus postage and insurance. To get this SPECIAL PRICE you must book seven at one time, but they can be shipped to you individually to meet your showing dates. The regular rental price for one showing is given with each film listed.

Write for the latest edition of our complete catalog of rental films, which contains ample description of each film.

- 768. ALL FOR HIM (Christian Stewardship), \$9
- 731. THE BARRIER (Prejudice), \$8
- 728. THE BIBLE ON THE TABLE (Family Worship), \$8
- 767. A BOY AND HIS BIBLE (Witnessing for Christ), \$9
- 752. DEDICATED MEN (Activity of Laymen), \$9
- 737. FORWARD WITH CHRIST (Love Prompts Service), \$9
- 726. THE GUIDING STAR (Unselfishness Brings Happiness), \$8
- 725. IN HIS NAME (Responsibility to Community), \$10
- 724. LOVE THY NEIGHBOR (Christian Love), \$8
- 771. REACHING OUT (Mission Church Projects), \$9
- 730. TALENTS (Christian Stewardship), \$9
- 758. THAT THEY MAY HEAR (Prejudice), \$9
- 722. WALKING WITH GOD (Trust), \$8
- 760. WITH HIS HELP (Alcoholics Need God's Help), \$9

These are all 16mm. black and white with sound, approximately 30 minutes in running time, produced by FAMILY FILMS, INC. of Hollywood. Write for bookings TODAY to

PACIFIC UNION SUPPLY CO.

Film Rental Library

Box 432

Glendale, California



POINTERS TO PROGRESS

THE PASTOR AND THE BAPTISMAL SERVICE

THERE is no more important event in the life of a Christian than when he is baptized into the body of Christ. And there is no set time or place for such a service. We have conducted baptisms in rivers, lakes, the open sea, and at times, swimming pools. To meet an emergency, we have even used the bathtub in the candidate's home. The usual place for such a service, however, provided we have a church building with the right appointments, is in the church itself, either during the evangelistic meeting or as part of the worship service on Sabbath.

It is a service fraught with wonderful possibilities. When the atmosphere of true worship accompanies a baptismal scene, then there is real heart appeal to both the members and the prospective members.

If the baptism is held on Sabbath morning, the ordinance is more impressive if it comes as the climax to the preacher's brief message. We have sometimes heard an invitation given like this: "We are going to have a baptism and would like all who can to stay after the benediction." Then the meeting is dismissed, and after a brief song service, during which there is likely to be some confusion because most of the congregation goes home, the baptism takes place. Such apparent lack of planning is certainly regrettable. It gives the impression that the baptismal service is not important to the church.

Is it not much more impressive to build the whole service around the baptism, stressing the joys and privileges of Christian fellowship and what it means to the church to have those newly come to the faith add their strength to the growing congregation? The candidate is thus made to feel the warmth and fellowship of the church to which he now belongs. And should not the whole congregation be enthusiastic about welcoming these new believers into their fellowship?

In order to save time and make the service more convenient, some carry out the ordinance immediately before the Sabbath service begins. As the elders come onto the rostrum the curtain of the baptistry is drawn back, and there stand the candidate and the pastor already in the baptismal pool. After a few words of introduction the ordinance is administered. Then while the opening exercises of the worship service proceed, the pastor and the candidates change their attire and return to the auditorium in time for the pastor to receive the candidates into church fellowship and then preach the sermon.

The strange feature about such an order is that the candidate is usually examined *after* he has been baptized. It hardly seems consistent to ask a convert

whether he believes in baptism by immersion when he has already been immersed. Would it not be better to have the convert declare his belief in the message prior to his baptism? Perhaps the week previous would be an appropriate time to emphasize the great fundamentals of the message, stressing too the importance of Christian fellowship, and conclude with the public examination of the candidates. The congregation could then be informed that it is planned to have the baptism the following Sabbath and that at that time the candidates will be taken into fellowship.

The principles of the truth might well be emphasized on the first Sabbath, while the next Sabbath sermon could be devoted to a study of the privileges and responsibilities of church fellowship. The older members as well as the new believers need such counsel occasionally. Then the church service could climax very beautifully by receiving these new ones into fellowship, subject to baptism. Then follow immediately with the ordinance.

We are not suggesting this as the ideal arrangement, nor are we setting a new pattern for receiving new members, but inasmuch as quite a few of our ministers are following some such precedent, it may not be out of place to offer a few suggestions as to how such a plan can be made impressive and helpful to the whole church.

In our recent Portland campaign most of the candidates were baptized at either the Friday or the Sunday night meetings. But the ordinance was usually administered prior to the evening sermon. During the song service one of the ministers would step forward and in a few minutes explain the beauty and significance of baptism, and at the appropriate moment the curtain would be drawn and the candidates, who had been examined by their pastors and their respective boards, would then be led through the water. While the announcements were given and the offering was received, those who had been baptized had time to change and return to the auditorium for the message of the hour.

We felt it made for a smooth service, and those immersed were well-known to the congregations with which they were uniting. Generally the pastors of the several churches in the area were the ones who led their candidates through baptism and into full membership in their respective churches. The right hand of fellowship was usually given at the next Sabbath service.

Whatever slight variations we may be led to make, let us be sure that the baptismal service is both impressive and inspiring. The Spirit of God draws very near on such occasions, and it is our privilege to encourage a spirit of true reverence, remembering the admonition, "Let all things be done decently and in order."