

THE MINISTRY

FOR WORLD EVANGELISM

VOLUME XXVIII

MARCH, 1955

NUMBER 3



LIKE THE

Fall of the Autumn Leaves

By C. H. SPURGEON



REMEMBER, brethren, that decays in grace and backsliding are usually very much like the fall of the autumn leaves. You are watching the trees, for even now they are beginning to indicate the coming fall. They evidently know that their verdant robes are to be stripped from them, for they are casting off their first loose vestments. How slowly the time of the brown leaf comes on! You notice here and there a tinge of the copper hue, and anon the gold leaf or the bronze is apparent. Week after week you observe that the general fall of the leaves is drawing nearer, but it is a matter that creeps slowly on. And so with backsliders. They are not put out of the visible church all at once; they do not become open offenders all at once. Their heart by slow degrees turns aside from the living God, and then at last comes the outward sin and the outward shame. God save us from falling by little and little! The devil's little strokes have felled many great oaks. Constant droppings of temptation have worn away many stones. God save us therefrom. Some cities have been carried by storm. Brave soldiers have made the irons of the scaling ladder bite on the top of the wall, and up they have swarmed in defiance of death, and carried the city by sudden force within a few hours. But many other cities have been taken by the slow process of the siege; the supplies have been cut off; warriors have been slain at the sally-ports, slowly; entrenchments have been thrown up nearer and nearer to the wall, mines have been dug under the bastions, forts have been weakened, gates have been shaken, and at last the city has been subdued. Where Satan captures one man by force of strong temptation, he captures ten by gradual process of sapping and undermining the principles which should rule within.

THE MINISTRY

FOR WORLD EVANGELISM

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MARCH, 1955

In This Issue

FEATURED in our center spread this month is a discussion on "The Short Campaign." For this interesting analysis see page 24.

For the first time in many months we are running the Radio section. Whether you are a local broadcaster or not, we believe you will be interested in Percy W. Lamb's method of "Broadcasting Religious News." Some of the methods suggested in this article might even be adapted to a short news summary of religious events as a special feature in public evangelistic meetings.

Workers' wives will be interested in a message from the wife of our General Conference president in the Shepherdess section on page 31.

Cover—New Gallery Center, London



DURING the intensive days of searching the streets of London for a representative Adventist center, one controlling thought encouraged each of the brethren as he followed the numerous leads provided by the real estate companies. It was the thought: "God must have His hand over the building He wants. In our searching there may be many disappointments, but God will close every door until we find the right one. Did not He promise that buildings prepared at fabulous cost would someday be offered to us at a price within our means?" And then the New Gallery was found. Formerly an art gallery that played host to kings and queens, Lord Balfour, and Gladstone, it has since 1916 been one of the five premier cinemas in the J. Arthur Rank organization of London.

The building is conservative in design throughout, and now houses a lovely auditorium seating approximately 1,400 persons, a spacious inner foyer, a commodious reading room, a neatly appointed chapel seating some 200, a youth center, a Dorcas and Welfare center, a canteen-cafeteria (at present used for staff and workers only), and numerous rooms for counseling and offices.

Its evangelistic opportunities are limitless. Approximately one-half million people pass its doors every day. Thousands pause to read the advertisements and pick up the weekly program. One worker reported contacts with fifty people, and their interested questions—within a period of two hours one morning. Behind the walls pictured on our front cover a constant program of evangelizing the heart of London continues.

The picture was taken just before the opening of the center, Sunday, October 25, 1953. George E. Vandeman was the speaker during the first year, followed by R. Allan Anderson. At present Elman Folkenberg, recently arrived from the United States, is the speaker.

VICTOR H. COOPER
Pastor and Associate Evangelist.

The Upper Levels of the Ministry

D. A. DELAFIELD

Associate Editor, Review and Herald



AFTER a minister has served in a church, a conference, or an institution for a certain length of time, he may become restive and uneasy about his future. Men will feel this way when they receive no calls to connect with the work in other places. They are tempted to regard this as proof that they are not in demand, perhaps because their service is not acceptable. There may be something to this fear, but such a conclusion is not always justified. What conference president is going to advertise the names of his key workers, only to have other administrators submit calls for their services?

Other men have received several calls and turned each of them down. After this no calls came for several years. Some of these men have felt that they made a mistake and should have moved when they had the chance. They reason that the brethren in responsible positions feel that "since the brother won't budge, we just won't give him any more calls." But let us not forget that the brethren in responsible positions are fair men. If the worker had good reasons for staying by his post, they understood.

It is difficult to analyze the many factors that must be considered in the matter of changing one's field of labor from a certain church or district to another field, or from a certain line of work to another (as from pastoral work to the Home Missionary Department). The health of different members of the family, the education of the children, one's own personal preferences, figure prominently in all the final decisions. We ourselves must decide whether God is leading in the call, and we must do all of this in the light of the divine over-all plan for our lifework.

Other Pertinent Questions

Another question arises at this point. Shall workers set an aim and a goal for themselves concerning their future work? Shall the pastor who feels that he has administrative ability seek the office of a conference president? Shall an institutional

worker who occupies, let us say, the position of an accountant in a sanitarium or a similar post, seek the office of institutional manager? Shall a colporteur labor to attain to the office of publishing secretary? Shall a local conference president seek to prepare himself for the office of a union administrator? Is it proper to indulge aspirations such as these? Is it possible to do so without violating Christian principles?

Still another question: How far shall a worker go in making contacts with those in influential positions in an effort to realize his ambition? Shall he counsel with his local or union conference president and unload his burden, or shall he simply carry on his work, doing the best he can and leaving his future in the hands of his brethren and Divine Providence?

The answers to these questions are not easy to supply, but there is a fine difference between holy and unholy ambition and between sanctified and unsanctified desires. Where the human element intrudes into the heaven-inspired aspiration and where self-aggrandizement and love for position mar and defile the heavenly intuition, there the danger area begins. Recently I heard one of our denominational leaders discuss this question. His remarks made a profound impression upon me. They were certainly a rebuke to selfishness. I shall pass on to you what he said as nearly as I can remember his words.

"If a man is ambitious and has great plans for himself, he would do well to apply his energy to the hard work of constructing a strong foundation. If he wants to go high, he will find that his pinnacle of glory will topple over if there is any soft spot in the foundation. The foundation must be solid all the way through. This may require years of labor and sacrifice.

"I have always taken this motto for my life: 'Whatsoever thy hand findeth to do, do it with thy might.' Whatever I have undertaken through the years, I have undertaken with a zeal to accomplish that particular task in the best manner that it could be done. I thank God that my conscience is free from any stain of 'politicking.' I have never pulled strings nor have I tried to influence other men to my own advantage. I know of no other way to succeed than by applying the mind with all of its vigor and talent to the business at hand.

"The man who is greatly concerned about himself and his future will likely discover that his thoughts and feelings find expression in attitudes that will disturb the brethren. If a man wants to be forgotten, then he had better spend a lot of time thinking about himself. If he wants to be remembered by the brethren, he had better forget himself and settle down to the business of building a broad foundation for his future lifework."

These are wise words and reflect wisdom and careful thinking. They also testify forcefully to the fact that when there is a job to be done, men are chosen to do it who are successful where they are. How can there be a demand for a preacher's talents and consecration, unless the church leaders have had opportunity to witness this man's consistent efforts and the fruitfulness of his labors? The majority of men who are administrators or leaders in other fields have found their way into their present post because it was evident from their previous work that they were qualified to discharge the responsibilities of a bigger job.

"Let those who . . . crave a position of greater responsibility, consider that 'Promotion cometh neither from the east, nor from the west, nor from the south. But God is the judge: He putteth down one, and setteth up another.' Every man has his place in the eternal plan of heaven. Whether we fill that place depends upon our own faithfulness in co-operating with God. . . . He 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.

"Those who are humble, and who do their work as unto God, may not make so great a show as do those who are full of bustle and self-importance; but their work counts for more. Often those who make a great parade call attention to self, interposing between the people and God, and their work proves a failure. 'Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding. Exalt her, and she shall promote thee: she shall bring thee to honour, when thou dost embrace her.' . . .

"If any are qualified for a higher position, the Lord will lay the burden, not alone on them, but on those who have tested them, who know their worth, and who can understandingly urge them forward. It is those who perform faithfully their appointed work day by day, who in God's own time will hear His call, 'Come up higher.'"—*The Ministry of Healing*, pp. 476, 477.

Need and Corresponding Ability

The question of the exact area in the ministry in which a preacher should serve may be largely decided by the need that exists and by his ability to fill the need. A man's talents for organization and leader-

ship, for evangelism, or for pastoral responsibility stand out prominently in the course of his labors. These talents are observed by wise administrators as early as the internship in the beginning of a young preacher's public life.

When a worker is convinced (and his consecrated wife shares this conviction) that he has certain talents, he should press the development of those talents. He should also develop a capacity for responsibilities that are not agreeable to him, so that he may have a well-balanced ministry. But his principal talents will largely determine his lifework.

It is exceedingly difficult for some men to judge their talents correctly. We have all known men who have rather stubbornly followed a certain calling, feeling that they were best fitted for that work. The conference brethren went along with them, because there is considerable freedom allowed in the Adventist organization and program, but in their minds they knew these men could have done better work in some other field.

Said Paul: "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith" (Rom. 12:3). Paul describes the attitude the worker should take regarding himself and his work. "Having then gifts differing according to the grace that is given to us, whether . . . ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation" (verses 6-8). Paul is saying here that if a man is a teacher and that skill is predominant, let him wait on his teaching; that is, make that his principal work. If a man is obviously a minister or pastor, let him dedicate himself to this work. If a man's abilities run along the line of a counselor, let him develop this talent while serving, perhaps, as a pastor.

Yet Paul says, "According as God hath dealt to every man the measure of faith." This would suggest that God puts holy ambitions in the minds of men to attain to certain larger areas of usefulness. If they have faith, let them exercise it in striving to become excellent in the work they have chosen, and steadily go forward, building a strong foundation for a greater work. Whether they reach a high level as far as

organizational employment is concerned, is beside the point. If they are consecrated men they will be happy at their present assignment, knowing that the true test of success is not the level attained but the souls won to God and the influence for good created by their work. As they work and pray for greater skill, God will honor them with wider influence.

"A More Excellent Way"

"Desire spiritual gifts," wrote the apostle (1 Cor. 14:1). And again, "Covet earnestly the best gifts" (1 Cor. 12:31). Then he adds: "And yet shew I unto you a more excellent way." Here the apostle means that "love" is the "more excellent way," because it is God's way of serving. It was love that sent the Saviour from the high throne of heaven to the lowly streets of our human habitation. "Being in the form of God, . . . equal with God," He "made himself of no reputation, and took upon him the form of a servant, and . . . humbled himself, and became obedient unto death, even the death of the cross" (Phil. 2:6-8). Love made Jesus the "unwearing servant of man's necessity." Love was not concerned with position, wealth, or influence, but only with man's happiness. Love was the more excellent way.

"In the life of Christ, everything was made subordinate to His work, the great work of redemption which He came to accomplish. And the same devotion, the same self-denial and sacrifice, the same subjection to the claims of the word of God, is to be manifest in His disciples."—*Ibid.*, p. 502.

When workers receive calls, let them remember the words of promise and of counsel:

"We are not to place the responsibility of our duty upon others, and wait for them to tell us what to do. We cannot depend for counsel upon humanity. The Lord will teach us our duty just as willingly as He will teach somebody else. If we come to Him in faith, He will speak His mysteries to us personally. Our hearts will often burn within us as One draws nigh to commune with us as He did with Enoch. 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.

With humility and self-forgetfulness and a loving zeal for souls comes power. How true are Paul's words: "When I am weak, then am I strong" (2 Cor. 12:10). Self-forgetfulness is a partial answer to the question of higher service. Application to the work of God, determination to succeed in winning men and helping them into the kingdom, long hours of study, prayer, and hard work, with faith in God and love for souls, do more to develop a man for important posts of responsibility than endless hours spent in prayer concerning one's future, or anxious thought concerning a change that we think should be made in our work. "Whatsoever thy hand findeth to do, do it with thy might" (Eccl. 9:10). This is the best guarantee for the future, the best way to ensure attaining to the upper levels of the Christian ministry.

MAJORING IN MINORS

WE MAJOR on minors. We waste our powers on things that hardly matter. We forge for ourselves slave chains with link after link of unessentials. Harvard still cherishes the indignation with which Dean Briggs would tell of the American tourists he saw in Rome on their first visit there. All around them lay the scenes that whispered of that stirring pageant of ancient greatness, but every morning they settled down in the hotel lobby for a good long morning of bridge. Majoring on minors. Or here, where we know without a doubt that never before has the world been in such danger of perishing for sheer lack of human kindness, yet every season we are asked to see if we in the churches will help in publicizing National Kindness to Animals Week. Majoring in minors. My set of the *Encyclopaedia Britannica*, which the brisk salesman assured me was a compendium of about everything worth knowing, has a few pages of a rather casual article on a certain Jesus Christ. But you should see the size and enthusiasm of its articles on Old English Lace, on the arrangements of the bones in prehistoric man. We major in minors. There have been great universities these latter years whose names were a badge, where there simply was not offered anything to speak of in the way of religious or Biblical studies, but where you actually could get standard credits for May pole dancing.

It has grown legion and monstrous, the way we have forgotten to deal with first things first, and have devoted our first-rate loyalties to third-rate causes.—FREDERICK B. SPEAKMAN in *The Salty Tang*.

The Worker's Personal Relations With the Organization

A. MEYER

Ministerial Association Secretary, Southern European Division



ORGANIZATION is a necessity. On its smooth running depend to a great degree the good name of the church and the progress of our work in the world. The various organs which compose the church must be joined together as are the parts of our bodies. If the brain is the seat of intelligence, the heart has been considered, up to the present, as the center of the affections. Reason, will, intelligence, on one side; trust, charity, understanding, on the other—a state of balance and harmony.

The relation of the worker to the Adventist organization should be one of full and loyal cooperation, voluntarily accepted but not imposed, for “where the Spirit of the Lord is, there is liberty” (2 Cor. 3:17). Excessive individualism and blind submission are alike to be shunned.

If we grant the necessity of organization, we must also admit the necessity of responsible leaders; that is, persons whose duty it is to prepare plans, make decisions, and see that they are carried out. Notwithstanding our respect for authority we do not believe that wisdom and intelligence are to be found only at the top of the ladder! If gold braid is a sign of authority, it is not automatically a guarantee of ability. That is a gift of God.

The church is not an army, not a hierarchy, nor yet a democracy. It is the “assembly of God.” Calvin’s thinking on this subject, as defined by Louis Goumaz, D. Th., may be cited in this connection:

“There are various degrees in the ministry. Not that certain ministers are called to rule over their fellow workers, as happened later with the bishops according to the testimony of history. In reality the bishop is not to rule over the priest, any more than the priest over the bishop or the doctor over the pastor. Democracy is the rule in this domain; although all, by whatever name they are called, will submit themselves one to another through deference, and the ministers will cheerfully accept the preeminences, precedences, and chairmanships which are essential to the organization and normal functioning of the church. It is thus that Paul insists on the elders’ authority over the churches

he has founded; that Timothy becomes his ‘co-adjutor’ and disposes of similar authority; that Titus, in Crete where he has been placed by Paul, exercises the office of overseer toward the companies on the island and toward the pastors of these companies, as chief organizer; that Paul and Barnabas set themselves to the task of furnishing pastors for the new churches in Pisidia and of giving them the necessary development and orders: the pastors of Asia Minor, like those of Crete, have only to receive willingly the rules laid down.

“Let us admire Calvin’s wisdom in stressing the authority of one worker over another which is sometimes necessitated by circumstances. Even today a lesson may be drawn from it by those pastors who reject all discipline as an intolerable burden, refusing to submit themselves to any order, and who, in the hypertrophy of their ego and their personal liberties, spurn all ecclesiastical authority and bridle at the mere thought of a rule to be obeyed. The New Testament is opposed to such anarchy.”—Louis Goumaz, *Timothée ou le ministère évangélique* (“Timothy, or the Evangelical Minister”), p. 17.

The Leaders

The number of leaders is in proportion to the size of the movement; if their role is not always easy, it should nevertheless be well defined. On them falls the responsibility of laying plans, marking out lines, indicating the path to follow, and taking the lead in walking therein. A leader walks ahead of his troops and not behind. During the first World War a general said to his soldiers, “Let us get ready—now, go!” The battle that followed was a complete disaster for him and his army. A leader is not one who does the work of ten men, but rather one who can keep ten men at work. In order to have good, normal relations between leaders and workers, these relations must be marked by mutual esteem, confidence, and respect.

“God has different ways of working, and He has different workmen to whom He entrusts varied gifts. One worker may be a ready speaker; another a ready writer; another may have the gift of sincere, earnest, fervent prayer; another the gift of singing; another may have special power to explain the word of God with clearness. And each gift is to become a power for God, because He works with the laborer. . . .

“The Lord desires His chosen servants to learn how to unite in harmonious effort. It may seem

to some that the contrast between their gifts and the gifts of a fellow-laborer is too great to allow them to unite in harmonious effort; but when they remember that there are varied minds to be reached, and that some will reject the truth as it is presented by one laborer, only to open their hearts to God's truth as it is presented in a different manner by another laborer, they will hopefully endeavor to labor together in unity."—*Gospel Workers*, p. 483.

"Some workers pull with all the power that God has given them, but they have not yet learned that they should not pull alone. Instead of isolating themselves, let them draw in harmony with their fellow-laborers. Unless they do this, their activity will work at the wrong time and in the wrong way. They will often work counter to that which God would have done, and thus their work is worse than wasted."—*Ibid.*, p. 488.

Someone has well said, "Half of success is to know the talents that one possesses, and the other half lies in knowing how to use them."

A Science and an Art

If medicine is a science and an art, the same can be said of preaching.

The *science* of leadership consists first in a thorough acquaintance with the problems that arise, the resources available, and the personality and talents of the workers, as well as one's own possibilities. With a clear all-over picture, the leader will not exceed the limits of his sphere.

The *art* of leadership is to exercise authority without being dictatorial; to use wisely all the elements at one's disposal, letting nothing go to waste; to be neither narrow nor intolerant, but to trust one's coworkers in a spirit of Christian brotherhood; to put that "binder" spoken of by Alexander Vinet into one's relations with his brethren. Our work is at the same time one and diverse; the gifts are variously distributed, but all are placed at the service of God for the final victory, through the action of the Holy Spirit.

Each worker should give an example of cheerful, spontaneous cooperation with his superiors, even though some decisions may be contrary to his desires or preferences. Above all he should guard against the spirit of criticism or opposition, tares sown by the enemy in the Master's field.

It is true that sometimes differences of opinion spring up between workers and their leaders; this is the human side of the Lord's work. Such a disagreement arose between Paul and Barnabas. It would no

doubt have been better to avoid the dispute, but fortunately it did not last long.

The development of our work has multiplied its machinery and rendered it more complicated. Ezekiel may not have been—and probably was not—referring to this in his famous vision of wheels, large and small, going in all directions! We have outgrown the simplicity of our beginnings. Nevertheless, we must guard against making the Advent Movement an organization in which the workers are simply employees, absorbed in their own personal advantage, and against believing that methods and money will make up for personal inadequacy. The primary, essential task of the Advent Movement is the preaching of the gospel to the entire world. Our work in all its varied aspects has no other ultimate aim than the preparation of a people for the imminent return of Jesus Christ.

The apostle Paul had a number of fellow workers, best known of which were Barnabas, Silas, and Luke. He had with him also his "interns." One was John Mark, whose first experience with the apostle was not the happiest because of his lack of perseverance; later, this young man became a useful associate (2 Tim. 4:11). Then there were Timothy and Titus, whom Paul calls his own sons in the faith. In spite of their youth they carried on a blessed ministry among the churches entrusted to them.

The interns of today will bear the responsibilities of tomorrow. They will face a world very different from ours in every respect, and certainly not better. Their faith must be as firm as a rock, their courage dauntless, their conviction unshakable, their knowledge of the Bible thorough, their piety steadfast, their self-denial absolute. They must have a complete preparation in order that by the grace of God they may accomplish their task. When they leave school with their diplomas in hand, they have yet to achieve manhood, and, above all, Christian manhood. However extensive their knowledge, there is still progress to be made in the realm of experience. It must not be forgotten that a glass *already half full is still half empty*.

Thus it is absolutely necessary to initiate the intern into the gospel ministry and all it involves—sermons, evangelistic lectures, Bible studies, visits to the homes, relations with the public and with interested persons, church life and activities, to say nothing of advertising and music. After the in-

ternship period it should be possible to entrust these young men with responsibilities of their own, unless it has become evident that they are better qualified for something other than the ministry.

During the construction of Solomon's Temple, "there was neither hammer nor axe nor any tool of iron heard in the house" (1 Kings 6:7). Everything had been carefully and systematically prepared in advance. In the spiritual edifice its constituent parts should be joined to one another without a fissure.

In conclusion we quote a few more thoughts from Louis Goumaz:

"The fidelity demanded of the pastor presupposes his possession of four things: complete devotion to his work, rectitude of life, a persevering zeal, and a clear vision of the task to be accomplished. . . . The minister ceases to be his own master from the day when, having fulfilled the requisite conditions, he is placed at the head of a church. Otherwise he is nothing but a false prophet or a wicked servant. . . .

"There can be no question of changing churches on the pretext of the comforts to be found elsewhere. . . . But you cry, 'Must I be indifferent to my own interests?' The answer is, you must relinquish your right if you are to fill your office acceptably. Your personal advantage will not only not be given preference, but cannot even compare with the consideration you owe your Lord, who holds absolute authority. Whatever be the task to which Christ calls you, accept it readily, laying aside everything else. . . . Learn to battle self and to subdue those affections which are contrary to the divine will! . . .

"Once established in a place, the pastor will lay aside all ambition and will be content with his vocation as with an office which admits neither regret nor the seeking of a position considered superior. 'There can be nothing higher than the situation of a pastor called to lead souls to salvation.' And the minister will not let himself be haunted by any ideas of worldly greatness. Ambition will be a word foreign to his considerations, if not to his vocabulary. . . . The minister will have no thought for his own security, any more than for glory or riches. A true pastor is courageous; he will not fear to expose his life if the circumstances demand. . . . Like the immediate disciples of Jesus Christ, we will not shrink from danger, neither will we count our lives dear, for the holy cause. Under persecution we shall not falter; like Paul and Barnabas of old, we shall ask God to bring about a desirable conclusion, and we shall go steadily on our way in the midst of rumors and turmoil, which are no 'new thing' (Acts 15:2). Flee? Never! . . . Flight is permissible for private individuals; the pastor, a public figure, does not have that liberty (Acts 8:1)."—Goumaz, *op. cit.*, pp. 50-54.



What Is Your Name?

HISTORICALLY the church of Christ has suffered eras of ineffective witness when its leaders lost the spirit of sacrifice. In the early church Peter said: "Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk." It is reported that one of the pontiffs of the Middle Ages, proudly waving his hand exclaimed, "No longer need the church say, 'Silver and gold have I none.'" At which a saint of God observed, "Yes, 'tis true, but no longer can we say, 'Rise up and walk.'"

The Advent Movement began in a spirit of sacrifice, and through its glorious years of growth and world expansion that word has continued meaningful. Yet there is danger that in times of prosperity we forget its deepest significance. Secularism and materialism are two dangers against which even the pulpit needs to guard. It was upon the mighty arm of God that Israel leaned when struggling out of Egypt and marching through the wilderness toward the Promised Land. Yet the antitypes are becoming increasingly self-confident. Our buildings are stately; our institutions, numerous; our homes, extremely comfortable; our automobiles, often new and powerful. Now, much can be said in favor of building in harmony with the dignity of our message, and yet with it all there is grave danger that such noble ends may subtly undermine our sacrificial spirit.

It is no longer easy to find foreign-mission recruits for the difficult places of the earth. There are too few willing to respond to the challenge of taxing pioneer tasks. And we are now adding to future comfort on this earth by combining the government support of the aged with the sustentation fund. Now please do not misunderstand.

Social security will relieve many an aching burden. There are those among the elderly who have borne the burden of the day who are suffering from want because of soaring prices and the financial instability of the present. We too may face such problems in the future, and it is wise to be prepared. Spiritually happy and effective is the minister who can drive a good car and live in a comfortable home, pastor a graceful church, plan wisely for his later years, and yet keep alive the divine fire of the blessed hope in his heart and in his preaching. Such a state is achieved only by the grace of God and a continuing vision of true sacrifice.

Reading a London magazine, we were impressed with the biography of Dr. Paul Harrison, desert doctor in Arabia. During the close of his medical education he unexpectedly heard a talk by Dr. Samuel Zwemer, who described "a land where slavery still existed and cholera repeatedly reached epidemic levels; where thousands of children suffered from malnutrition and malaria and where tuberculosis spread, unrecognized and unchecked."

Dr. Zwemer spotted the young man and wrote him a letter:

"'Arabia is the hardest mission field there is,' it read, 'for . . . (1) The climate is almost unbearable . . . a hundred in the shade . . . hot all night. (2) Arabic, which you must learn, is the hardest language I know . . . (3) You cannot expect any converts in your life-time . . . All you can do is to serve and love, and let the results come as God sends them. (4) Our mission . . . has to raise its own money. (5) Missionaries must promise not to marry for five years. Life is too primitive as yet for women and children. Let me know what you decide,' Dr. Zwemer ended.

"'I'm your man,' Harrison replied. And then almost before he knew it there he stood on deck as his ship rounded Ras el Hadd at the southeast tip of the great Arabian peninsula and dropped anchor the next day in the harbour of Muscat, where Dr. Zwemer had himself been pioneering."

Thank God the spirit of early Advent sacrifice is still compelling many of our youth to make such decisions today. May their number be multiplied. *And may our influence greatly encourage them.*

However, let us explore this troubling thought a little further. What would be our attitude, regardless of position, if we

were called to fill an emergency need in an unfavorable mission location where health would be endangered and bodily comforts few? Where would even we preachers stand in relation to vigor of sacrificial experience were we called to leave the material comforts we now possess, as do the thousands of good Seventh-day Adventist refugees in Europe? We spoke with two thousand German brethren and sisters who had left home, farm, bank account—all worldly possessions—and had started to build life all over again in the western sector. Their faith held firm, their courage was good. Their Advent hope sustained them when all earthly support disappeared.

A surprise may be in store for one who traces the references in the Scriptures to the word *blessing*. The result is enlightening. We may find that our sense of values is badly out of balance. What we consider success and what we consider blessings are not always so in God's sight. We hear a minister commenting on the "success" of his son in medicine. How "blessed" the young man is! He has a good practice, two automobiles, perhaps an airplane, but when we fail to hear whether the son loves the Lord and is faithful in his obligations to the church, we wonder whether we are aware of the true meaning of the words *success* or *blessing*.

Take the Beatitudes, for instance. Jesus said, "Blessed are the *poor* in spirit." Now, we do not usually think of those who feel poor in spirit, or who sense their spiritual need, as especially blessed, and yet God says so. Jesus continues, "Blessed are they that *mourn*." Now, we do not usually consider the man who faces loss, when the light of his life goes dim through loss of a companion, as blessed. And yet God says he is. For out of the soul's midnight experience comes an understanding and a growth of soul that can be produced only under such experience. Then again, "Blessed are the *meek*." We do not usually consider the humble man to be the successful, blessed man. There is a tendency to look upon the forward, self-confident man as the blessed one.

But a study of Genesis 32 will help us to see what God means by the word *blessed*. The lesson lies in the experience of Jacob, who, terrified and anxious, wrestled with an unknown assailant until the break of

(Continued on page 46)



PULPIT *Pointers for Preachers*

The Power of the Word

CARLYLE B. HAYNES

Takoma Park, Maryland

DURING the Christian centuries the Christian ministry has been subjected to the persistent temptation to substitute other things in place of the Word of God in its preaching. This temptation to make the Word subordinate to other things is as strong now as it was at any former time, if not stronger.

It is of momentous importance for us to recognize that the Christian pulpit and the Christian church have never been such powerful forces for good in the world, and have never advanced so energetically and successfully the great purposes of God, as when they have kept most closely to the function of expounding and proclaiming the majestic truths of the Word of God. When Christianity has been at its best it has always been marked by powerful Biblical preaching. It was so marked at its beginning. The apostles were Bible preachers. The Word of God was central in all their labors. And, as a significant result, the truth of the gospel was carried into all the world.

Then other things crowded the Bible from its place of centrality in preaching, and the great apostasy followed. The result was a millennium and more of darkness and the grossest superstition—and the loss of millions of souls.

It was a revival of Biblical preaching which brought about the Protestant Reformation. The Reformers preached the Bible. To them it mattered little what the pope said, and less what the ante- and post-Nicene fathers said. But it mattered much what the Bible said. Luther, Zwingli, and Calvin presented the ablest, soundest, clearest expositions of the Bible that had been known for a thousand years. The other Reformers worked in the same way.

The Reformation waned only as the Bible was again pushed aside. It recovered its power only as the Bible was restored to its rightful place.

Third in a series of addresses to the faculty and student body of the Theological Seminary.

It was Bible preaching that characterized and gave power to the Second Advent Movement when it began, and that spread it with such impressive force around the world. It is Bible preaching that has enlarged our movement, built our churches and institutions, and resulted in our success. It is Bible preaching, energized by the divine Spirit, that will culminate in the triumph of the threefold message and the glorious appearing of our Saviour.

Having mingled with our ministry for more than a half century, I have not failed to observe that some have gained a conviction that the scope of the pulpit is too narrow. If this means that the Bible alone in preaching is not sufficient to do what God has designed it to do, and something needs to be added to it, or substituted for it, then such a conviction is filled with positive danger. If it means that preachers ought to give up preaching the old doctrines of the message forthrightly from the Bible, and turn the pulpit into a kind of popular platform, from which everything interesting in science, exciting in politics, beautiful in art, spectacular in current events, theatrical in presentation, and even amusing in light literature ought to be freely dispensed, then I have no hesitation in saying that our mission in the world is headed for disaster and ruin.

I do not mean to decry the use of anything that can be properly used to make plain the Word of God. I do mean most positively to discourage anything, of whatever nature, that takes the place of the Word of God.

The Bible is old, but it has not grown feeble and weak. Its power grows as the years go by. Kingdoms perish, but it remains. Its words are spirit and life. How different that is from every human product! Milton's *Paradise Lost* is poetry. Shakespeare's writings are drama and tragedy. Cicero's writings are eloquence. But Christ's Word is LIFE. "The words that I speak unto you, they are spirit, and they are life" (John 6:63).

I put it to you: When our ministers have at their command such an all-powerful instrument for the accomplishment of the objectives and purposes of the gospel ministry, the most powerful instrument that can be obtained, why, in the name of everything reasonable, would any minister of the closing gospel message ever, under any circumstances, be willing, or be induced, to use any other, or to replace it with any other, or even associate any other with it? Could it be because he is not proficient in using it, does not know how to wield it, and finds it easier to use lantern slides, motion pictures, little playlets and dialogues, than the Word of God?

Let me show you the difference between preaching centered in the Word of God and preaching that manipulates all things to center in the preacher. Some years ago I attended a meeting conducted by a well-known evangelist among us who had achieved an outstanding reputation, and whom many of our younger workers were consulting for suggestions to improve their own ministry. Some were even copying this man's methods of presentation and manner of working. I had been out of the country for five years in mission work. Reports of a varied nature had come to me concerning this worker, who was looked upon as a successful winner of souls; and his methods which were certainly innovations among us, were the subject of much discussion, some of it approving and some of it otherwise.

Eager to get a firsthand acquaintance with this man and his work, I attended one of his meetings. His specially built tabernacle was well lighted and decorated. On the platform were papier-mâché beasts, with horns, multiple heads, wings, and cruel-looking claws and feet, horrible and fantastic things, which nevertheless drew all eyes and created much conversation. On the rafters above the platform were many lights, and at each side of the platform two spotlights centered on the preacher.

On the singing of a theme song the preacher entered, and certainly attracted attention. Every thing had apparently been done with that in mind. He was dressed in spotless white—white tie, white socks, white shoes, and the Bible he carried was bound in white. A woman back of me exclaimed breathlessly to her companion, "Isn't he a honey!"—which was the effect apparently intended. And I had to agree. He was indeed "a honey." His words were little noticed, but no one could remove his eyes from the speaker. I neglected to *listen*, but I certainly *looked*. It was an impressive *performance*, and held me spellbound. When I re-

turned to my hotel room and endeavored to recall what he may have read from the Bible, for the life of me I could not remember whether he had opened that beautiful white Bible at all. The lasting impression that stayed in my mind was the man, not the Word.

As I traveled about the country for some months after that I ran into a considerable number of white suits and spotlights. They broke out like an epidemic everywhere. And the epidemic ran its course, as epidemics do, and then subsided.

I mention this experience only because I desire to contrast it with another that took place a little more than a third of a century ago. For a number of years I had been hearing reports about the ministry of a great British expositor, G. Campbell Morgan, pastor of London's Westminster Chapel. The things I heard about this man greatly intrigued me. In his younger days he had been rejected for ordination because of the poor quality of his preaching. It was considered that he would be unable ever to qualify for or measure up to the requirements of a preacher. He had been unable to obtain a formal theological or seminary training. Notwithstanding this, he gained a great following, was finally ordained, and as pastor of the world-famous Westminster Chapel in London his expository skill drew enormous crowds for a third of a century. He became known in the English-speaking world as "the prince of expositors."

Among the things I learned about this man that impressed me favorably was that he was the father of four sons, all of whom followed in their father's steps and entered the Christian ministry. You can readily understand that when I learned Dr. Morgan was coming to New York to carry on a two weeks' series of studies, I was delighted. At the first meeting, which was on Monday night, there were twenty-five hundred people present.

The pastor of the church and Dr. Morgan came in quietly and seated themselves. I subjected the famous preacher to a close scrutiny. I never saw a more unprepossessing man in the pulpit. He was tall, lanky, awkward; his clothing was plain; and there was not a conspicuous thing on or about him.

He walked to the pulpit, opened the Bible, and in a pleasing voice, but entirely without any dramatic effect, read the Scripture passage, and immediately began to explain it. Afterward I was glad I had taken occasion to examine him before he began speaking, for I never saw him again during that whole hour. I could not get my mind on anything else but the utterly absorbing and entrancing meanings he was

bringing out of the treasure house of the Word of God. It became one of the most thrilling hours of my life. I had never before known anything like it. And it was repeated nightly for two whole weeks.

Dr. Morgan had no graces of gesture, no spectacular delivery; he was not eloquent in the sense that that is usually understood. He made use of no charts, blackboard, pictures, screen, no gadgets of any kind. There was nothing in his talk, or movements, or dress, or manner, to attract attention to himself or divert attention from the Bible. His tremendous power was in what he did with and by the Word of God.

In five minutes I was in another world, and not at all because of any elocution or charm of speech. He talked quite casually, and in a conversational tone. He read the passage he was to explore, read it with deep reverence and impressive feeling. I forgot the people about me, forgot the church, forgot the speaker, forgot everything but the wonders of the world into which I had been led.

It was as though I had been taken down a deep shaft into a mine reputed to be rich in precious ore and an incalculable treasure of jewels, and my guide had pointed to the strata of rock and said: "Strike your pick in that lode. Take that nugget of pure gold in your hand. Now dig here. Notice that gleam of solid metal. And now in that hidden strata there are enormous jewels. Loosen this one, and see what you have. Come along now to this untouched place. Let down your pick gently; pry that shale to one side and look at what you have. It is yours. Cherish it and keep it always by you."

I went home dazed with wonder at the effectiveness of the Bible alone as the source of great preaching. I exposed myself to that preaching again and again at every meeting held, and on every occasion available to me later to sit at the feet of this man of God.

Dr. Wilbur M. Smith has called Dr. Morgan's preaching "the greatest Biblical preaching of the twentieth century." I agree with that verdict. What I would impress on you is that such preaching is accessible to every one of you, is wholly within your reach. Moreover, it is the most powerful preaching any man can ever use. Throw away your accessories, discard your gadgets and pictures, discontinue your shows and plays, stop relying on entertainment and theatrical displays, and get back to the simple, plain, and powerful preaching of the Word of the living God.

In my room that night, after this first study by Dr. Morgan, the prayer burst from my

deeply moved heart, "O God, make me a preacher of thy divine Word, and help me never to rely on anything else."

I commend that prayer to you. Let me appeal to you in serious earnestness to make sure that in your training here or elsewhere, no matter what else you may be compelled to miss or neglect, do not miss or neglect the training in the use of the most powerful agency God has given to the ministry for the salvation of men, the use of the Holy Bible in preaching.

[EDITORIAL NOTE.—The forthright appeal of this Seminary chapel talk by Carlyle B. Haynes touches a fundamental issue. We think no misunderstanding need arise from the white-suit illustration or his discussion of visual aids. There are countries where white suits are in order, and we all know that certain subjects can be clarified by the use of visual aids. MINISTRY readers will understand that the burden of this article is their *misuse* when contrasted with the unfailing strength of expository preaching.]

Peter—The Rock?

[The following speech by Peter Richard Kenrick, Archbishop of St. Louis, was prepared to be given at the Vatican Council in Rome in 1870, when the dogma of the infallibility of the pope was under discussion. Some forty bishops whose names were on the list of those wishing to be heard had not had opportunity when on June 3 the debates on the main question were suddenly silenced. Private printing was prohibited, but the American prelate, refusing to be thus "gagged," found a way to have his views privately printed in Naples in an edition of seven hundred and carefully circulated among the members of that council. This did not, however, change the outcome—the enunciation of the dogma of papal infallibility. Only a brief excerpt from the speech is given herewith, containing points that will be useful to our evangelists and other ministerial workers.]

I BEG you so far to indulge me, most eminent and reverend fathers, as to give me your calm attention while I say things which doubtless will not be agreeable to many of you. I am not about to set forth anything heretical or savoring of heresy, (as the remarks of the archbishop of Dublin may have led you to fear,) nor anything opposed to the principles of the faith, nor anything but what, so far as my slender abilities permit, I shall endeavor to sustain with solid argument. One thing I wish to give warning of: I speak for myself only, not for others; and I do not know but that what I am about to say may give dissatisfaction even to those with whom I take sides in the discussion of this question. If, in

the course of my speech, I happen to speak too sharply on any point, remember and imitate the example of those leaders who were persuaded to patience by the famous saying, "Strike, but hear." I shall pay due respect to Their Eminences the moderators of the congregation; but I will not be put down by commotions.

The primacy of the Roman pontiff, both in honor and in jurisdiction, in the universal church, I acknowledge. Primacy, I say, not *lordship*. But that the primacy is vested in him as the successor of Peter, all the tradition of the church testifies, from the beginning. And on the sole strength of this testimony I accept it as an absolutely certain principle and dogma of faith. But that it can be proved from the words of Holy Scripture, by any one who would be faithful to the rule of interpretation prescribed to us in that profession of faith which we have uttered at the opening of this Council, and so often on other occasions, I deny. It is true that, following the principles of exegesis, I held the opposite view when I was writing the *Observations* which the archbishop of Dublin has attacked so sharply. But on a closer study of the subject, I judge that this interpretation must be abandoned. My reason for this change of opinion is the following:

The rule of Biblical interpretation imposed upon us is this: that the Scriptures are not to be interpreted contrary to the unanimous consent of the fathers. It is doubtful whether any instance of that unanimous consent is to be found. But this failing, the rule seems to lay down for us the law of following, in their interpretation of Scripture, the major number of the fathers, that might seem to approach unanimity. Accepting this rule, we are compelled to abandon the usual modern exposition of the words, "On this rock will I build my church."

In a remarkable pamphlet "printed in *fac-simile* of manuscript," and presented to the fathers almost two months ago, we find five different interpretations of the word *rock*, in the place cited; "the first of which declares" (I transcribe the words) "that the church was built on *Peter*; and this interpretation is followed by *seventeen* fathers—among them, by Origen, Cyprian, Jerome, Hilary, Cyril of Alexandria, Leo the Great, Augustine.

"The second interpretation understands from these words, 'On this rock will I build my church,' that the church was built on *all* the apostles, whom Peter represented by virtue of the primacy. And this opinion is followed by

eight fathers—among them, Origen, Cyprian, Jerome, Augustine, Theodoret.

"The third interpretation asserts that the words, 'On this rock,' etc., are to be understood of the *faith* which Peter had professed—that this faith, this profession of faith, by which we believe Christ to be the Son of the living God, is the everlasting and immovable foundation of the church. This interpretation is the weightiest of all, since it is followed by *forty-four* fathers and doctors; among them, from the East, are Gregory of Nyssa, Cyril of Alexandria, Chrysostom, Theophylact; from the West, Hilary, Ambrose, Leo the Great; from Africa, Augustine.

"The fourth interpretation declares that the words, 'On this rock,' etc., are to be understood of that rock which Peter had confessed, that is, *Christ*—that the church was built upon Christ. This interpretation is followed by *sixteen* fathers and doctors.

"The fifth interpretation of the fathers understands by the name of *the rock*, the *faithful* themselves, who, believing Christ to be the Son of God, are constituted living stones out of which the church is built."

Thus far the author of the pamphlet aforesaid, in which may be read the words of the fathers and doctors whom he cites.

From this it follows, either that no argument at all, or one of the slenderest probability, is to be derived from the words, "On this rock will I build my church," in support of the primacy. Unless it is certain that by *the rock* is to be understood the apostle Peter in his own person, and not in his capacity as the chief apostle speaking for them all, the word supplies no argument whatever, I do not say in proof of papal infallibility, but even in support of the *primacy* of the bishop of Rome. If we are bound to follow the majority of the fathers in this thing, then we are bound to hold for certain that by *the rock* should be understood the faith professed by Peter, not Peter professing the faith.

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PASTOR *Shepherding the Flock*

Vacation Bible School Evangelism

CLARENCE C. KOTT

Secretary, Sabbath School Department, Southern California Conference

EVANGELISM is a revival in action! Vacation Bible School evangelism is a double-barreled type of revival; first, because it brings the message of the gospel to those in the community, and second, because it stirs a new enthusiasm on the part of the church for the potentials of the Sabbath school and the work among the young.

In Southern California we launched into a Vacation Bible School workshop for three days in the early part of June. Those who were to have part in the Vacation Bible School program were invited to learn ways, means, methods, and manners in the conducting of a Vacation Bible School.

One week later the first two schools were in full swing. For two weeks the schedule was crafts, recreation, songs, prayers, Bible stories and illustrations, as well as personal visitation. This program culminated with a graduation exercise, in most cases on the last Thursday night. The parents of the children were invited, and invariably it was one of the largest crowds to come to the Seventh-day Adventist church or school for a midweek activity. There was no advertising expense and, in fact, the offering taken paid for practically all outlays of money.

One church was packed, children being placed even in the choir loft. The pastor of this church had taken a very active part, holding prayer and worker-staff meetings, and bringing about a dozen children in his car each day. He was thrilled and amazed, and said, "I don't know what we would have done if we had advertised. We couldn't have handled them all."

Another pastor of many years' experience told me, "Why didn't we think of this before? I've never seen anything like it. We enrolled four in our church school." This resulted from the pastor's enthusiastic interest. At one place there had been three other Vacation Bible Schools before ours, but the children said, "We like this one best." In fact, a former Presbyte-

rian pastor sent his own children to our Seventh-day Adventist Vacation Bible School and placed a ten-dollar check in the offering on the night of the graduation. In practically every instance they "wished it were going to last another week."

One church member went around to the homes in her community and gathered forty-eight children and led them down the street to the Seventh-day Adventist Vacation Bible School. In another place the story teller was highly rewarded when one little lass took her hand and kissed it and said, "How we do love your Bible stories!" In a poll taken, the Bible stories were the part of the program most enjoyed by the group. What a thrill it was to hear children of the community say, "I've had the best time I've ever had, and I've learned a lot more about Jesus than I've ever learned before."

One teacher wrote, "I'm sure Vacation Bible Schools pay, and you would think so too if you could see a roomful of sixty boys and girls stand to express their desire to live in heaven with Him." These children, 75 to 90 per cent from non-Adventist homes, now have a beginning tie to the great remnant Sabbath school and an incentive to prepare for eternity, as well as for life here and now.

The Vacation Bible School is like a spear-head effort. We now have some fifteen hundred names of persons who would welcome visits from our pastors, Bible instructors, and Sabbath school teachers because the children were at a Seventh-day Adventist Vacation Bible School. The immediate follow up is with a branch Sabbath school and story hour as well as Pathfinder enrollments. This program has brought us all closer together, synchronizing our evangelistic activities.

We launched a Vacation Bible School in a new section where we do not have a church. It was well attended. The few believers in that area are now continuing with a branch Sab-

bath school. At the close of the school, when the branch Sabbath school was announced, there was an urgent chorus of children's voices, "When? Where will it be? Can we come?" Thus Vacation Bible Schools are an ideal entering wedge.

Everyone everywhere is child conscious. It is good to see workers and members of the Seventh-day Adventist Church alert to this current interest, and capitalizing on it to win the souls of the boys and girls, and through them, the souls of their parents. "A little child shall lead them" is not amiss. We need only to heed this sage suggestion and work more earnestly in the Master's way.

Nothing will do more to electrify the Sabbath school and church than a strong program for the children in the Sabbath school, in the church, and in the community.

From experience we say, Vacation Bible School evangelism really pays and costs very little in dollars.

Can We Afford Model T Churches?

JOHN R. SCOTFORD

Reprinted by permission from "Protestant Church Administration and Equipment"

THIS magazine exists that Protestantism may have better churches. Before the eyes of ministers, who are always and inevitably the key men in getting done what *does* get done, we are dangling a multitude of ideas to help them toward better buildings and more effective congregations. One of our ambitions is to make more ministers more discontented with the tools with which they work.

"Your ideas are fine," we can imagine some readers saying, "but they are not for us. Our church cannot afford them!"

Of course we do not expect every congregation to carry out every suggestion, but we do offer many which are relatively inexpensive. To those who are oppressed by their own poverty we would offer a counter question: "Can your church afford *not* to improve its facilities?"

Here the auto industry can shed some light on our problem. As it has improved its product, the public has been glad to pay a higher price for its car.

Model T's cost between \$500 and \$600, and we wore out three of them. They were wonderful contraptions. If you did not have enough gas to get up a hill going forward, you turned around and did it backward. If the motor was hard to start, you jacked up one hind wheel.

When the motor jammed, you rocked the car backward and forward. When wheels came off, paper clips were sometimes adequate to the situation. On the other hand, your first question in a new town was: "Where is the Ford garage?" The life of a car was 20,000 miles, or twenty months.

My new car cost three-and-a-half times the old Fords, but it will go five times as far and last three times as long. Instead of chugging noisily, it purrs; instead of hopping, skipping, and jumping, it glides down the road. The driver is no longer an uneasy soldier of fortune but a person of dignity. The new car is a much better buy than the old Tin Lizzie.

We still have plenty of Model T churches. Most of the ministers who read these words are serving churches which are more or less obsolete.

Many Model T churches are wonderful in their way. People love them because of what has happened in them and because of the sacrifices which have been made for them. They have served well in their day and time.

Yet these old church buildings suffer from many disabilities. Their location may render them difficult of access, particularly by car. The exterior may be uninviting. An antiquated heating system may restrict the days and hours when the building can be used. The lighting may make the congregation uncomfortable. The musical arrangements may discourage the attendance of those with sensitive ears. The lack of a properly equipped office may hinder the activities of the congregation and compel the minister to spend time running a mimeograph machine when he should be concerning himself with more important matters.

If you have a Model T church, what should you do about it?

First, a fundamental decision must be reached. Is the congregation content to die, or does it want to live?

For a church, continued existence at a "poor dying rate" is increasingly difficult. The pace of modern life is too swift for institutions which drag their feet. If a congregation can see no prospect of usefulness, it should die in peace, which is an honorable procedure. Some denominational officials go about the country sobbing over the great number of churches which have closed their doors. Their tears are wasted; most of these congregations needed to die. Often that is the best thing a church can do.

If a church refuses to die, it should dare to live!

To keep out of the grave it must woo the new. It cannot make all things new overnight,

but it must make a minimum selection: new location, new sign, new doors, new lights, new musical instrument, new office, new carpet—new *something*.

"But how can we pay for these things when we are already having trouble supporting what little we now have?" Many will ask that question.

Here is where faith comes in. What most ministers and churches need is plain courage.

Two fallacies hover over most church boards:

(1) The members we now have are all that we can get. (2) Our people are giving all that they can. Both may be true of the church as it is, although we doubt it, but neither is true of your church as it might be.

Few people in their community would buy a Model T for \$600, but they gladly pay \$2,000-plus for current models. The same principle holds for churches. The more current your ecclesiastical model the greater the number of people who want it, and the better the price which they will pay.

Putting the same thing another way, the inclination to support a church becomes stronger as the church becomes more worth supporting. On the financial side, most gifts to the church have only a scanty relation to the total means of the giver. What they actually reflect is the value which the giver places upon his church. It is not the amount of money that he has but how strong the impression which the church makes on him which governs the size of his pledge.

In this process of getting out of the Model T class, the first step is the hardest. At this point somebody must take a chance. It can be the minister, but it had better be a layman. In most congregations there is somebody who will supply either the dollars or the nerve—or both—for a little venturing. If one innovation works, others will follow.

In these pages we hope to tempt every church, whatever its size, to move on down the road toward tomorrow. We would inspire little country churches to spruce up, hang out a sign, paint the door, and install some real heat. We would prod town churches into providing better social and educational facilities. We would urge city churches to take an honest look at their location and their building and then face the question of moving to a more adequate site.

Many years of dealing with all sorts of churches has convinced us of one simple truth. If a congregation can be confronted with something which is obviously worth doing, and which they feel is within their capacity, they will do it. The professional fund raising agen-

cies have proved that in thousands of cases. Here the secret is to find the step which meets these specifications.

Our part is to multiply temptations towards progress, and to make them as alluring as possible. At times we may be a nuisance, but we believe that in the long run we can stimulate our Protestant churches to a greater service to more people. That is our hope.

New Church Organized on Marine Base

W. H. BERGHERM

Associate Secretary, National Service Organization

IT WAS my privilege to visit Camp Lejeune, North Carolina, and witness a baptism conducted by Chaplain Robert Mole at the time of the organization of a church on that base. This was the first time in the history of this movement that a Seventh-day Adventist church had been raised up and organized on a military base through the ministry of a Seventh-day Adventist chaplain. C. H. Lauda, president of the Carolina Conference, was present for the occasion and officiated at the organization of the church and the election of officers. Thirty-three persons were received as charter members. Our hearts thrilled to watch these young men and women go forward to inscribe their names on the record, thus forming another church in the sisterhood of fifty-three churches in the Carolina Conference.

The work at Camp Lejeune was begun by Adventist marines. Marine Chandler was assigned to this camp about three years ago, and began giving Bible studies to those around him. Soon there were some who took their stand for the Sabbath. About this time Chaplain Mole appeared on the scene. In addition to his regular work in behalf of the marines of all Protestant faiths, Chaplain Mole found time to follow up the good work begun by Marine Chandler. He conducted a number of Bible studies and held Sunday night meetings in one of the Marine chapels. The military membership varies as the men come and go. At one time there were fifteen or twenty boys assisting Chaplain Mole, but at present there are nine.

I was interested in learning that these marines assisted in one way or another in distributing literature and giving studies. The chaplain himself has baptized fifteen converts during the fifteen months he has been assigned to this camp. It was interesting to find that this activity for the church has not jeopardized the

(Continued on page 46)



MEDICAL EVANGELISM

Medical Evangelism for Ministerial Workers of Southern Asia

DUNBAR W. SMITH, M.D.

Associate Medical Secretary, Southern Asia Division

MANY are the counsels of the Spirit of prophecy that place a strong emphasis on the importance of gospel workers' having some medical training. Here are just a few:

"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.

"As religious aggression subverts the liberties of our nation, those who would stand for freedom of conscience will be placed in unfavorable positions. For their own sake, they should, while they have opportunity, become intelligent in regard to disease, its causes, prevention, and cure. And those who do this will find a field of labor anywhere."—*Ibid.*, p. 506.

"So far as possible it would be well for evangelical workers to learn how to minister to the necessities of the body as well as the soul, for in doing this, they are following the example of Christ."—*Review and Herald*, Sept. 10, 1908.

"All gospel workers should know how to give the simple treatments that do so much to relieve pain and remove disease. . . .

"Every gospel worker should feel that the giving of instruction in the principles of healthful living, is a part of his appointed work. Of this work there is great need, and the world is open for it."—*Ministry of Healing*, pp. 146, 147.

"The minister will often be called upon to act the part of a physician. He should have a training that will enable him to administer the simpler remedies for the relief of suffering. Ministers and Bible workers should prepare themselves for this line of work; for in doing it, they are following the example of Christ. They should be as well prepared by education and practice to combat disease of the body as they are to heal the sin-sick soul by pointing to the Great Physician. They are fulfilling the commission Christ gave to the twelve and afterwards to the seventy, 'Into whatsoever city ye enter, . . . heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.' Christ stands by their side, as ready to heal the sick as when He was on this earth in person."—*Medical Ministry*, p. 253.

David Livingstone said, "When God sent His only Son into the world, He sent Him as a missionary and as a physician." Jesus came as our example in how to labor for souls as well as in holy living. With only three and a half years of public ministry, about half the term of missionary service in a foreign field, He organized and established the greatest institution the world has ever known, the Christian church. It comes as a surprise to know that during those three and a half years "Jesus devoted more time to healing the sick than to preaching."—*Ministry of Healing*, p. 19.

Jesus intended that the Christian ministry should combine in its service the work of teaching and that of healing. He said, "As my Father hath sent me, even so send I you" (John 20:21). When He sent forth the ordained ministers He commanded them "to preach the kingdom of God, and to heal the sick" (Luke 9:2). Later when He sent the seventy representing lay participation in the gospel program, their commission was, "Heal the sick . . . , and say unto them, The kingdom of God is come nigh unto you" (Luke 10:9). Again just before returning to heaven, in His last message to the church, His command is, "Go ye into all the world, and preach the gospel to every creature. . . . Lay hands on the sick, and they shall recover" (Mark 16:15, 18).

Believing, in the light of the foregoing, that some medical training would be of great value to the workers of the Southern Asia Division, the Surat Mission Hospital administration is authorized by the Southern Asia Division to offer a six-week course in medical evangelism. Six weeks is a short time, but by choosing good students and offering a concentrated program of study and lectures, a great deal of information of a practical nature is added to the armamentarium of the evangelists and any other workers who may attend.

Curriculum of the Course

The curriculum is as follows:

First Aid—18 hours. This is a comprehensive course dealing with bandaging, lifesaving, and other first-aid procedures. It is planned that the students take the regular examinations and receive certificates. There are many occasions in the villages where an evangelist with this training can be of great service to his fellow men.

Hydrotherapy—24 hours—including the lessons as prepared by the General Conference Medical Department, with practice under careful supervision.

Home Nursing—24 hours—with instruction in methods of caring for the sick in the home, use of thermometers, et cetera.

Nutrition—18 hours—stressing the importance of a healthful, balanced diet, and how to prepare it for the average Indian family. India has foods that, rightly combined and prepared, would make as good a diet as could be obtained anywhere. Instruction in the use of these foods along with instruction in the doctrines of the Advent faith would go a long way to help prepare the people for the coming of the Master.

Principles of Sanitation—24 hours. Much of the disease in India is due to poor sanitation. Why should not the evangelist instruct and help the people for whom he is working, to improve their sanitary facilities?

Health and the Spirit of Prophecy—18 hours. This is given so that the teaching of Mrs. E. G. White in regard to the principles of health reform might be understood.

Medical Evangelism—18 hours, which includes symptoms and simple remedies for common diseases; how to use a medical approach to awaken an interest in Bible studies, and how to give health talks.

Medical Ethics—6 hours. Some additional time is devoted to orienting the students in regard to medical ethics. The six-week course in medical evangelism is not for the purpose of training medical practitioners. Our evangelists with this training should, however, be able in time of disaster, as well as on other occasions, to cooperate fully with accredited medical men.

This training program is under the direction of Ruth White, R.N., B.Sc. Instructors include Joelle Rentfro, M.D., Rodney Davidson, physical therapist, Mrs. Rodney Davidson, R.N., Anbu Arthur, R.N., and the writer.

A class of ten is taken at a time. The response from the field is enthusiastic. The first group to take this course included a conference president and a group of workers who are shortly to carry the banner of the cross into the previously un-

entered territories of Kashmir, Kulu Valley, and the Himalaya mountain back-country. It is planned that other hospitals in Southern Asia will soon offer similar courses.

We trust that as these workers continue in further service they will enjoy the success promised in the following quotation:

"In new fields no work is so successful as medical missionary work. If our ministers would work earnestly to obtain an education in medical missionary lines, they would be far better fitted to do the work Christ did as a medical missionary. By diligent study and practice, they can become so well acquainted with the principles of health reform, that wherever they go they will be a great blessing to the people they meet."—*Medical Ministry*, p. 239.

God's Special Care for the Mission Field

E. MAX TRUMMER
National City, California

THE medical work is "the right arm of the message." Knowing how soon our doctors can make not only friends but converts, and how effectively they can get on the good side of the government in time of persecution, we tried hard to have a doctor come to Colombia with us. However, not all mission fields have that good fortune, and this was our case thirty years ago. True, we taught our believers the advantages of health reform, but when it came to serious illness the majority of our brethren were not able to afford the services of a doctor; so we were alone with God.

Our believers could ask to be taken into the city hospital, but we found to our sorrow that anyone differing from the state religion received no care. We lost a maternity case in that way. Hence, our only resource was that our God hears the prayers of the sick and afflicted; and He has been our bedside physician many times. I will mention two cases.

While I was on one of my Sabbath school and church itineraries I learned of the serious illness of one of our Sabbath school secretaries, a young sister of eighteen. Her parents had called a doctor, but the case of their daughter was beyond his ability to help. Rosalva went from bad to worse until she lost her mind. She was able to go about; so her parents kept her confined to the patio of the home. She would not let anybody come near her. One can imagine the great sorrow of the parents to see a promising child gradually waste away under such conditions.

We remembered that "we have never done

our best until we have presented our needs to our heavenly Father"; so we decided to have prayer for Rosalva according to James 5. The father and the mother began at once to set the house in order as though we expected the hours of the holy Sabbath to come. Then, kneeling, we placed the healing of the daughter in God's hands. Our prayers ended, I approached Rosalva to anoint her, and to our hopeful surprise she permitted me to touch her forehead. This was the hour of the turning point in the recovery of our young sister. Soon she began to show a change of behavior and in a few weeks the parents were able to let her be with some friends in the country. All this time we remembered her in our prayers. Not many months later she was well, and in due time Rosalva was one of the happy students in our academy.

Prayer Saved Life

One of our sisters in the church at headquarters was about to become a mother. The husband had engaged a doctor, but for some reason her case became critical. To make it still more serious, the doctor excused himself, promising to be back in the morning.

The husband and the mother-in-law, seeing

Marina suffer so much and already delirious, resolved to call several of the members of the church and place her case in God's hands. As they were about to close their heartfelt prayers, the mother-in-law arose to anoint Marina. As she touched the young woman's forehead, she noticed Marina take a long breath as though she was feeling great relief. Indeed, her feverish breathing was relieved.

Marina continued to improve, and when she regained consciousness in the morning, they showed her the new baby. It had arrived while the mother was still unconscious. When the doctor returned he was greatly surprised to learn what had happened. Our sister continued to recover and in due time was able to attend church services again. When I arrived from my mission itinerary I gladly joined with the church in thankful praise to God that He had remembered His suffering child so very kindly. We felt that Marina had been given back from the grave. How often we can see God's wonderful loving-kindness to His children in the mission field!

"Our thanks should be as fervent for mercies received, as our petitions for mercies sought."—Charles Simmons.

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RADIO....

Possibilities, Techniques

Broadcasting Religious News

PERCY W. LAMB

Pastor-Evangelist, Michigan Conference

FOR the past two years I have been broadcasting "The Adventist Bible Hour" weekly over WBCM in Bay City, Michigan, each Sunday morning. Recognizing that it would be difficult to compete against the many fine religious programs that larger budgets make possible, I decided to try a religious newscast as part of the half-hour program. Following the opening prayer, I present five minutes of "the latest news from the world of religion," as I call it. The listener reaction convinces me that the news helps hold a larger audience than would be possible otherwise.

Not long ago Billy Graham made the statement that "religion is hot news." And he is right. Not only are the newspapers and magazines increasing their coverage of religious news; so are the radio stations. In response to my inquiry, Lillian R. Block, assistant managing editor of Religious News Service, informed me that the *Religious News Reporter*, which their service prepares, is now going out over nearly two hundred stations throughout the country. And Henry B. Adams, a clergyman who heads the Radio and Television Department of San Francisco Theological Seminary, began a religious news script service in 1949 that has grown steadily until it is now being used by about twenty-five stations.

Advantages

There are several advantages to including religious news in a broadcast. First, a religious newscast can have a wide appeal. It will reach people who would never be reached with other types of radio programming. And it can bear witness to the church's interest in events and people. The way a broadcaster handles news that involves other churches can do more to win friends and break down prejudice than the preaching of many a sermon. Practically every week there is news of some church's kind deeds, or another church's stand for principle, that should be commended.

Also, the news portion of your broadcast presents a better opportunity to weave in news about Seventh-day Adventists than is ordinarily

available to the local broadcaster. This is especially true since most journals covering religious news do not play up news concerning Seventh-day Adventists as much as we would like.

Furthermore, the religious news provides an excellent opportunity to make telling editorial comment on pertinent news. For example, last spring some religious magazines gave quite a bit of space to the theological controversy raging in Norway over the subject of hell-fire. This gave me an opportunity to side with Bishop Kristian Schjelderup, who does not believe the fires of hell are burning now.

70,000 Religious Broadcasts

It has been estimated that during 1953 Protestant and Orthodox churches in the United States went on the air about seventy thousand times with some kind of religious broadcast. Frankly, that is a lot of competition for the minister who is giving the third angel's message over the air. We know we have a message of real hope for a perishing world, but is our programming of that message unique and so well done that those who listen will also be convinced? We must remember that ours may be the "umpteenth" religious service the listener has tuned in that day. Is the program we bring to him so fresh and inspiring that his soul will be refreshed and stirred? Will our program be able to hold his attention in the face of his increased determination to tune in some program that is *really* good?

I can think of nothing the average gospel broadcaster can afford that will bring a genuine freshness to his program, week after week, like the presentation of the latest news concerning religion. And I feel it is time for the voice of Seventh-day Adventist ministers to be heard giving to the news the interpretation that our understanding of prophetic events warrants. We do preach prophecy, but it seems to me that a stronger featuring of news would bring an increased listener appeal that would be helpful in strengthening our broadcasting.

What are the best sources of news? The daily paper and leading news journals feature it today. And our denominational papers, such as *THE MINISTRY*, the *Review and Herald*, *These Times*, and the *Signs of the Times*, are excellent. Gabriel Courier's column in the *Christian Herald* is a good source for news. However, I have found that the *Christian Century* has been the best single source for information.

Those who may be interested in religious newscasting will appreciate a pamphlet published by the Broadcasting and Film Commis-

sion of the National Council of Churches. It is "Religious Newscasting," by Harold Quigley. (Cost: 10 cents.) You may secure this by writing to the Broadcasting and Film Commission at 220 Fifth Avenue, New York 1, New York.

Sample News Scripts

[Your editors were impressed with the idea set forth in this article; hence we asked Elder Lamb to share some of his actual newscasting scripts with you. These are presented here in an abbreviated form just to give you the "idea." Usually about six to eight items of news are presented.]

Sunday Morning Broadcast, June 6, 1954

1. Recently, in Lakeland, Florida, a 42-year-old woman died from the bite of a rattlesnake she handled at a religious service. Sheriff B. E. Branch reported the woman (Mrs. Turner Parker) was bitten during outdoor services at the little town of Naylor, Florida. [Bay City Times, June 1, 1954.] I think it is a tragedy that these poor folk will play with rattlesnakes. They seem to forget the Scriptural warning against such practices recorded in Deuteronomy 6:16, which says: "Ye shall not tempt the Lord your God." There's no question in my mind but that playing with poisonous snakes is tempting God. Sad to say, the Lord withdrew His protection from this poor woman.

2. Down in Argentina the Argentine Government is beginning to relax its rigid anti-Protestant attitude. As a matter of fact, it almost seems friendly to some Protestants. Protestant radio programs are now back on the air there for the first time in five years. "The Voice of Prophecy," Seventh-day Adventist program, was heard again the first Sunday in March. Other Protestant programs have also been allowed to broadcast again. [The Christian Century, June 2, 1954.]

3. Tomorrow will be the Jewish Pentecost, Shabuoth, or the Feast of Weeks. For Jews the festival has a double character; it is a harvest event, and also commemorates the day on which Moses received the Ten Commandments—or the gift of the law. [Bay City Times, June 5, 1954.] It's encouraging to hear that the Jews thus honor the law of God. Surely all Protestants should faithfully endeavor, by the grace of God, to keep every one of His Ten Commandments.

4. Yesterday was the last day of the great 47th General Conference of Seventh-day Adventists at San Francisco. More than 1,000 delegates from 108 countries met in this great quadrennial conference. Some of the figures released from this conference, as reported in yesterday's Bay City Times, are: Last year Seventh-day Adventists in the United States and Canada had a per capita giving record of \$181.57. And, by the way, this heavy giving is part of the reason why the church is able to carry on foreign mission work in 198 of the 232 countries of the world. At present the church operates 181 hospitals and clinics and 40 publishing houses. Last year these 40 publishing houses put out over \$17

million worth of literature. And for the last four years Seventh-day Adventists have published about \$60 million worth of literature.

Mayor Elmer Robinson of San Francisco and Governor J. Goodwin Knight of California both spoke to the convocation, which on weekends numbered about 25,000.

Sunday Morning Broadcast, June 13, 1954

1. Here's an encouraging report out of Russia. The Southern Baptist Convention's news service reports that a recent issue of *Bratsky Vestnik* ("Brotherly Messenger"), published in Moscow, reveals that churches of the Evangelical Christian-Baptist Union are now to be found throughout the Soviet Union. The 58 congregations in the Kharkov area have a combined membership of 5,967. One Kharkov church seats 1,000 persons, while the Baptist church in Moscow has room for 2,500. [The Christian Century, June 9, 1954.] It is encouraging to hear that the Baptists are able to gain this foothold in atheistic Russia. Surely the Lord is blessing souls even in Russia.

2. We've heard of many world conferences this year, including the world council to be held at Evanston, Illinois, and the Seventh-day Adventist world conference at San Francisco, which is now over. But the Buddhists are going to hold their sixth world conference in a cave constructed outside Rangoon, in Burma. The Buddhists plan to have their conference last for two years. We understand they are anxious to start some kind of world conversion program. By the way, the Moslems are attempting something of the same thing. [The Christian Century, June 9, 1954.]

3. Since I am talking on the Christian Home this morning, this news item from the National Congress of Parents and Teachers—recently held at Atlantic City—is important. Bertram M. Beck told this congress that juvenile delinquency is leaving the slums and appearing in better communities because the home, the church, and the school are . . . [The Christian Century, June 9, 1954.]

Sunday Morning Broadcast, June 20, 1954

1. Well, there has been an unusual anticlimax to our Bible contest. The other day I received a letter from Dr. E. R. Thiele, dean of the Bible Department in Emmanuel Missionary College at Berrien Springs, in which Dr. Thiele tells me he has a Hebrew Bible that was printed in Italy in 1517. This would be 437 years old. Dr. Thiele's Bible would thus nose out Mr. Hugo Schmidt's 1524 Bible as the oldest in Michigan in private hands. However, Mr. Schmidt's Bible is still the oldest so far discovered in this area in private hands.

2. Recently we told you of four Adventist boys in the Army up in Alaska who were court-martialed for refusing to take part in a practice alert on their Sabbath, which is Saturday, the seventh day of the week. Three of the boys are Seventh-day Adventists and one belongs to the Seventh-day Church of God. Well, the boys have been freed. Radio Commentator

Paul Harvey went to the defense of the boys, and six United States Senators also talked to the Defense Department in their behalf. As a result the boys were freed from prison. The boys were court-martialed February 4 and released February 25, thus being in the prison stockade only three weeks. [See *Review and Herald*, March 18, 1954.]

3. Here's the latest estimate on the future habits of our youth when it comes to the use and consumption of liquor and tobacco. The belief is that one out of three girls will be drinking by the time they reach 23 years of age, one out of four boys will be drinking by the time they become 21 years of age, and one out of three teen-agers in the United States is smoking cigarettes today. What a tragedy—and I mean a real tragedy. [Review and Herald, March 18, 1954.]

4. Ordinarily I'm very much against smuggling, for under most circumstances it is a breaking of proper laws. But here's a case of smuggling I believe most of our listeners will hope succeeds. Basil Andreyevitch Malof is a 70-year-old smuggler of Bibles. And the destination of his booty is a land behind the iron curtain. Already 81,000 Bibles have passed unnoticed under the watchful eyes of border patrols to feed the hungry hearts beyond. Mr. Malof's prayer is: "God grant that I will be a good smuggler," for "the Bible is the one thing that can sustain the people." I say "Amen" to this Bible smuggler's prayer. [Signs of the Times, March 16, 1954.]

5. Well, here's something new in the field of religion that this preacher has never heard of before. Members of the Greenleafton, Minnesota, Reformed Church helped finance a \$200,000 church by selling more than \$16,000 worth of blood to Mayo Clinic in Rochester (Minnesota). Think of it! Church members giving away blood to raise \$16,000 for their church building! [The Christian Century, March 17, 1954.]

6. Billy Graham recently turned down a one-million-dollar-a-year contract to become a radio and television entertainer for the National Broadcasting Company. [The Christian Century, March 17, 1954.]

[Further correspondence with Elder Lamb about his plan of religious newscasting brought this additional information to the attention of your editors:]

"You will notice that I do not give local church news or announcements in this news period. I care for that in the announcement period. Also I try to be careful not to overdo the presentation of S.D.A. news. Many weeks I don't even mention the church. In that way listeners won't feel that the news period is too much of a 'propaganda' period. When reading script I seldom give the source of the news. If the issue is particularly controversial I sometimes give the news source, but ordinarily I don't, for fear of cluttering up the news.

"I endeavor to say something nice about as many different churches as possible. For instance, once in a while I'll quote a Catholic priest on some pertinent issue, and commend the priest for the wise statement and say how much I agree with it, etc. Then in the newscast for June 13, item 1, you will notice I mention how good it is that the Baptists have made some gains in Russia. (I hope it made some Baptists feel good toward the broadcast.) From time to time I try to bring in various churches with items of interest that I can safely commend.

"I might add that a neighboring WCTU group (in a town about fifty miles away) so appreciated my 'blasts' at the evil of drink that they voted to send me a year's subscription to the *Union Signal*, national paper of their organization.

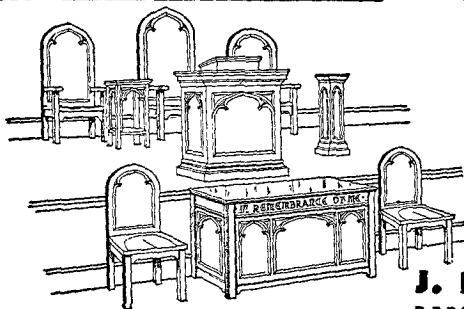
"Whenever possible I quote items of interest about S.D.A.'s from public newspapers and other journals, such as *The Christian Century*, *Newsweek*, etc. I feel it has more effectiveness when quoted from some such journal."

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ONE of the most revealing and inspiring field contacts I have experienced in recent years took place in Houston, Texas, during the closing days of 1954. The short three-week campaign as conducted by Elders Detamore, Turner, and Holley, begun by sheer force of adverse circumstances in the Far East, has continued, under the blessing of God, with phenomenal success through twenty-two careful experiments. We wish to share an unbiased appraisal of this plan with our readers.

What these workers witness and what an observer sees are apt to revolutionize our concept of at least one phase of evangelism. A strangely encouraging conviction deepens that the gigantic unfinished task may be completed far quicker and in a far simpler way than we have thus far envisioned.

A Successful Reaping Program

At the outset we must correct one impression. The short campaign is not an attempt to encompass all the areas of evangelism. It does not attempt to take the full place of the longer conventional type of effort. It is primarily a reaping program, and do we not all agree that some such reaping plan is long overdue? For well over a century our ministers have been preaching, our laymen have been witnessing, our schools have been teaching, our publishing houses have been printing, our colporteurs have been selling, our mission program has been expanding, and then in recent years radio and television have extended our evangelistic horizons, and yet our most desperate need has been a successful reaping program. The art, the ability, and might I say, the courage to bring this widely sown interest to the point of decision are our great need.

For years we have quoted the phrase "the arguments *have been* presented." This statement was born near the turn of the century. The last movements, we are told, will be characterized not so much by argument as by the persuasive power of the Spirit of God. In every city, in most towns, and in many villages there is much existing interest, and there are backsliders. There are relatives of our people, and men and women of some intimate contact with the message, who under a concerted effort will respond to the appeal of the Spirit. It is primarily to reach these groups that we believe the Lord has raised up the shorter campaign.

It seemed to me as I witnessed the decisions of over one hundred people during a three-week period, and as I visited in the homes of the people and talked with the evangelistic

The Short

With Elders Detamore, Turner,

GEORGE E.

Associate Secretary, General C

team, that the very intensity of the program and its forthright urgency led to spiritual conviction among those who attended the meetings and who were visited in their homes. Yes, a genuine conviction for the truth was evidenced—as genuine and as fraught with reformation as is any conviction that is produced over a longer time.

Understandable fear arises in some minds as to the thoroughness of a work done in so short a time. Can a true Seventh-day Adventist be made in three weeks? is a good question, for a mental picture naturally arises of weeks and months of teaching and wrestling with problems and habits on the part of converts through the years. However, the majority of



The Detamore-Turner-Holley Evangelistic Team, with Mrs.

THE MINISTRY

Campaign

and Holley in Houston, Texas

VANDEMAN

Conference Ministerial Association

those who respond in three weeks are those who have known and loved and lived the message for years but who have drifted. Also many who take their stand do so from past conviction and teaching, even though they have never been in the church. The impact of the short campaign ripens the interest, reviews the message, and brings the necessary conviction to impel action. In the case of backsliders such urgency stirs the heart, arrests the backward trend, and wins the heart again for God.

Four Types of Backsliders

As in the practice of medicine, so in the spiritual realm: the more specific the knowledge of the patient, the more effective the treat-

ment. We should carefully examine the different kinds of backsliders. First, there are the professional people, perhaps former teachers or workers who have become disaffected and have drifted from among us. These are difficult to reach. Often a professional pride grips them that only genuine conversion can break. Then there are those who have gone off into fanaticism. These, too, are difficult to reach in view of their love for the sensational or the critical. Again there are those who have stumbled over the mistakes of others. These are the ones who are frequently explosive when first approached. They need to air their grievances and troubling memories. By listening sympathetically, with no attitude of condemnation, much good may be accomplished. Often after a visit like this, such a person feels relief and release. After pouring out his heart his bitterness leaves, and he is ready to consider soberly his personal need.

The large majority of backsliders, however, are the group that have grown careless and drifted, those who at heart love the message, who would never be anything else than a Seventh-day Adventist. Many of these have attended our schools; some have married out of the faith; some have lost contact through moving; some have lapsed into worldliness and sin. These will usually respond when shown love, sincere interest in their souls, and an evident desire for them to return.

In other words, as in all types of evangelism, the personal contact is essential if the heart is to be reached. The more effectively it is done, the surer and quicker will be the results.

Intensive Visitation Essential

Our brethren in Texas are giving clear evidence that God will bless our attention to a thorough, persistent attempt to reach people where they are. Repeated visits until a man is found at his home or office are rewarding. And when he is found, only one thing matters—bringing him to God. The kindly yet purposeful visit will impress the heart and lead to serious thought. I saw souls, previously cold and noncommittal respond warmly and weep for their sins within fifteen minutes of time. The well-directed, urgent appeal of these brethren in their visitation program provokes some serious rethinking on the art of personal work.

The successful age-old technique of asking questions is used to the soul's advantage. The Master Evangelist used this method extensively. There have been many books written about this divine art, such as *Questions Jesus Asked*



Turner at the organ and Mrs. Detamore at the vibraphone.

(Clovis G. Chappell, Abingdon-Cokesbury Press), *The Art of Asking Questions* (Stanley Le Baron Payne, Princeton University Press), and others. A question stimulates thought, deepens conviction, and brings to light the hidden reserves of the individual you desire to reach.

As our brethren in the Detamore team step into the home and kindly press such questions as, "We are visiting some of our old friends who used to be with us. . . . Who was it that baptized you, Mrs. —?" they find an immediate spark of affection, for nine times out of ten a disaffected or careless backslider holds a warm spot in his heart for the one who baptized him. Then again: "How long were you faithful?" "You still believe the truth, don't you?" "Have you wanted to come back?" If met with, "It is a long story," our brethren say, "I am sure it is, but I did not come to hear it. I am here to tell you that we love you and want you back." However, if they feel they must tell their story, it is heard with sympathy. One of Brother Detamore's favorite questions is, "Do you still pray?" Of all the

penetrating words none seem to strike a chord of sweeter spiritual memory than these.

Aside from the very clear impression that God evidently honors the urgency of the approach and the impressive immediacy of the appeal, one need not wonder as to the success that attends the effort. Each worker in the team makes ten to twenty and sometimes more visits a day—pointed, purposeful visits, and many on Sabbaths. This spells success in any type of evangelistic program.

I recognize the danger of overemphasis, and yet we must repeat—the art of Spirit-filled, effective visiting is the practical aspect of successful decision getting in any approach to evangelism. And hours—long hours and persistent hours—are the practical feature of it. However important our multiplied activities may be, we must remember that in our division of responsibilities the more effective the visiting, the more decisions we receive, and the more the church grows. We may be chained to an overwhelming program of administration in the church or district. We may be burdened with this project and that project, but, my brother, the successful soul winner has discovered that to succeed in our primary business of winning and keeping men, a minister's time and activity must be so arranged as to permit much personal contact. It is wonderful how much we can do when we put first things first. In our visiting program our vision is kept clear. Here our courage rises; here we learn what to preach.

Follow Up by Local Pastor

As in any type of evangelism, the lasting value of the short campaign depends largely upon the extent and thoroughness of the follow-up procedures. A special Sabbath school class for these newly interested people is organized and taught by the local pastor. Classes for preparation and follow-up instruction are arranged and home visits continued. Loyal effort is placed behind a move to surround these new believers with every evidence of church care. Since a short campaign does not disrupt the normal functioning of pastoral responsibilities for a long period of time, it is possible to bring fresh, concerted effort into establishing and holding the reclaimed and the new believers.

In the Detamore-Turner-Holley program no tried and true principle of soul winning is overlooked. The sermons, the altar calls and appeals, the baptismal class—all invite discussion far beyond the reach of this article. Much of this valuable material appears in this quarter's selection of the Ministerial Book Club, *Thine*



Mr. and Mrs. Morris, described in the article as an example of new interests created by the short campaign.

Be the Glory. (Here is another good reason for reading this excellent volume from cover to cover.)

The pictures that accompany this article tell a significant story. Many MINSTRY readers will recognize the team. Their unselfish and happy association witnesses to the true spirit of their ministry. Not shown in the pictures are Mrs. Holley and the local pastor's wife, who welcome the people at the meetings. Mr. and Mrs. Scott, the young couple pictured on this page were united in the message but a few hours before this picture was taken. He, a believing, non-member husband, was won to the truth and joined a very happy wife in the church. The couple on page 26 are an example of new interest. Mr. and Mrs. Morris had never heard of Seventh-day Adventists before January of 1954. He is a successful businessman with as many as ninety men working for him. His decision led the way, his wife followed, and after a period of instruction they were united with the church. They have been growing in the message for more than a year.

Be sure to read the two articles immediately following this discussion, giving the evaluation of local pastors on this plan and presenting an outline of subjects used by Fordyce Detamore, as well as the questions listed on the exhaustive "visiting information" sheet. Next month we shall consider another aspect of the short campaign idea.

Short Campaigns and the Local Pastor

We have asked several pastors with whom Fordyce Detamore and his team have worked, to answer some questions regarding the permanency of this program. These men have naturally had close personal experience with the plan, and we are glad to share their viewpoint with our readers.

From R. L. Winders, pastor of the Waco, Texas, church:

"The first time I heard of Elder Detamore's short evangelistic campaign, even while Elder Detamore was conducting them in the Orient, my heart was thrilled, for I felt within myself that surely this is another evidence that God is quickly finishing the work.

"It was my privilege to visit briefly some of his campaigns, while I was spending full time in the longer efforts. As I visited these meetings and saw the workings of the Holy Spirit, . . . I made up my mind that I would like to go through a whole campaign with him.

"The opportunity came in October, 1954, at Waco, Texas, where I had just been called as pastor. Waco has a metropolitan population of around 125,000. We had a church membership of 136. The meetings were held in a new three-pole tent at the edge of the business section on the main street of the city. I worked closely with every detail of the meetings. . . . I did this, not only for the success of the meetings, but that I might learn all I could about the plan. As I sat on the platform each night, the tent looked full. As I shook hands with the people as they left the tent, I was impressed with what they had to say about the meetings, and that many were coming out seven nights a week.

"As the result, a total of forty-nine came forward to surrender their lives in obedience to the full message. . . . Of these, thirty-four have become members of the church, thirty-three by baptism, one on profession of faith. . . .

"This is not all I could say or would like to say. It is rather hard to shut off my enthusiasm for the short evangelistic campaigns. I have determined to try them myself at the first opportunity. The greatest appeal to my heart that comes from the short campaign is that it will help to finish the work sooner, so we can all go home."

From M. W. Deming, pastor of the College View, Lincoln, Nebraska, church:



Mr. and Mrs. Scott, described in the article as an example of the uniting of homes under the short campaign plan.

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"The two weeks that Elders Detamore and Turner spent here at College View were very profitable. I understand that Elder Detamore has since lengthened his campaign out to three weeks. . . . Percentage wise we haven't experienced any greater loss among those baptized in the shorter campaign than among those baptized in longer campaigns. And we certainly believe that the longer campaign still has its place. . . .

"We felt it to be definitely a decision meeting, helping to reclaim backsliders and also to bring across the line people with whom we had studied and who were on the fringes and needed something extra to get them across. I believe in the program one hundred per cent."

From B. K. Mills, pastor of the Galveston, Texas, church:

"The Detamore-Turner-Holley evangelistic team has made quite an impact on our Texas Conference. This unique departure in evangelism, which allows a team to reap results in so short a space of time, enables us to grasp the picture of a quickly finished work.

"This short, concentrated program funnels through its meetings all the interested and potentially prospective candidates for the purpose of bringing them to a favorable decision. Backsliders are of special concern to Elder Detamore. Along with the pastor he seeks them out and entreats them to return to the fold so that they may again identify themselves with the message they once loved.

"An intensive visitation campaign, from ten o'clock in the morning until meeting time in the evening, stopping only at noon to eat a sack lunch, is a great contribution to the success of the meetings. It allows the evangelist to contact personally a large number of people and quickly appraise their spiritual needs. Drawing from his wide ex-

perience he can usually give them the help and counsel they are seeking.

"Through meetings conducted every night for twenty-two nights, beginning on Sunday and ending on Sunday, supported by a baptismal class under Elder Turner's direction, the candidates are prepared for baptism. Continuing with the Sabbath school lessons and a series of meetings in the church by the local pastor, these new members soon become fully grounded and oriented.

"Those of us who have been privileged to have the Detamore-Turner-Holley team visit our district covet the hope that they will be able to return for another series. It is a real education to the pastor and a wonderful inspiration to the church."

We asked W. R. Holley, business manager of the Detamore team and an able pastor, to share his reaction. He wired as follows:

"It is my opinion that this three-week evangelistic program has possibilities among us that stagger the imagination if treated as a reaping program. If each conference had a team to visit its cities and districts, assisting our local pastors once a year, I believe any conference could at least double, and even triple, its baptisms."

Sermon Titles for the Short Campaign

WORLD WIDE BIBLE PROPHECY LECTURES" is the title under which Elder Detamore advertises his series. Following are the sermon titles for the three-week campaign:

First Week

Sunday, "Our Shattered World—What Is Coming?"

Monday, "War or Peace?"—An alarming Bible prediction of our world's future.

Tuesday, "The Other Side of Death"—What and where is heaven? Shall we know each other there?

Wednesday, "If God Is Almighty, Why Did He Permit Sin?"

Thursday, "Nine Ways to Tell Whether You Are Saved or Lost"

Friday, "How Long Does It Take to Be Saved?"

Saturday, "Infidel Night"—Stirring message of hope for those who doubt.

Second Week

Sunday, "End of the World"

Monday, "When the Sabbath Was Changed From Saturday to Sunday"

Tuesday, "What Must I Do to Be Saved?"—Most important address of the series!

Wednesday, "Is It Necessary to Belong to a Church to Be Saved?"

Thursday, "The Only Church I Could Belong To"

Friday, "Is It Necessary to Be Baptized to Be Saved?"—If a baby dies without being baptized,

will it be lost?—What about sprinkling and pouring?

Saturday afternoon, Special—"The Prodigal Son"—A touching sermon you'll never forget.

Saturday night, Young People's Special: Turner's musical program.

Detamore's 20-minute talk: "A Fool's Bargain."

Third Week

Sunday, "Mark of the Beast"

Monday, "The Startling Destiny of Palestine in Bible Prophecy."

Tuesday, "The Great Judgment Day"—How near are we to it?

Wednesday, "Prayer That Is Sure to Be Answered!"

Thursday, "Will Elijah Come to This Earth in Person Before Jesus Returns?" (See Mal. 4:45.)

Friday, "The Last Night on Earth"—A sermon you'll never forget!—Detamore's favorite.

Saturday afternoon, Special—"Behold the Man!"—A solemn sermon about Christ in Gethsemane.

Saturday night, a unique musical program that has stirred thousands: "Drama of the Ages in Music and Narration."

Sunday, Detamore's farewell sermon: "The Unpardonable Sin"—How can one tell whether he has committed it? Turner's program of Negro spirituals tonight (an autographed photo of the evangelistic team will be given to everyone present at this great closing service).

At the meetings some excellent moving pictures are shown by the team, advertised under such titles as "Color Moving Pictures of the Beautiful Isle of Ceylon," "Color Moving Pictures of Old Babylon," "India and the Great Water Festival of Burma in Color Moving Pictures," "Roaming Around With a Color Movie Camera in China," "Detamore's Color Moving Pictures of Palestine (nearly one hour of thrilling scenes in Jerusalem, Bethlehem, Jericho, Galilee, etc.)."

Visiting Information

A visiting-information form is placed in the hands of believers prior to the opening of the short campaign. Note its thoroughness and the scope of the information desired.

VISITING INFORMATION

(During our stay we wish to visit special individuals in this city: a. Backsliders, whether interested or not; b. Adventists' children or relatives not yet baptized, but who may have some interest; c. Bible school interests; d. Other individuals you have worked with or other definite interests you may know of.—In this list give us names of *real interests* only, please.—Please turn in these lists EARLY. Do not leave names till our second week—that is too late to do much good. Fill in as much information below as possible, but if you are not able to give *all* the information, give us as much as you

can. Please hand this form to us EARLY! Thank you. F. W. Detamore.)

Name to be visited.....Sex.....

Approximate age.....

Street and Number.....

City.....Zone.....State.....

Near what other larger streets:.....

(Note: If difficult to be located, please draw a rough sketch-map on back of this sheet.)

What time is this individual usually home?.....

Telephone.....

Married or single?.....Member of which church?.....

Any relatives who are Seventh-day Adventists?.....

Any others in his family interested?.....

Does he ever attend the Seventh-day Adventist church now?.....

Will you try to get him out to the evangelistic meetings?.....

If a Backslider

How long ago did he drop out?.....

How long was he in the church?.....

What is his present attitude?.....

If an Interest

How long has this individual been interested?.....

How did he become interested?.....

Has he talked of uniting with our church?.....

Does he have any special questions or problems which seem to hold him back?.....

Has he taken the Bible Correspondence Course?.....

Has he ever attended other meetings by our people?.....

If S.D.A.'s children (or wife or husband) who are not yet baptized

Why has he neglected uniting with the church?.....


Does he believe our teachings?.....

Is he favorable to our church?.....

Has he ever talked of joining?.....

Does he have any special problems or obstacles?.....

Your Name.....Telephone.....
Address.....



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Making Baptism Beautiful

HAROLD H. SCHMIDT
Pastor, Florida Conference

THE ultimate in every evangelistic program is to see souls baptized into the third angel's message as the result of weeks of labor by the evangelist and his associates. This is the only goal and reward sought by those who, under God, give their efforts to soul winning. What a tremendous satisfaction and joy to witness a baptismal service. The whole experience always carries with it an appeal that softens and tenders the hearts, not only of those participating, but also of those witnessing the service.

In a campaign in Miami, Florida, led by B. L. Hassenpflug, Southern Union evangelist, the workers have tried to capitalize on this appeal by having the baptisms in the auditorium where the meetings are held. We sincerely

believe that many have made their decision for the Lord and baptism because of the tremendous impression the service made upon them after listening for a number of weeks to the message. More than a few people expressed themselves as never having seen more beautiful baptismal services.

On the stage we placed a specially made galvanized tank 4 by 4 by 7 feet, and built steps up and into it. A hose was used to carry the warm water from faucets off stage. To keep the floor from getting wet, tarpaulins were laid down, upon which the candidates walked after leaving the baptistry. Beautiful miniature palm trees were artistically placed behind the tank to form the background. In front of the tank, shorter palms with other natural foliage and flowers were placed. This setup, with beautifully colored and blended lights playing on it, made a lovely scene indeed. A spotlight from the balcony illuminated the officiating minister and the candidate to a greater degree than did the stage lights playing over the entire scene. The curtains and backdrops of the stage were used very effectively to add to the scene. The candidates were not seen entering or leaving the baptistry.

As each candidate entered the baptistry behind drawn curtains, the evangelist told briefly of his experience in becoming a Christian. This gave the officiating pastor time to get the candidate ready for the curtain to part and the immersion that followed. (Each pastor baptized those who were to join his church.)

Altogether, the lighting, the natural foliage, the quiet organ music, and the solemnity of the occasion made a lasting impression upon the large audiences that came to hear the subject of the evening and to witness a scene that

is rarely, if ever, witnessed in the world of nominal religion.

I believe our evangelists throughout the world may very effectively use public baptisms in the very hall or auditorium where the people hear the message. Many are brought to a decision when they witness the scene, with the result that others seek baptism. This is especially true if the baptismal scene is reverent, attractive, and beautiful.



A baptismal scene from the Miami, Florida, evangelistic campaign.



SHEPHERDESS *Her Vital Partnership*

Contentment

MRS. R. R. FIGUHR

Wife of General Conference President



ONE of the texts the pastor used in the Sabbath morning sermon set me thinking. In Luke 3:14 John the Baptist instructed the soldiers who were questioning him, "Do violence to no man, neither accuse any falsely; and be content with your wages."

As I considered the text I began to wonder about that word *content*. How was it used, and how many times was it used in the Bible? Turning to the concordance, I found it was referred to ten times in the Old Testament, in connection with one's dwelling place or satisfaction in something accomplished. In the New Testament it is used five times, the first being in the pastor's text, Luke 3:14.

It is interesting to note that the other references in the New Testament are found in the epistles of Paul. No one could speak more authoritatively on this than Paul, who had nothing of this world's goods; who worked with his hands for his daily bread; who five times had received stripes at the hands of the Jews, three times was beaten with the rod, once stoned; and who endured many other privations as mentioned in 2 Corinthians 11.

There are not many today who, passing through such experiences, could say with Paul, "I have learned, in whatsoever state I am, therewith to be content" (Phil. 4:11). Again, in his letter to Timothy, he says, "having food and raiment let us be therewith content" (1 Tim. 6:8). In Hebrews 13:5 he repeats, "Be content with such things as ye have."

The only text using the word "contentment" is 1 Timothy 6:5; "But godliness with contentment is great gain."

Causes of Discontent

Consider for a moment some things that will not bring contentment.

First, *things*. Those who have had the experience of being evacuated from their homes,

leaving behind everything they have accumulated through the years, testify to the truth that *things* have no value when lives are at stake. Contentment is a state of mind, and has little to do with things or possessions. Many times the wealthiest are the most unhappy and discontented.

Second, *worldly pleasure*. A look at the faces of those who are seeking for peace and happiness by a wild round of pleasure, so called, convinces that they are most miserable.

Third, *criticism*, looking at the faults of others. One criticizes another because that individual's ways of sinning are different from his own. Everyone is able to find something to criticize in every other one if he cares to. There is a story about a little old lady who never had an unkind word to say about anyone. In exasperation one day a gossiping friend said, "I do believe you would find some good thing to say about the very devil himself." "Well," the little old lady replied, "you do have to admire his persistence."

Fourth, *selfishness*, living for one's self, sensitiveness. David tells us, "Great peace have they which love thy law: and nothing shall offend them" (Ps. 119:165). One commentary says, "They have peace in their conscience" and nothing will cause them to "stumble, or put them out of the way."

Being too sensitive is a form of selfishness. The oversensitive are unhappy, for they evaluate everything as pertaining to themselves.

Fifth, a *guilty conscience*. One author has aptly described it:

"A guilty conscience can rob a man of all peace and rest, and it can prod and annoy him day and night. . . . From one guilty deed a thousand haunting thoughts can come forth. . . . Unconfessed sins haunt us like ghosts at every turn of the road. The conscience is a sentinel, always on the alert, always ready to strike."—ARTHUR L. BIETZ, *Pulling Life Together*, p. 113.

Sixth, *worry*. Actually, worry is a lack of trust in God. Sister White says of one dear,

sensitive woman that she worried herself out of the Saviour's arms. (*Testimonies*, vol. 2, p. 319.) She also writes that "continual worry is wearing out the life forces. . . . Let us be hopeful and courageous. Despondency in God's service is sinful and unreasonable."—*The Ministry of Healing*, p. 481.

Seventh, *lack of self-discipline*. Arthur L. Bietz describes the results of this lack in one's life:

"These individuals [those who suffer from a lack of self-discipline] have a desire to accomplish many things, but they lack the self-discipline to make their wishes come true. Those suffering from this type of weakness are usually self-centered and demanding in their behavior. Their capacity to endure adversity is small. . . . Fighting against authority and refusing to accept it is common among those who lack the ability to make themselves do what should be done. Routine bores such persons and they are constantly looking for something novel and different. They cannot take orders or carry through a long, monotonous task. . . .

"Procrastination is a common weakness among the undisciplined. . . . Such people always have to be prodded from without. These find it difficult to work on their own. . . . The undisciplined are often very religious when they are bolstered by a religious environment. . . . But if they move into a large city where they can do what they please without being noticed, they often throw restraint to the winds. . . . New environments do not make them evil, but the removal of old controls shows up their lack of inner discipline.

"If any person is to live well, he must have inner self-control."—*Pulling Life Together*, pp. 95-97.

It can be truthfully said that an undisciplined person is a discontented person.

Achieving Contentment

First, *shun covetousness*. Coming back to Paul's advice in Hebrews 13:5, "Be content with such things as ye have." Desire nothing more than that which God has given you; especially, do not covet something Divine Providence has given another. In other words, do not feel it necessary to keep up with the Joneses. The Lord has probably given us all that He can trust us with.

In 1 Timothy 6:8 Paul tells us, "Having food and raiment let us be therewith content." Clarke in his commentary gives us this insight into Paul's meaning, "Having food and raiment, let us consider this a competency." He says, however, that the word *raiment* in the Greek has the meaning of covering in general, and here means house, or lodging, as well as clothing.

In verse 6 of this same chapter Paul says

that "godliness with contentment is great gain." So if we have the love of God in our souls and just a sufficiency of food, raiment, and shelter to preserve, but not burden, life, we have what God considers great gain or an abundant portion. The time may be coming very soon when we will have to look at life as Paul did with regard to possessions. Do possessions, perhaps, loom too large upon our scene of living?

Second, *enjoy "pleasures for evermore."* David spoke of the joys to be found in righteous living, "In thy presence is fulness of joy; at thy right hand there are pleasures for evermore" (Ps. 16:11). There is deep happiness to be found in fellowship with Christ and in fulfillment of righteousness. We may take pleasure in things that make us more like Jesus. Sister White, in a birthday letter to her son, writes, "Let every purpose you form, every work in which you engage, and every pleasure you enjoy, be to the glory of God."—*Testimonies*, vol. 2, p. 162. (Italics supplied.)

Third, *avoid criticism*. Criticism should never be indulged in unless it is constructively given in tenderness to the one believed to be at fault.

An otherwise good man had the distressing habit of discussing critically the leadership of our work and the way matters were conducted. Worst of all, he did it before his children. As a result his oldest son has never become a church member because he says that he has no faith in the leadership as a result of the criticism he heard in his childhood and youth. Oh, that parents would take this lesson to heart. Criticism is "making infidels of their children" and inciting them to rebellion. (*Testimonies*, vol. 4, p. 195.)

Sister White compares criticism to cannibalism. Those who criticize are likened to those feasting on the quivering flesh of their victims. (*Education*, p. 235.)

"Evil-speaking is a twofold curse, falling more heavily upon the speaker than upon the hearer."—*The Ministry of Healing*, p. 492.

Paul advises, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Phil. 4:8). If we follow this counsel, we will have found the cure for unkind criticism.

Fourth, *be unselfish*. This is the foundation principle of Christianity. It creates joy and provides spiritual sunshine. In a balanced, con-

tented life this is as necessary as is daily food. A Christian should continually practice cheerfulness, happiness, and generosity.

One wise mother used to say often to her small daughter, "Think of others." It might have seemed that she overdid it. The child couldn't open a box of candy, bring out her toys, or pick up her tennis racket, without hearing that low-voiced admonition. And the girl, often perfunctorily because she was a normal child, would offer the children some candy, her toys, or first chance on the tennis court.

One day a friend met this girl, a teen-ager now, with a group of girls her age. The friend proposed taking them to some entertainment. All began suggesting one thing and another, but this young girl asked, "What would you like to do?"

Thinking of others had become completely automatic to this teen-ager as a result of her early training. This mother had done more to assure success for her daughter than if she had left her a million dollars. Often, it seems, children are taught to be selfish by being permitted to be the center of attention and favor. To be happy and contented, children, as well as adults, must be unselfish.

Fifth, *have a clear conscience*. God has made ample provision that we need not suffer from a guilty conscience. Let us keep all our sins confessed so we can live, "forgetting those things which are behind," "without offence till the day of Christ" (Phil. 3:13; 1:10).

Sixth, *develop trust*. The Bible is a book of promise. There is no human need, no matter how desperate, that cannot meet assurance in the Scriptures. With our Father there are no broken promises. He *waits* for us to seek out the treasure and lay claim upon it in humble faith, in order that He may pour out His goodness to us. We need never worry about the future, for our times are in our Father's hands.

"My times are in thy hand:"

My God, I wish them there;
My life, my friends, my all I leave
Entirely to thy care.

"My times are in thy hand:"

Why should I doubt or fear?
My Father's hand will never cause
His child a needless tear.

"My times are in thy hand:"

I'll always trust in thee,
Till I possess the Promised Land,
And all thy glory see."

—WILLIAM F. LLOYD

Seventh, *practice self-discipline*. This is the

directive force in life, a *must* for contentment. For the shepherdess it is essential. It might mean the difference between success and failure for her husband; it may have direct influence on eternal gain or loss for her children. We are given this instruction:

"Her [the mother's] appetites and passions are to be controlled by principle. . . . If the mother unswervingly adheres to right principles, if she is temperate and self-denying, if she is kind, gentle, and unselfish, she may give her child these same precious traits of character. . . . By the command of God Himself she is placed under the most solemn obligation to exercise self-control."—*The Ministry of Healing*, pp. 372, 373.

Without the determining power of an effective will, little can be accomplished. Through God's power, however, a weak will can be strengthened—if it is a yielded will. It is not impossible even now to attain a great degree of self-discipline. Sister White again tells us:

"They [workers for God] must acquire mental discipline, by putting into exercise their God-given ability, bringing the whole heart and mind to the task of acquiring knowledge."—*Fundamentals of Christian Education*, p. 205.

"Everything depends on the right action of the will. . . . Through the right exercise of the will, an entire change may be made in the life. By yielding up the will to Christ, we ally ourselves with divine power. We receive strength from above to hold us steadfast. A pure and noble life, a life of victory over appetite and lust, is possible to every one who will unite his weak, wavering human will to the omnipotent, unwavering will of God."—*The Ministry of Healing*, p. 176.

One of the marvels of true conversion is that the Lord can change all the bad habit paths in the brain and form new paths for habits of self-discipline. But we must yield our will to Him and permit Him to make of us just what He wants us to be. Having surrendered, we may gather courage in the words, "I can do all things through Christ which strengtheneth me" (Phil. 4:13), and go forward to enjoy the victorious life.

As workers for the Lord it is our Christian duty, as well as our joyous privilege, to be cheerful and serene. There should be in our hearts that "godliness with contentment" that Paul describes as "great gain."



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The Influence of Diet—Part III

Diet and Spiritual Health

"THERE are but few as yet who are aroused sufficiently to understand how much their habits of diet have to do with their health, their characters, their usefulness in this world, and their eternal destiny."—*Testimonies*, vol. 1, pp. 488, 489.

"There has been a continual backsliding in health reform, and as a result God is dishonored by a great lack of spirituality. Barriers have been erected which would never have been seen had God's people walked in the light."—*Counsels on Health*, p. 578.

"God cannot let His Holy Spirit rest upon those who, while they know how they should eat for health, persist in a course that will enfeeble mind and body."—*Counsels on Diet and Foods*, pp. 55, 56.

"True conversion to the message of present truth embraces conversion to the principles of health reform."—*Notebook Leaflets*, vol. 1, no. 19, p. 4.

"We shall learn that it is best, for both our physical and our spiritual advancement, to observe simplicity in diet."—*Counsels on Health*, p. 127.

"The Redeemer of the world knew that the indulgence of appetite would . . . so deaden the perceptive organs that sacred and eternal things would not be discerned."—*Testimonies*, vol. 3, p. 486.

"Every violation of principle in eating and drinking, blunts the perceptive faculties, making it impossible for them to appreciate or place the right value upon eternal things."—*Counsels on Health*, p. 38.

"Keep clear of intemperance. You cannot afford to weaken your mental or physical powers, lest you become unable to discern spiritual things."—*Counsels on Diet and Foods*, p. 168.

"Those who are in a position where it is possible to secure a vegetarian diet, but who choose to follow their own preferences in this matter, eating and drinking as they please, will gradually grow careless of the instruction the Lord has given regarding other phases of the present truth, and will lose their percep-

tion of what is truth; they will surely reap as they have sown."—*Ibid.*, p. 403.

"Those who, having had the light upon the subject of eating and dressing with simplicity, in obedience to moral and physical laws, still turn from the light which points out their duty, will shun duty in other things. By shunning the cross which they would have to take up in order to be in harmony with natural law, they blunt the conscience; and they will, to avoid reproach, violate the ten commandments. There is with some a decided unwillingness to endure the cross and despise the shame."—*Ibid.*, p. 49.

"This is where many stumble; they waver between denial of appetite and its indulgence, and finally are overcome by the enemy and yield the truth."—*Testimonies*, vol. 4, p. 31.

"It Is Just as Much a Sin . . ."

"Guilt rests upon us as a people who have had much light, because we have not appreciated or improved the light given upon health reform. . . . This is not a matter to be trifled with, to be passed off with a jest."—*Counsels on Health*, pp. 505, 506.

"It is just as much sin to violate the laws of our being as to break one of the Ten Commandments, for we cannot do either without breaking God's law."—*Testimonies*, vol. 2, p. 70.

"God's people are not prepared for the loud cry of the third angel. . . . Gluttony is the prevailing sin of this age."—*Counsels on Diet and Foods*, p. 32.

"It is a sin to place poorly prepared food on the table."—*Ibid.*, p. 251.

"Every needless transgression of the laws which God has established in our being, is virtually a violation of the law of God, and is as great a sin in the sight of Heaven as to break the Ten Commandments. Ignorance upon this important subject, is sin; the light is now beaming upon us, and we are without excuse if we do not cherish the light, and become intelligent in regard to these things,

which it is our highest earthly interest to understand."—*Counsels on Health*, p. 40.

"Excessive indulgence in eating, drinking, sleeping, or seeing, is sin."—*Counsels on Diet and Foods*, p. 141.

"Whoever violates moral obligations in the matter of eating and dressing prepares the way to violate the claims of God in regard to eternal interests. . . . If we enfeeble the body by self-gratification, by indulging the appetite, . . . we become enemies of God."—*Testimonies*, vol. 3, p. 63.

"Those who have received instruction regarding the evils of the use of flesh foods, tea and coffee, and rich and unhealthful food preparations, and who are determined to make a covenant with God by sacrifice, will not continue to indulge their appetite for food that they know to be unhealthful. God demands that the appetites be cleansed, and that self-denial be practiced in regard to those things which are not good. This is a work that will have to be done before His people can stand before Him a perfected people."—*Ibid.* vol. 9, pp. 153, 154.

"Tea and coffee drinking is a sin, an injurious indulgence, which, like other evils, injures the soul."—*Counsels on Diet and Foods*, p. 425.

"Our habits of eating and drinking show whether we are of the world or among the number that the Lord by his mighty cleaver of truth has separated from the world."—*Temperance*, p. 141.

"By precept and example make it plain that the food which God gave Adam in his sinless state is the best for man's use as he seeks to regain that sinless state."—*Testimonies*, vol. 7, p. 135.

"With our first parents, intemperate desire resulted in the loss of Eden. Temperance in all things has more to do with our restoration to Eden than men realize."—*Counsels on Diet and Foods*, p. 43.

"As our first parents lost Eden through the indulgence of appetite, our only hope of regaining Eden is through the firm denial of appetite and passion."—*Ibid.*, p. 59.

"We are to beware lest that which is taken into the stomach shall banish from the mind high and holy thoughts."—*Medical Ministry*, p. 275.

"The Greatest Hindrance to . . . Sanctification"

"It is the indulgence of appetite and passion which makes the truth of none effect upon the heart. It is impossible for the spirit and power of the truth to sanctify a man, soul,

body, and spirit, when he is controlled by appetite and passion."—*Testimonies*, vol. 3, p. 570.

"It is not possible for us to glorify God while living in violation of the laws of life. The heart cannot possibly maintain consecration to God while lustful appetite is indulged. A diseased body and disordered intellect, because of continual indulgence in hurtful lust, make sanctification of the body and spirit impossible."—*Counsels on Diet and Foods*, p. 44.

"It [sanctification] is not merely a theory, an emotion, or a form of words, but a living, active principle, entering into the everyday life. It requires that our habits of eating, drinking, and dressing, be such as to secure the preservation of physical, mental, and moral health, that we may present to the Lord our bodies—not an offering corrupted by wrong habits, but—a living sacrifice, holy, acceptable unto God."—*Temperance*, p. 19.

"God requires of His people continual advancement. We need to learn that indulged appetite is the greatest hindrance to mental improvement and soul sanctification. . . . Let the individual who is seeking to possess purity of spirit bear in mind that in Christ there is power to control the appetite."—*Counsels on Diet and Foods*, p. 127.

"All are required to do what they can to preserve healthy bodies and sound minds. If they will gratify a gross appetite, and by so doing blunt their sensibilities, and bedcloud their perceptive faculties so that they cannot appreciate the exalted character of God, or delight in the study of His word, they may be assured that God will not accept their unworthy offering any sooner than that of Cain. God requires them to cleanse themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord. After man has done all in his power to ensure health, by the denying of appetite and gross passions, that he may possess a healthy mind, and a sanctified imagination, that he may render to God an offering in righteousness, then he is saved alone by a miracle of God's mercy, as was the ark upon the stormy billows. Noah had done all that God required of him in making the ark secure; then God performed that which man could not do, and preserved the ark by His miraculous power."—*Ibid.*, pp. 49, 50.

"A clogged stomach means a clogged brain. The most precious words may be heard and not appreciated, because the mind is confused by an improper diet. By overeating on the Sabbath, many do more than they think, to

unfit themselves for receiving the benefit of its sacred opportunities."—*Ibid.*, p. 46.

"Upon the Sabbath, in the house of God, gluttons will sit and sleep under the burning truths of God's word. They can neither keep their eyes open, nor comprehend the solemn discourses given."—*Testimonies*, vol. 2, p. 374.

"Intemperance in eating, even of food of the right quality, will have a prostrating influence upon the system, and will blunt the keener and holier emotions."—*Counsels on Health*, p. 123.

"Excessive eating of the best of food will produce a morbid condition of the moral feelings. . . . Wrong habits of eating and drinking lead to errors in thought and action. Indulgence of appetite strengthens the animal propensities, giving them the ascendancy over the mental and spiritual powers. . . . Everything that conflicts with natural law creates a diseased condition of the soul."—*Review and Herald*, Jan. 25, 1881.

"Overeating has a worse effect upon the system than overworking; the energies of the soul are more effectually prostrated by intemperate eating than by intemperate working."—*Counsels on Health*, p. 160.

Christian Perfection Hindered

"The Spirit of God cannot come to our help, and assist us in perfecting Christian characters while we are indulging our appetites to the injury of health, and while the pride of life controls. . . . It is impossible for those who indulge the appetite to attain to Christian perfection."—*Counsels on Diet and Foods*, p. 57.

"It is impossible for those who give the reins to appetite to attain to Christian perfection."—*Ibid.*, p. 236.

"The health of the body is to be regarded as essential for growth in grace and the acquirement of an even temper. If the stomach is not properly cared for, the formation of an upright, moral character will be hindered."—*Testimonies*, vol. 9, p. 160.

"Poor cookery is wearing away the life energies of thousands. More souls are lost from this cause than many realize."—*Counsels on Health*, pp. 116, 117.

"It is a sacred duty for those who cook to learn how to prepare healthful food. Many souls are lost as the result of poor cookery."—*The Ministry of Healing*, p. 302.

"But those who are slaves to appetite will fail in perfecting Christian character."—*Testimonies*, vol. 3, p. 492.

"It is impossible for anyone to live intemperately in regard to diet and yet retain a

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large degree of patience."—*Ibid.*, vol. 4, p. 141.

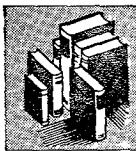
"The controlling power of appetite will prove the ruin of thousands, when, if they had conquered on this point, they would have had moral power to gain the victory over every other temptation of Satan."—*Counsels on Health*, p. 574.

"The unhealthful food placed in the stomach strengthens the appetites that war against the soul, developing the lower propensities. A diet of flesh-meat tends to develop animalism. A development of animalism lessens spirituality, rendering the mind incapable of understanding truth. . . . The physical nature will be brought into conflict with the spiritual nature. . . . He [God] cannot enlighten the mind of a man who makes a cesspool of his stomach. He does not hear the prayers of those who are walking in the light of the sparks of their own kindling."—*Ibid.*, p. 576.

"Let the members of our churches deny every selfish appetite. Every penny expended for tea, coffee, and flesh meat is worse than wasted, for these things hinder the best development of the . . . spiritual powers."—*Medical Ministry*, p. 274.

"The indulgence of appetite affects them in all the relations of life. It is seen in their family, in their church, in the prayer meeting, and in the conduct of their children. It has been the curse of their lives. You cannot make them understand the truths for these last days."—*Counsels on Health*, p. 152.

"Intemperance in eating and drinking, leading as it does to the indulgence of the lower passions, prepares the way for men to disregard all moral obligations. When assailed by temptation, they have little power of resistance."—*Patriarchs and Prophets*, p. 378.



B BOOKS ... For Your Library

***Psychology of Pastoral Care*, Paul E. Johnson, Abingdon-Cokesbury, 1953, \$4.75.**

The author of this well-documented study, one of the leading authorities in the field, not only has the knack of getting his ideas across, but also inspires the reader with the challenge and need of counseling. He does away with the popular concept of what constitutes counseling—that the one seeking advice presents his problem and receives a cut-and-dried solution. He defines counseling as “a responsive relationship arising from expressed need to work through difficulties by means of emotional understanding and growing responsibility.” It is the author’s strong conviction that the counselor is to strive after empathy, to feel the experiences of those who come to him, and to make it his main concept to help them see their problems in their true light, and thus recognize what they should do to solve them. To illustrate his techniques of counseling, Dr. Johnson records several interviews, and dwells at length on the reasons why the counselor proceeded in each case as he did.

Books on this subject are all too frequently permeated with vague generalities, but not this one. The author presents practical advice on all the various phases of pastoral care; first, how to prepare a church for a counseling ministry, then, how the pastor-counselor can help his flock in the various circumstances of life—before marriage, before the birth of a child, during illness and sorrow, before death, et cetera. Invaluable is the chapter “The Pastor Himself,” in which his spiritual resources are sympathetically discussed. Even those who have no counseling responsibilities will find themselves well repaid for reading this book because of the keen insights into human nature that it offers.

PAUL K. FREIWORTH

***The Prophetic Faith of Our Fathers*, Vol. IV, LeRoy Edwin Froom, Review and Herald, 1954, 1,295 pages, \$8.50.**

This final volume is the capstone to the author’s monumental work on eschatology. Although the previous volumes contain a wealth of material and have laid a solid historical foundation for our faith, this volume focuses the searchlight on the Great Advent Awakening of the nineteenth century, out of which grew the Seventh-day Adventist Church.

Many popular misconceptions concerning our beginnings and history are here corrected, and Seventh-day Adventists are made to stand out as champions of the Word of God. The soundness of their Biblical exegesis is set forth.

There is also placed before us the illuminating study of how heresy crept into many of the leading religious professions. The fallacy of futurism, post-millennialism with its world-conversion fantasy, amillennialism, and the pagan origin of the Maccean interpretation of the book of Daniel are most revealing studies. These show how the focal point of the second coming of Christ has been obscured.

Early Advent sources have been collected in convenient form. The work contains a wealth of such source material, and is fully documented. Facsimiles of early charts and diagrams have been reproduced, and the beliefs of William Miller and his associates are clearly portrayed. The great disappointment is presented in its prophetic setting, and becomes more meaningful to us.

As we read the pages of this volume the work now proceeding in the sanctuary in heaven takes on a new solemnity, as does also the importance of the Sabbath question. The place of the Spirit of prophecy in the remnant church is stressed, and the work of Ellen G. White is validated.

Today there is a great revival in the study of prophecy, especially in the field of eschatology. The hour has struck for a definite advance—the last advance—in a true presentation to the world of the coming of the kingdom of God and the ushering in of the millennial reign. It is in God’s providence that volumes such as *Prophetic Faith of Our Fathers* should come from the pen of a Seventh-day Adventist at this time.

W. G. C. MURDOCH.

***The Secret of Pulpit Power*, Simon Blocker, Wm. B. Eerdmans Publishing Co., Grand Rapids, Michigan, 1951, 209 pages, \$3.00.**

Here is a new and fresh approach to this perennial subject. Its full title is *The Secret of Pulpit Power Through Thematic Christian Preaching*. It emphasizes thematic and structural coherence, which most preachers would suffer no damage by acquiring, and all preachers should greatly improve. For thematic preaching is most certainly grounded in the Scriptures, and when practiced, removes much of the ambiguity and discursiveness that impedes and impairs the proclamation of God’s message for today. I know of no other book in this field that either uses the same method or covers the same ground as this one.

Much of today’s preaching is pretty mediocre. It ought to be improved, and a lot of it can stand much improvement. Many a sermon has no claim to be called a sermon. It may not be organized into true sermonic form. It may be only a running commentary, or like an article in a religious ency-

clopedia, or just a number of jumbled thoughts, or a collection of quotations, or a confused jumble of comments. If it should be sermonic in form, it may miss being sermonic in substance. It ought to miss neither. To organize the truth of a passage of Scripture in accordance with the ideals of sermon structure, is to implement it as the sword of the Spirit of God.

You may not feel you need help along that line. You are wrong. You do. And here it is.

CARLYLE B. HAYNES

***God's Wrath*, Donald G. Barnhouse, Van Kampen Press, 1953, 292 pages, \$3.00.**

This is the second in a series of books being written by Dr. Barnhouse on the Epistle to the Romans. The first one is entitled *Man's Ruin* and deals with the first chapter of Romans. This second volume is a study of chapter 2 to chapter 3, verse 20. The third volume, just off the press, under the title of *God's Remedy*, covers Romans 3, verse 21, to chapter 4, verse 25. Other volumes will be announced later as they are published.

God's Wrath, like each of the other books, is a verse-by-verse, phrase-by-phrase study of this great Pauline epistle.

The author was educated in Princeton and several European schools, and has been a minister and teacher since shortly after World War II. In 1928 he began his radio ministry, which has grown until today he is heard by thousands each Sunday morning on The Bible Study Hour. He is pastor of the Tenth Presbyterian Church of Philadelphia, and is widely known inside and outside his denomination as a Bible teacher and conference speaker.

It would hardly be expected that his theology would agree in all points with Seventh-day Adventist theology; yet he writes from a background of great study and experience as a minister, and there is much value in this series of expository books on Romans for those who would bring more expository preaching into their pulpit work. The homiletical work of Dr. Barnhouse in these books is made both readable and interesting by his simple, straightforward manner of writing and by the stories and human interest features he uses to illustrate his points.

E. C. BANKS.

***The Revised Standard Version: An Appraisal*, Jasper Abraham Huffman, The Standard Press, Winona Lake, Indiana, Second printing, 1953, paper, 80 pages, 75c.**

Dr. Huffman is the president of the Winona Lake School of Theology, a member of the United Missionary Church. He was chosen a member of the advisory board of the translators which produced the Revised Standard Version we now possess.

Dr. Huffman has given us a glimpse behind the scenes of a revising committee. He took his work as an adviser seriously, having definite convictions that he very clearly expressed to the translators. In this booklet he quotes his letters to and from Dr. Luther A. Weigle. Some of his suggestions were followed and are embodied in the now extant text.

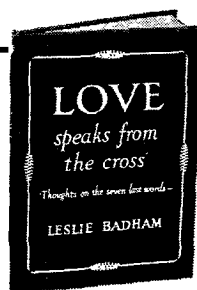
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Others were not. He contended that the Old Testament used the word "Jehovah" rather than "Lord." This suggestion was not followed. He held for "virgin" rather than "young woman" in Isaiah 7:14, and rightly feels that it was unfortunate to have made this translation. He feels the same way about the question mark in John 14:2.

The author does not make an attack against the Revised Standard Version. He endeavors to be fair by pointing out the advantages.

Dr. Huffman terminates his recital with his conclusions: "The Revised Standard Version, when placed over and against the two great versions, the King James and the American Revised, gives comparatively little to be desired, which we did not already have."

HENRY F. BROWN.

***Rays of Messiah's Glory*, Daniel Baron, Zondervan Publishing House, Grand Rapids, Mich., 1952, 274 pages, \$2.95.**

Here is the work of a giant of spiritual insight, most sensitive to the Holy Spirit, with a deep understanding of the Holy Scriptures, and a remarkable ability to set forth his findings with clarity and force.

The subtitle of the book explains its contents and purpose: Christ in the Old Testament. The Messianic prophecies are traced, listed, analyzed, and explained, and amazing new concepts are set forth that add greatly to the richness of the New Testament account of the advent of our Lord. Here is an unforgettable reading experience.

CARLYLE B. HAYNES.

***The History of American Church Music*, Leonard Ellinwood, Morehouse-Gorham Company, New York, 1953, 274 pages, \$6.00.**

This book grew out of a series of lectures given at the School of Church Music, Evergreen Conference, Colorado. It is not intended to be a history of hymnody in America, but rather it is broader in scope and covers such topics as "The Music of New Spain," "Metrical Psalmody," "Fuguing Tunes," "The First Organs and Bells," "Quartet Choirs," "Shape-Notes and Gospel Songs," "Reed and Pipe Organs," "The Hymnal of Today."

Various denominations are represented in the discussions, including Roman Catholics, Episcopalians, Methodists, and Presbyterians, as well as groups such as the Puritans, Moravians, and others.

Biographical sketches of the leading church musicians are included, and much information concerning the kind of organ and choir music used in American churches may be found.

One of the objectives of the author is to present the need for a continued effort to improve the music situation in American churches. This paragraph is found on page 144:

"Music education has always been one of the most neglected aspects of church work in this country. The need for formal seminary training on the part of the clergy was realized at an early date in the New England communities, a need which led to

the founding of Harvard College in 1636. Congregations, today, in need of a clergyman do not turn to some person in their midst who can read intelligibly and ask him, without further preparation, to assume the duties of a pastor. Yet constantly throughout our history have congregations blithely asked anyone who could play or sing fairly well to become their organist or choirmaster with no expectation that any further specialized training would be sought. More than any other single cause, it has been the blind efforts of such congregations, no matter how well intentioned, which have kept church music in low repute. Nor will this condition be improved until individual congregations come to realize that the ministry of music requires intensive and specialized study."

The author closes the book with a chapter in which he pleads for a more devotional type of worship and a corresponding worshipful type of music.

The publication of this book is but one indication that there is a strong trend toward the betterment of music in the churches. Our workers will profit by the suggestions in this book.

HAROLD B. HANNUM.

***The Inward Cross*, Charles Duell Kean, Westminster Press, Philadelphia, 1952, 61 pages, \$1.25.**

This is a book of devotion dealing with the seven last words from the cross. It takes the position that "the Christian gospel is proclaimed only when men and women are confronted directly with the crucified Saviour of the world, who speaks personally to them—heart to heart." The purpose of this book is to help set the stage for such a confrontation.

CARLYLE B. HAYNES.

***Applied Imagination*, Alex F. Osborn, Charles Scribner's Sons, New York, N.Y., 1953, 307 pages, \$3.75.**

This is not a religious book, but it will prove of benefit to every religious worker. The purpose of this book is to encourage people to think. The author is well-qualified to speak on this subject.

Every person has imagination. The author presents principles and procedures enabling the reader to use his imagination more effectively in his personal and vocational life. It is impossible not to thrill to the possibilities for progress outlined here.

Any group seeking a solution to a problem or striving for more efficient methods can benefit by using a few simple procedures. Especially could an informal gathering of consecrated workers utilize these principles to become more efficient in their service to their churches.

This book should be read and studied widely by Seventh-day Adventist workers. Such study would undoubtedly make their ministry more effective. Groups would profit if each individual would absorb the philosophy of the author and then at their gatherings put it into practice. Those informal sessions at camp meetings and workers' meetings, when the workers quietly discuss current problems, could be made rich and productive.

M. E. LOEWEN.



NFrom Current JournalsEW^S....

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

¶ Senator A. S. (Mike) Monroney (D.-Okla.) in a Senate speech criticized Washington business houses that hold bargain sales on Sunday. He said that if the practice is not curbed voluntarily by merchants, he will consider introducing legislation to halt it. . . . He charged that the bargain days are being promoted by merchants who "want to get the jump on other business houses that choose to observe the nation's religious habit of honoring Sunday as a day of rest."

¶ Foundry Methodist church in Washington, D.C., has acquired a rare Lincoln document, a certificate of membership in the Missionary Society of the Methodist Episcopal Church issued to the Civil War President in 1864. The certificate attests that "His Excellency, Abraham Lincoln" was named a life director of the society upon contributing the sum of \$150 to its work. The certificate is said to be the only document linking the Great Emancipator with membership in any specific religious group. He was not a member of any church during his lifetime, although he maintained a pew in New York Avenue Presbyterian church while in Washington.

¶ The Rev. James C. Moore, 26-year-old former Navy chaplain who served with the U.S. Marine Corps in Korea, is the new director of religious programing for the Voice of America. As director of the religious programing desk, the young minister heads a staff that prepares program material of a general religious nature for all 38 language services of the Voice. Religious programs now account for 8 per cent of all Voice broadcasts.

¶ President Eisenhower has expressed enthusiastic interest in plans for construction of a \$4,500,000 Pope Pius XII Library at St. Louis University, St. Louis, Missouri. The library will house microfilmed copies of 600,000 priceless manuscripts belonging to the Vatican Library. Last August the university's director of libraries predicted that the microfilming job would be completed some time next year.

¶ Congregational Christian churches were called upon at a meeting in New York to initiate activities that will foster greater understanding of local congregations of the Evangelical and Reformed Church. The Congregational Christian churches and the Evangelical and Reformed Church have voted to unite, and a convening general synod is to be held in 1957. The new denomination will be called the United Church of Christ.

¶ *The Catholic Lawyer*, a quarterly magazine "by, for and about the Roman Catholic in the legal profession" made its appearance in January under the auspices of the Law School of St. John's University in cooperation with the St. Thomas More

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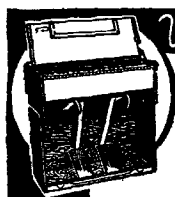
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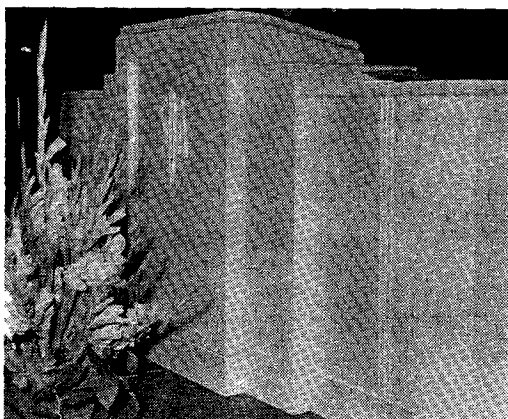
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Legal Research Institute. It contains articles dealing with the law as it affects Catholic interests, and legal problems having special reference to canon law, theology, and moral theology. In addition it will carry sections on recent court decisions, current news, book reviews, and a question box.

¶ In Jerusalem the Israeli Supreme Court ruled that municipal authorities may not ban the sale of pork by ordinance as long as there is no national law against its sale. It handed down the decision in an appeal brought by a Natanya butcher against local authorities who refused to grant him a license. It is expected now that the question of pork sales will be raised in Parliament. Meanwhile, the Israeli Government "bought out" a butcher selling pork near the Parliament building.

¶ Victory in the battle to overcome the murderous Mau Mau secret society that has terrorized Kenya Colony since 1952 is sensed by church workers who report an "overwhelming" religious revival among natives throughout the colony in recent months. A senior Christian Council official stated that "this revival of interest in religion has been sparked by the church workers who went into these camps. After their very first services and Bible readings, they have always been flooded with demands for more—from virtually every man in the camps."

¶ A decree permitting non-Catholic religious organizations to work in hospitals and charitable institutions "on the same basis the Roman Catholic Church does now" was issued in Argentina by Interior Minister Angel Borlenghi, who also is acting Minister of Foreign Affairs and Worship.

¶ Methodist ministers and laymen recently forged the first links in a prayer chain that will stretch throughout 1955. Peace petitions are expected to be at the top of most prayer lists. Participants are encouraged to frame their own prayers rather than use a common prayer recited by other individuals and groups. "Perhaps a movement such as this is the opportunity for which God is waiting," said Mr. Walker, a coleader of the movement. "It may offer an occasion for a transforming break-through into our chaotic world."

¶ IN BRIEF.—An Association for Religious Freedom in Italy was formed by a group of Italian scholars, jurists, and legislators at a meeting in Milan. The organizers said they hope to set up branches shortly in several other cities. . . . Hutterites, descendants of a religious group of some 443 persons who migrated to this country from Russia in the 1870's, now number more than 8,500 and are the world's "fastest growing population," according to the Population Reference Bureau, a private research organization. . . . The chairman

of a committee investigating foreign missionary activity in Madhya Bharat, India, said that more than 1,200 persons had been converted to Christianity in the state during the last six years. . . . The *Bible Society Record* entered its 100th year of publication with the January, 1955, issue. The issue, Vol. 100, No. 1, went to some 325,000 readers all over the world. . . . The sale of comic books and pocket novels has been discontinued in 137 Safeway stores in six Western states because officials of the grocery chain don't feel they are "qualified" to eliminate those dealing with violence, sex, horror, and crime. . . . Anglican, Protestant, and Roman Catholic leaders say there are signs of a widespread resurgence of faith throughout South Africa.

SINS OUR sins have a way of overtaking us. Dr. W. E. Sangster once told an unusual story in this connection. He said a woman in England found a basket on her doorstep. When she opened the basket she found a pigeon with a note tied on its leg. The note demanded that money be fastened to the pigeon's leg, otherwise her house would be burned that evening. She immediately notified the police who came, tied streaming ribbons on the bird, loosed it and followed it by plane through the air. After considerable flight the pigeon alighted on the barn where its owners were waiting. It was an easy matter for the police to make the arrest. Our sins, like pigeons, have a way of coming home to roost.—GASTON FOOTE in *Living in Four Dimensions*.



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Trans-Tasman Union Conference

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What Is Your Name?

(Continued from page 10)

day. We know that his assailant was the Son of God, and how true to His nature to wrestle for the mastery of the human heart. In desperation Jacob cried, "I will not let thee go, except thou *blest* me." Then the Divine One points to the heart of the whole matter with a very simple question: "*What is thy name?*" There was no accusation, no condemnation, just a kind question to bring confession to Jacob's lips, for a name in those days reflected the character. Shamefully the answer came, "Jacob [the supplanter]." The depths were uncovered. Jacob's soul was naked before God. It was the most honest moment of his life.

What is *your* name, fellow worker? Is it materialism? Is it secularism? Is it love of ease? Is it ego? or is it *Israel*—a prince and overcomer with God? Let the divine Wrestler speak the question; you speak the answer.

In *Patriarchs and Prophets* on page 201, we find that "Jacob's experience during that night of wrestling and anguish represents the trial through which the people of God must pass just before Christ's second coming." How pleasing to God and how personally satisfying it would be to surrender the material emphasis, the secular emphasis, that may be crowding the thinking of some workers today. Remember the experience of Jacob, and endeavor through it to find the true meaning of the word *blessed*.

Seat Tickets in Evangelism

(Continued from page 48)

enhanced if the tickets have actual seat numbers. This, of course, is possible only when the auditorium or theater seats are numbered.

Another ticket plan that is entirely different is used by Elman Folkenberg, of the Central California Conference, in his evangelism. Free tickets for the first night are mailed out with the announcement of the opening meeting. Five free tickets are mailed in an envelope with each announcement, and the number of free tickets sent out averages about four for each seat in the auditorium. This makes allowance for those who will not use the tickets. In some areas a larger percentage of free tickets per seat may need to be sent out. The free tickets should be attractively printed on enamel or glossy chrome-coat stock. They should look attractive, read well, and feel good to the touch when they are taken out of the envelope.

New Church Organized on Marine Base

(Continued from page 17)

chaplain's other work or rating with the authorities. He has been able to do in his off-duty hours what few chaplains of other denominations have done. The supervising chaplain told me that our chaplain's work is greatly appreciated and that he is highly rated from the official standpoint.

We rejoice to see the soul-winning effort being put forth by Seventh-day Adventist chaplains in the military service. The church at Camp Lejeune is the first and only Seventh-day Adventist church now meeting as an organized body in a base chapel. This type of ministry is sorely needed in behalf of the three million persons now in the armed forces.

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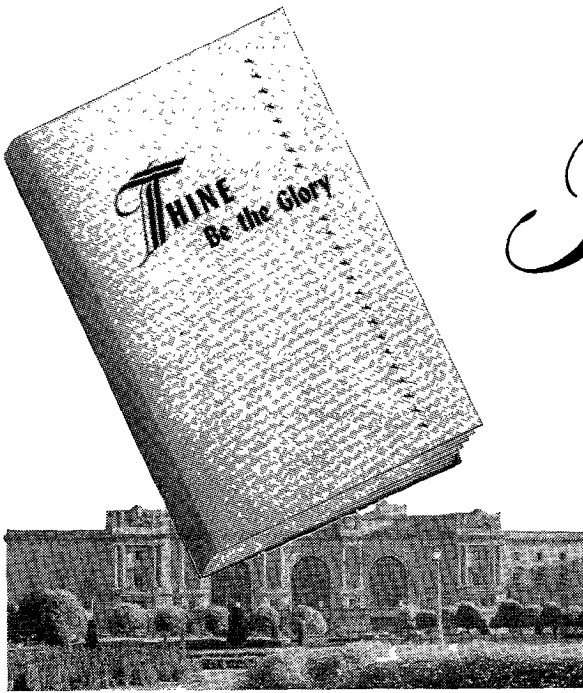
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POINTERS TO PROGRESS

"VERY FRIENDLY AND OBLIGING"

WE ARE frequently reminded of our shortcomings, especially in relation to making visitors feel at home in our churches. But here is something on the other side of the picture that is heartening indeed. It appeared in an Edinburgh newspaper, the *Evening Dispatch*, Tuesday, December 7, 1954. This note of appreciation points out the need of all of us to be on the watch. We never know who might happen to visit our services, and we are sure that those who attended that Sunday night meeting in the Edinburgh church little realized that they would be brought so prominently to the attention of the public the following Tuesday.

Meeting there with our workers in Scotland, we were happy to bring this note of encouragement into the counsel, and felt that our workers in other parts of the world field would appreciate this little letter. The interesting thing was that this letter was given prominence by being printed in heavy black type. It reads as follows:

"Sir,

"I read your American correspondent's letter on stony looks received in a historic church he had attended, and can assure him that that is nothing new.

"If he is looking for a warm atmosphere in a church I would advise him to try the Adventist church on Bristo Street. I went there out of curiosity on Sunday, and found both elders and people very friendly and obliging.

"I am not a member of this church, but I must say I enjoyed the service.—M. K., Marchmont Road, Edinburgh 10, Scotland."

When the warm glow of the love of Jesus is in the hearts of the people it radiates to all, visitors and members alike. "By this shall all men know," said the Saviour.

R. A. A.

EVANGELISTIC ADVERTISING

"WHEN a minister places an evangelistic advertisement in the local newspaper, he is, in a sense, placing his church on public display. People who see the advertisement will form certain conclusions in their minds about the church itself after seeing the ad. Check your own reactions as you see the difference in the dignity and appeal achieved by certain ads compared with others. You are more likely to buy from the company which creates the best impression with its advertising. Attractive ads well presented in illustrations and words that have meaning to people are ads which bring

customers." This good counsel comes from the public relations department of the Pacific Union Conference.

Here are some pointers you may find helpful: To sell your evangelism, your ads must attract attention, arouse interest, stimulate desire, create conviction, and get action. You cannot frighten, command, scold, or threaten people into attending your meetings or your church. *People must be influenced into wanting to listen to the message you have for them. Good advertising will do this.* Your advertising copy must talk to your prospective customer in his own language and in terms of his own interests. People are interested in themselves, their lives and futures, their families, their work, their possessions, and their own wants.

In preparing your ad layout, avoid the hodgepodge that big black type creates. A word printed in all capitals is harder to read than a word in capitals and small letters. Avoid the feeling of disorder created by the use of several different type faces in one ad. Use the same type face, achieving variety by various sizes of one particular type style. But be economical in the use of sizes of type. Don't crowd your ad. Give your ad beauty with white space. You can get good help from the advertising department of the newspaper with which you deal. Follow such suggestions. Also make use of the Metro service. Any newspaper editor will gladly explain this free Metro mat service. A good book on advertising is *Newspaper Advertising*, by John V. Lund, Prentice-Hall, New York.

SEAT TICKETS IN EVANGELISM

TODAY many of our evangelists are following the practice of reserving a section of seats in the auditorium, at least during the opening weeks of the campaign, and issuing reserved-seat tickets to those who request them. This is a commendable plan and has worked out well in practice. We do well, however, to observe a caution on this point. Sometimes the impression is received by some who read the advertising that the entire auditorium is reserved. Others who have been planning to telephone or write for tickets, but have been too busy to do so, may have the impression by Sunday that all the seats are taken. To guard against this false impression, some have followed the plan of emphasizing in their advertising that "Hundreds of Unreserved Seats Are Also Available."

If it is possible to arrange it without too much expense, the value of reserved-seat tickets is greatly

(Continued on page 46)