

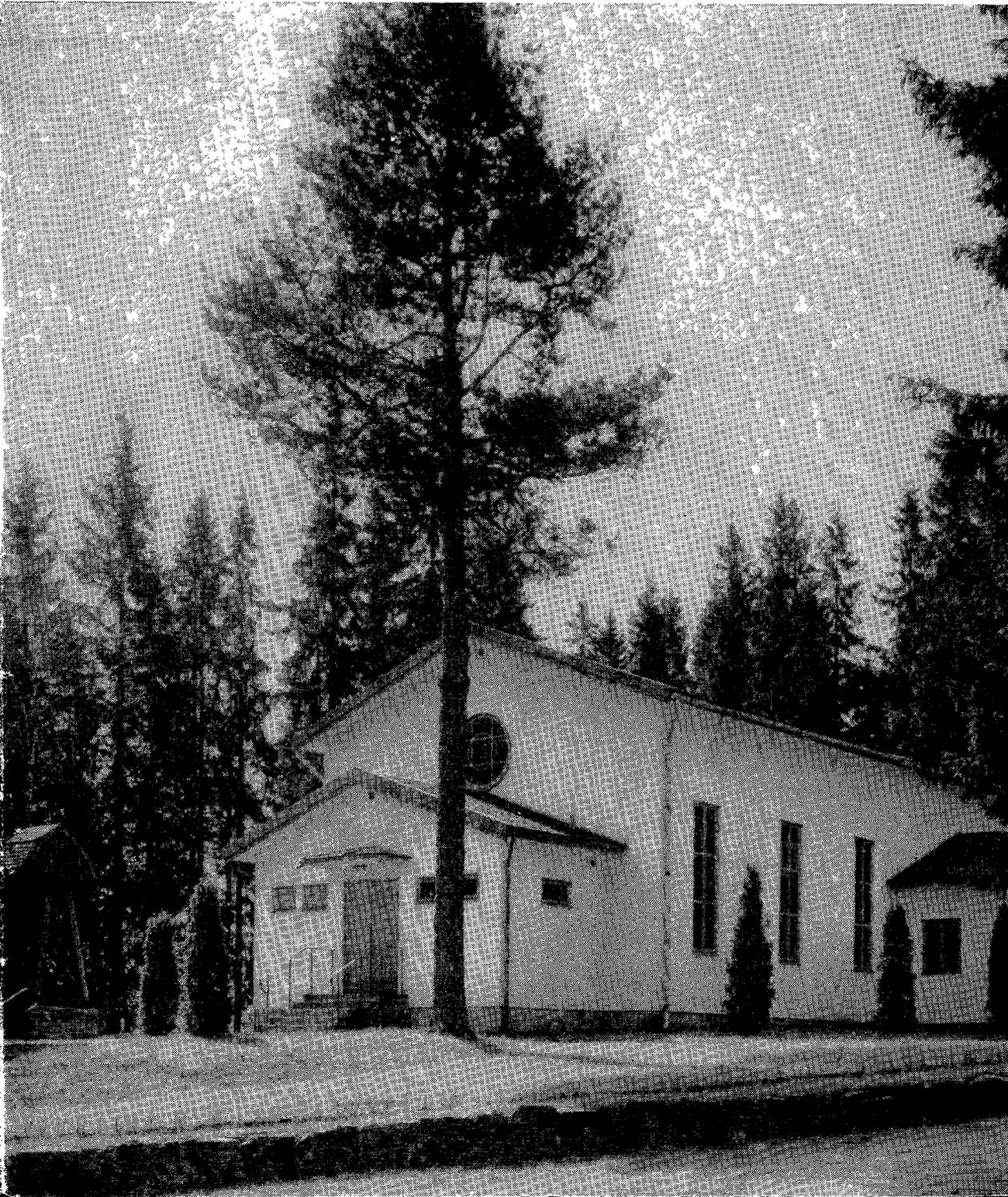
# THE MINISTRY

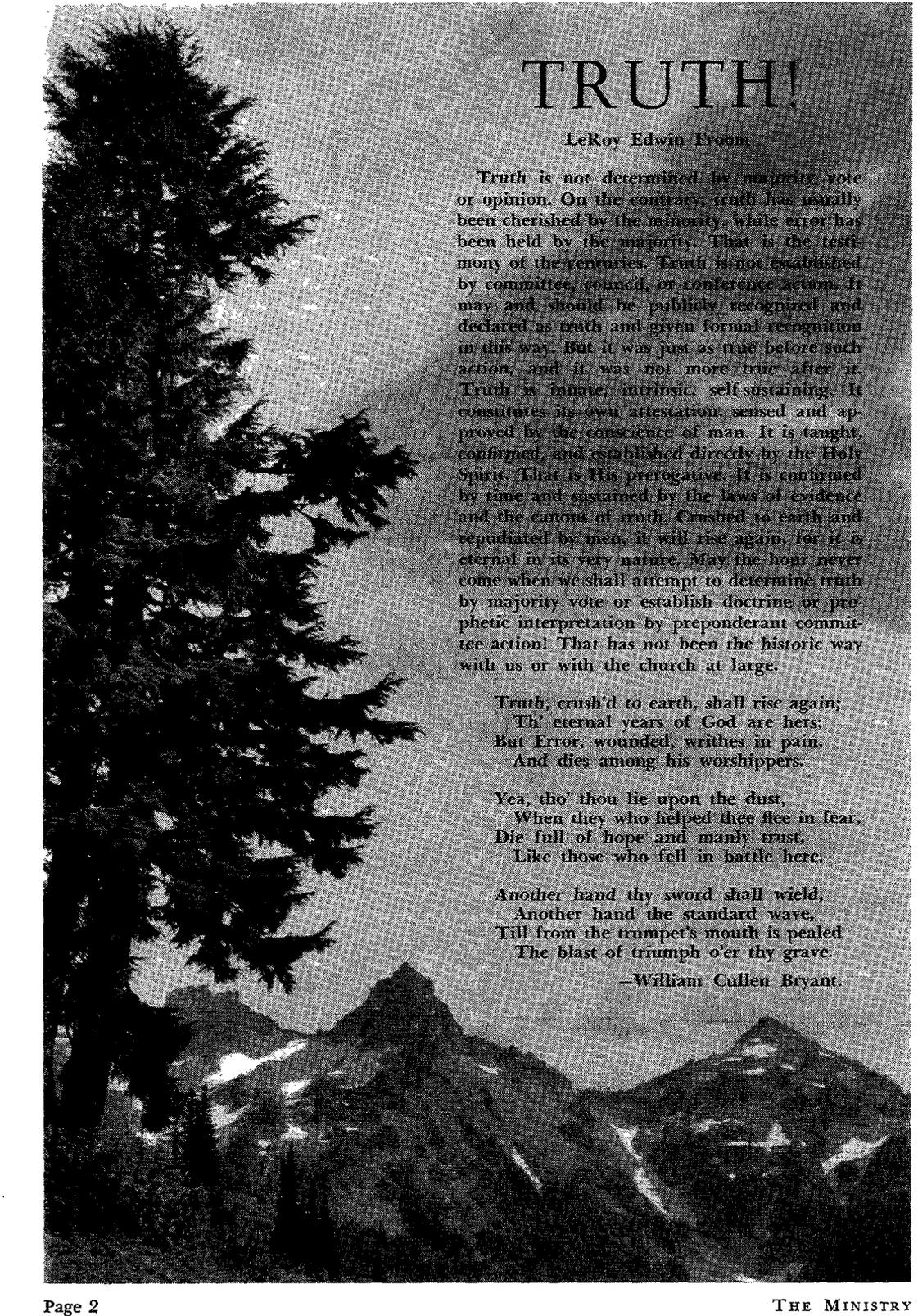
FOR WORLD EVANGELISM

VOLUME XXIX

FEBRUARY, 1956

NUMBER 2





# TRUTH!

LeRoy Edwin Frohm

Truth is not determined by majority vote or opinion. On the contrary, truth has usually been cherished by the minority, while error has been held by the majority. That is the testimony of the centuries. Truth is not established by committee, council, or conference action. It may and should be publicly recognized and declared as truth and given formal recognition in this way. But it was just as true before such action, and it was not more true after it. Truth is innate, intrinsic, self-sustaining. It constitutes its own attestation, sensed and approved by the conscience of man. It is taught, confirmed, and established directly by the Holy Spirit. That is His prerogative. It is confirmed by time and sustained by the laws of evidence and the canon of truth. Crushed to earth and repudiated by men, it will rise again, for it is eternal in its very nature. May the hour never come when we shall attempt to determine truth by majority vote or establish doctrine or prophetic interpretation by preponderant committee action! That has not been the historic way with us or with the church at large.

Truth, crush'd to earth, shall rise again;  
Th' eternal years of God are hers;  
But Error, wounded, writhes in pain,  
And dies among his worshippers.

Yea, tho' thou lie upon the dust,  
When they who helped thee flee in fear,  
Die full of hope and manly trust,  
Like those who fell in battle here.

Another hand thy sword shall wield,  
Another hand the standard wave,  
Till from the trumpet's mouth is pealed  
The blast of triumph o'er thy grave.

—William Cullen Bryant.

# THE MINISTRY

FOR WORLD EVANGELISM

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## AT A GLANCE

<b>FEATURES</b> .....	4
This Is Our Business—Outstanding Religious Trends of 1955—Engineers as Well as Repairmen—Classwork in Pastoral Psychology	
<b>EDITORIALS</b> .....	18
Pastoral Counseling Institute—The Trend to Tolerance	
<b>NEWS AND ANNOUNCEMENTS</b> .....	20
<b>PASTOR</b> .....	21
Changing Loyalties After a Long Pastorate—Upon Leaving a Church	
<b>MINISTERIAL BOOK CLUB</b> .....	24
<b>SHEPHERDESS</b> .....	31
Ring for Service	
<b>PULPIT</b> .....	33
Three Aspects of Gospel Preaching—Quote, Unquote	
<b>BIBLE INSTRUCTOR</b> .....	39
The Sanctuary and Its Services	
<b>NEWS</b> .....	41
<b>1955 ORDINATIONS</b> .....	42
<b>POINTERS</b> .....	48

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FEBRUARY, 1956

## In This Issue

WE BELIEVE that you will feel anew the challenge and privilege of real gospel preaching as you read Dr. Shirkey's very splendid sermon, "This Is Our Business." Certainly in all the pressure of activity and advance we must never forget that Christ is the heart of it all—the rightful center of every sermon, and the incentive to persevere through every hardship.

Eric Syme, on page 10, takes a backward look at 1955 that you will find constructive as well as retrospective. He points up some criticisms of Seventh-day Adventists that come from our friends, and that we might do well to consider.

Pastors will be interested in two reports from the recent pastoral counseling institute, appearing on pages 17 and 18. And pastors' wives will find some constructive suggestions, we think, for dealing with the ever-present problem of telephone interruptions in "Ring for Service," on page 31.

You will want to read Eugene Erickson's "Quote, Unquote," on page 35. And might we underline one of his cautions: *Please, when you quote, quote correctly!*

### Cover—Hultafors Sanitarium Church, Sweden



ON A beautiful hill by the sea, a few steps from the Hultafors Sanitarium, is our beautiful church, which was dedicated in 1937.

The church seats 150 persons, and when the two wings are used there is room for 250. To

the left of the church you can see in the photo the belfry, which houses a church bell given to the sanitarium in 1938 by a thankful patient.

Every Friday at sunset the bell rings for five minutes, the same at the end of the Sabbath. On the Sabbath, when we are on the way to the church service, we hear the tolling bell, calling far down to the valley and telling the people that today is the Lord's day.

Every morning at seven o'clock the sanitarium workers meet in the church to pray to the Lord, asking Him for power during the day.

When we enter the church we soon look at the beautiful picture of Jesus Christ, and above Him we can read: "Come unto me." Many of our sanitarium patients visit the worships in the church.

May this, the Lord's temple, ever be the holy place where God meets with souls that search and worship Him in spirit and verity.

GUNNAR FORSBLOM, Pastor

# This Is Our Business

ALBERT P. SHIRKEY

Pastor, Mount Vernon Place Methodist Church, Washington, D.C.



IN THE nineteenth chapter of the book of Luke and the tenth verse we read these words: "For the Son of man is come to seek and to save that which was lost." In the whole field of evangelism we must come to

grips with the fact that we cannot think of Jesus Christ our Lord as beginning His life as all men have begun theirs in this world. "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God" (Ps. 90:2). "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made" (John 1:1-3). And God in Jesus Christ became "flesh, and dwelt among us."

So we cannot think in terms of evangelism without centering it in the heart of God. It is the gift of God in the person of His own dear Son. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

We must come to grips with the price that God was willing to pay in order that His Son might be given for the redemption of all mankind. The only way we can measure it is to stand before the cross. Here we measure the height and the depth and the breadth and the length of the love of God that passes understanding.

Never was I so convinced of what God did for the world as in an experience that I had in the little town of Toledo, Spain. Just as I entered the town, there before us was the old fort that had been bombarded for seventy-two days by the Communist forces. It was held against all odds by a

Spanish general who believed in the freedom of Spain, and was determined to rid it of the dominance of the Communistic rule. In one of the moments in the lull of battle the son of the general got outside the fort. (You can go inside into a little chapel and read the whole story on a plaque.)

The Communists captured the general's son and telephoned to his father inside the fort. They said, "You must surrender the fort; we have your son." And in order to make it emphatic they put the son on the phone. The conversation went something like this:

"What is up, Son?"

"I do not know, Father, but they tell me that unless you surrender the fort they will take my life."

Silence.

"My son, commend your soul to God. Cry '*Viva la Spain,*' and die like a patriot. Good-by, my son."

"Good-by, Father."

The general then went into the back part of the fort and knelt, and let the tears stream down between his fingers as he listened to the shot at the bottom of the hill that took his son's life. That was the price he paid for freedom!

There was another cry. It was in the Garden of Gethsemane.

"What is up, my Son?"

"I do not know, Father, but they tell me that unless You surrender the world they will take my life."

"My Son, commend your soul to Me. Cry '*Long live the world*' and die like My Son!"

The cross of Calvary is the height and the depth and the breadth and the length of the love of God, which passes understanding. It represents the price that God was willing to pay for the world's redemption. We cannot understand evangelism until we take it back and place it in the center of the deepest love that God ever expressed for His world—in the cross.

This challenging address was given before the students and faculty at the Theological Seminary in Takoma Park.

### *Why Jesus Came Into the World*

*We are in the business, dear friends, of saving people.* That is why we have been called into fellowship with Jesus Christ. Jesus came into the world for one express purpose. He passed by angels and archangels and all the company of heaven. He passed by every comfort, though He made it all. He passed by everything that would elevate Him in any way, to stoop to the least, the last, and the lost in order that He might bring them back to the Father.

We cannot understand why Jesus Christ came into the world unless we understand this little sentence: Jesus came "to seek and to save that which was lost." That was His main business, and that must be ours. We must be forever in the field of evangelism, seeking to save those that are lost, or we do not follow Him. We have no right otherwise to the claim that we are His and He is ours. We must walk behind Him who walked with a yearning heart for the lost. We shall walk sometimes to a cross, as did our Lord, in order that they might be saved.

*We are in the business, brethren, of saving people from themselves.* If there was no other reason in the world why we ought to be interested in the field of evangelism, it is because of the deep loneliness, the deep-seated fears, within people's lives, the sense of frustration that is within. When people do not know Jesus Christ, these things are on the inside. If there was no other reason than this for us to go out into the highways and hedges to bid people to come in, this would be reason enough.

She came to me and asked me to help. I knew she was just beating around the bush. She was going everywhere but to the center of her trouble. I said to her, "You're not being honest with me, and I cannot help you unless you are going to be honest." Then she looked at me and replied, "I'm just a tired, frightened little girl on the inside." Though she was a grown, cultured woman, she was beaten and battered by fears and frustrations—a tired, frightened little girl.

I say to you today with courage and with confidence, there is only one Name given under heaven that can take the frazzled ends of human nature and bring them together. Only Christ can make a man or a woman or a young person a unified, dynamic, harmonious individual.

"Jesus, the name that calms our fears,  
That bids our sorrows cease,—  
'Tis music in the sinner's ears,  
'Tis life, and health, and peace."

The difference between the United States and Europe is the fact that Europe is divided, whereas the United States has one central government. Great statesmen have been laboring for centuries to bring about a United States of Europe. We have here the same kind of cultural differences, the same kind of language differences, but we are held together by one great ideal, one central government. When the soul has one central government in Jesus Christ, we shall find all of these broken ends of life brought together under the dominance of one great ideal in His glorious person. Only Christ can save a man from himself.

*We are in the business of saving people before they reach the depths.* I tell you, brethren, I am tremendously interested in an evangelism that can stoop to the people on Ninth Street [Washington, D.C.], where I have my ministry, and pick up the broken pieces of the people who are caught in the narcotic traffic, and lost in the alcohol traffic and in all the other ways. I am interested in an evangelism that can reach down and take these people and redeem them, but I am *far more* interested in an evangelism that will throw its reinforcements around children and youth to keep them from ever getting there. That is our business—to keep people from going astray, to nurture them in Christian love from infancy to childhood and right straight on through life. That is our business.

I listened to an editor of one of the newspapers in Washington who came to see me about this matter of finding God. I began to talk to him about his life, and he said, "All these things have I kept from my youth." When he went out of my study I thanked God for the influence of his grandmother and grandfather and his father and mother. I felt grateful for the influences that have been thrown around this splendid young writer that kept him so that he could present all of his powers to Jesus Christ, and not just the wasted fragments of a life that had been spent. Yes, we are interested in this great theme of educational evangelism that will reach out and save our children and youth before they ever go astray.

### *John Dillinger's Sunday School Teacher*

*We are interested in the business of saving people from damaging the lives of other people.* When a life does not belong to God, just as certain as we live, it is in the business of hurting other people. The people who are damaging influences in Takoma Park, Washington, and all the other communities in America and in the world, are people who do not belong to God. They are in the business of destroying life rather than building it up.

About the time John Dillinger was killed, I was in Chicago taking some courses at the University of Chicago, trying to catch the things great liberal teachers there had to say. I read the story of his death in the newspaper. Later I referred to it in a speech at Wichita, Kansas. After the service a man came up to me and said, "I wonder if I can see you and talk with you about my dearest friend, who was John Dillinger's Sunday school teacher."

I told him I did not know that he had gone to Sunday school. He said, "Yes, he had. He had wild, unruly impulses in his life, uncaptured by Jesus Christ. My friend said to John Dillinger one Sunday morning, 'If you cannot act like a boy ought to act, you can leave this class.'"

He got up and went out, and he put a gun in his hand when he did. With it he cut a path of blood and horror across America that we will never be able to live down as long as we have an America. All of this happened because a man did not love enough, was not patient enough, did not go out of his way enough, to capture for Jesus Christ those unruly impulses in a boy's life. Instead, he let them get loose in the world to hurt and destroy. We are in the business of capturing people for God so that they do not become destroying influences in our communities.

I was in the beautiful town of Longview, Texas, in a spiritual retreat with a group. A woman asked if she could meet me when the service was over. She said, "Do the names of Bonnie Parker and Clyde Barrow mean anything to you?"

I said, "Yes, they do." I remembered that about three weeks before I had read in the front-page headlines of the paper that these young people had been shot by the State police. She said, "This is where they lived."

And then she told me: "I sat on my

front porch every afternoon and watched Bonnie Parker and Clyde Barrow go past my door. I knew both of them, knew they were keeping bad company, getting into the wrong group. Often I had the desire to go down to the front gate and say to these young people, 'Won't you come up on the porch and sit with me and let me tell you about a great Friend who can do something for your life?' But I never did. Now, sir, I want you to do something for me. I want you to kneel down here beside me and ask God to take the blood of Bonnie Parker and Clyde Barrow off my hands."

Later I went to my room, and I knelt and prayed, "Oh, God, take the blood off my hands—the blood of the boys and the girls and the youth and the men and the women I have not reached for Thee. I am responsible."

How much blood do you have on your hands? There are those to whom we have never said a word, never written a letter. We have never said a prayer for them, never gone out of our way in the least to capture them, yet we know that they are without God and without Christ. Ah, brethren, there is no way in the world that we can escape it. We need to kneel as this woman knelt, and say, "Dear God, in Christ's blessed name, take their blood off my hands."

*Our business is to save people from damaging the lives of other people.* We must reach them so that they may have a place in the kingdom of our God and Saviour Jesus Christ. We must present them to our heavenly Father for service in the church. They should be put where they can be channels of blessing for everybody.

I had two stewards in one of my churches. One of these stewards came out of medical school a disappointed, disillusioned young man, though a brilliant young doctor. He began to drink. A close friend of his would go out to the club and get him and take him home in his car, put him to bed, and kneel down and say a prayer for him. This he did for months, until one day the doctor stood on his feet and said, "By the grace of God, I am going to be a man." He turned out to be just

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**"Progress, you must admit, always involves a certain risk. After all, you can't steal second base and still keep one foot on first."**

that with God's help. I had the pleasure and privilege of making that man the chairman of my official board in a church that had six thousand members. There he was—captured for service by a friend who just would not let him go. That is our business. That is why we have been called to be fellow workers with Christ.

I stood at Round Top in Northfield, Massachusetts, at the grave of Dwight L. Moody. There before us stood Dr. John R. Mott, one of the greatest Christian leaders of our time. At Round Top there were other leaders from all over the world, and I was privileged to listen to their testimony. "Had it not been for Dwight L. Moody," they said, "we might have missed being captured for the Christian cause."

*"A Million Souls at the Feet of His Lord"*

The setting was beautiful. There beyond us was the Connecticut River winding in and out among the green hills. The evening sun caught it and made a golden ribbon out of it. As I listened to the testimony of these men I remembered that I had read a book by Gamaliel Bradford in which he said, "Dwight L. Moody put one hand on America and another on England and left a million souls at the feet of his Lord."

This was all because of a man who one day left his business and went to the back part of a shoestore in Chicago and laid the claims of Jesus Christ upon the heart of Dwight L. Moody. I would rather have been that man than to have been Dwight L. Moody. I would rather have been Andrew any day than to have been Simon. Ah, brethren, perhaps we cannot be the kind of person Dwight L. Moody was. But we can do a bigger and a better thing—we can capture men like that for Jesus Christ and present them for service in His kingdom. That's our business!

In one of the churches where I ministered we had ten thousand soldiers moving through our service center every month. I got to know many of the men. One morning I came through the sanctuary—we always kept the church open—and a soldier was sitting in the front pew by himself. He was reading the hymnbook, and I took for

granted that he was just another lonesome soldier. On the way to my study I passed him. I noticed a colonel's insignie on his arm. "Hello, Colonel," I greeted him. After I said a few other things to him, I walked straight up the stairs into my study just off the sanctuary. I hadn't been there very long when someone knocked on my study door. I went to the door and there stood the colonel.

"What can I do for you?" I asked.

"I would like to know how to find God."

"Come on in. I would like to tell you."

Do you know what I did? It is the most effective thing we ever do in evangelism. I told him what Jesus Christ meant to me, how I met Him, how He changed my life, how we had gone through storm and sunshine together—all about this growing, wonderful friendship between us. We talked for hours. He was just twenty-eight years old, a B-29 squadron leader, and physically an unusually big man.

Pointing to a carving of Jesus on the cross, I said, "Bill, look at it. See those nailprints in His hands and in His feet. See where He wore the crown of thorns? Listen to me, Bill, that's what He did for you as if you were the only person living in all the world. How precious you are to God!" He just hung his head.

I let that sink in for a moment, then I said, "Bill, look at Him." I pointed then to the picture, Hofmann's head of Jesus. "Look in His eyes, won't you? Let Him look you right straight on through. Look at that face. Was there ever a face like the face of Christ, tender like a woman's face, yet strong like that of the strongest man you have ever seen? Bill, let Him look right straight through your heart."

Underneath the picture I had placed the words of Phillips Brooks: "The Greatest Man in the World." "Bill," I continued, "there it is. Why don't you read it? There is the most eloquent statement I have ever read about Jesus. But, Bill, let me tell you something. You know how the artists have centered so much of their art around Christ; men have written about Him; men have given so much good music about Him to the world. But they say, after they have exhausted all their ability to describe Him, "The half has never yet been told." They can't say it, Bill, for it is impossible to say all you would like to say about this Master of men.

Bill got the light. He put out that great

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"Silence never shows itself to so great an advantage as when it is made the reply to calumny and defamation."—Joseph Addison.

big hand of his and shot it into mine. "I'll give Him everything I've got," he promised. He became the rarest Christian I have ever known. He was the son of General Hensley. One of the flying fields in Dallas, Texas, is named after his father. At twenty-eight years of age he went back into the war, was soon out, and then went before the bar in Texas to take the examination. He passed with highest honors. He was the most eloquent speaker I've ever heard in the pulpit or out of it. He used the choicest language. His words were like jewels strung on a string, sparkling with God's light.

He soon became a teacher, and a steward of the church. He became the district attorney in his county. He took one of the most wicked counties in Texas and made it one of the finest in the State. He would come into the little chapel sometimes a dozen times a week to pray. Ofttimes he would ask me to go in with him. And I remember one day he said, "I've got the biggest problem I've ever had. I want you to go and pray with me." We always held hands as we knelt there at the altar and prayed. "I've got it," he said, and jumped up. "While I was kneeling here I got a picture of a B-29 coming into the landing strip, and they were flashing the green light to me. God is giving me the green light on this thing, and I know it is right." He got up and acted on it, and it was right. He was like that, one of the most spiritually sensitive men I ever knew.

His body now rests in Arlington. On a special mission to Korea, having said good-bye to his family and to his friends who gave him a great send-off in Texas, he climbed into his jet. No sooner was he off the ground than trouble developed. He called the field and said, "I'll make it." And they said, "No, Bill. Keep on flying around now, and we'll come out there and get you." And they were waiting for him. As he came in he hit a little hill, and he was gone.

Wouldn't it have been tragic had I missed my opportunity with Bill? This is my word to you. If God had never let me do one thing other than to capture Bill Hensley for Christ, it would have been worth my whole lifetime.

They are waiting for us, brethren. They are all about us. Don't you ever see those hands reaching out to you? "Come over and help us," they say. Will you go?

*We are in the business of saving people for eternity.* They are not all going to live long. Even a lot of young people are not going to live to be old.

A man called me from the hotel, and said, "I want you to come over to see me." And when I got there he said, "Preacher, I'm going to be honest with you. I've been a waster. At the age of nineteen I felt the call of Jesus Christ, and I said No to Him, and gave myself to making money. I've made my money—I'm going to leave several million dollars. The doctor tells me that I won't be here but a few weeks. What can you do for a man like me?"

"Oh," I said, "my friend, let me read you a story." And I took this precious Book and turned to the story of the thief on the cross. I said to him, "Call upon Him, won't you? Call Him. He will take you—just as you are without a plea, just as you are and waiting not. He will take you."

"Will he, Preacher?"

I said, "Yes, sir." He slipped his big hand in mine, and I knelt beside his chair, and we talked to God about it. Soon, having been comforted by an unfaltering trust, he took his last breath, redeemed by the blood of Jesus Christ that can stoop to redeem to the uttermost. Yes, the last moments of the last hour of the last day! We must save men for eternity.

*Are you going to get tired?* One of these days you will not want to do it. The way is going to be awfully hard, and there will be lots of obstacles in the way, but you just cannot stop. For this reason we have been called into life with Christ.

I had a good friend who had climbed Long's Peak thirteen times. He invited me to make the climb with him. We rode our horses up the side of the mountain to timber line. I was so tired that I begged him to leave me right there. I told him I would see them when they came back. "No," he said, "No, you are not going to stay here. You are going to go on up to the top of Long's Peak."

We started the long difficult climb. I hadn't been going any time at all until I blacked out and fell on the rocks. He waited until I came to, and standing there above me, he cried out in the Spanish tongue, "*Adelante*" ("*Forward*"). I gathered up my failing energies and somehow or other just kept on. I blacked out again and again. He would wait until I came to,

and then looking at me, he would say, "Adelante!"

Somehow we kept going up until we got to the cable. We had to climb straight up the wall by putting our feet against the rock and holding onto the cable. Do you know what I did? I stood right below the cable and cried. I said to my friend, Judge Wheeler, "If you put me on that thing I'll drop dead in your arms."

He answered, "I'll be here, and I'll catch you. Go ahead."

I said, "You can't be serious about this thing."

He said, "Yes, I am. Get started and you will make it." Then he put his hands down underneath my foot, cupped them together, shoved me up the cable, and said, "Adelante." And somehow or other I scrambled up and got over the rocks. Then I crawled on my hands and knees for the rest of the way until we reached the top. Long's Peak is one of the great peaks of the country. It is 14,271 feet high. How did I make it? I crawled up and slid down. I could show you my overalls and shoes to prove it. When we got to the top of the peak we signed the register. I was so sick and exhausted I just stood there shaking with weakness and cried some more. As I wrote my name in the register Judge Wheeler put his great arm around me and said, "We made it together, didn't we?"

Ah, dear friends, there have been times when I've wanted to end the adventure. And I've said, "O God, just let me take the wings of the morning and go to the far corners of the earth. This job of the minis-

try, it's just too much for me." And do you know what He has said to me? "Adelante!" The times have come when things have been so difficult that I knew I just couldn't go another step, and I have stood and begged to be allowed complete rest from the burden of it all. Then it was I felt His hands, with those nailprints in them, underneath my feet, pushing me up as His voice rang out, "Adelante, Adelante!"

One of these days by God's good grace I want to sign the register, and I'm going to experience, as you will, His great arm around my shoulder, and He will say to me, "We made it together, didn't we?" What a Saviour!

Don't change your position. Don't bow your heads. Just close your eyes.

(Prayer) *It has been very wonderful, our Lord, as we have talked together. The same thing has happened here that happened in the long ago where two or three gathered together in Thy name. We have experienced having Thee in the midst of us as they did. Surely our hearts have burned and glowed within us as we have felt Thy presence. No preacher has talked, but our blessed Lord has been calling to us. We acknowledge that evangelism is our business.*

*There are rooms that we have never opened to Thee, but we open them now and promise Thee a greater, deeper dedication than we have ever given. When the way gets hard, say to us "Adelante." And bring us at last, with those whom we have won through Jesus Christ, into a kingdom that never ends. Amen.*

## GOD'S MINORITIES

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☞ DURING the time Noah was building the ark, he was very much in the minority—but he won.

When Joseph was sold into Egypt by his brothers, he was a decided minority—but he won.

When Gideon and the three hundred who followed him with their broken pitchers and lamps, put the Midianites to flight, they were an insignificant minority—but they won.

When Elijah prayed down fire from heaven and put the prophets of Baal to shame, he was a notable minority—but he won.

When Martin Luther nailed his theses on the door of the cathedral, he was a lonesome minority—but he won.

When David, ridiculed by his brothers, went out to meet Goliath, in size he was a lonesome minority—but he won.

When Jesus Christ was crucified by the Roman soldiers He was a conspicuous minority—but He won.—*The Christian Witness*. [From the Minister's File Service. See ad on page 36.—EDITORS.]

# Outstanding Religious Trends of 1955

ERIC D. SYME

*Takoma Park, Maryland*

## *Revival of Orthodoxy Within the Churches*



**D**R. WAND, Bishop of London, expressed himself more wittily than wisely when he said that there were three things wrong with the Evanston Conference of 1954. "Too much American money, too much German theology, and too much Dutch bureaucracy."

However, the conference did emphasize the current disagreement in the Protestant churches between the modernist, activist school of thought and the German preoccupation with what has been called neo-orthodoxy. One is inclined to see in the emergence of this emphasis a prevailing dissatisfaction with the humanistic, socialized preaching of our time. It is significant that it found its lodgment in Germany, which in recent times has suffered enough, and has seen enough of sin in the highest places, to feel the need of something more authoritative than the speculations of a group of socially-minded churchmen.

To catch this trend fully, it needs to be set alongside the rather extraordinary results that Billy Graham is still securing in various parts of the world. Many rather inadequate explanations are currently being given for the success achieved by Evangelist Graham, but the truest would seem to be that he is making his appeal to that large section of the population in every land that looks back nostalgically to the ardent preaching of such evangelists as Gypsy Smith, the Woods brothers, Billy Sunday, et cetera. The basic fact is that modernism has failed to satisfy, and the generation that passed through the stirring events of the second world war is finding it far too anemic and rather pointless. However, there are certain features of the new German orthodoxy that are suspect. There is a large measure of truth in the criticisms of the activist type of churchman that this new concept has been created in a vacuum. It is very doctrinal and very theological, but some claim it is far removed from the

areas of real life where men and women live. Unkind critics of the German philosophers and humanists of the early eighteenth century used to say, "England rules the waves, France the land, and Germany the air." This new theology has quite a lot of the same kind of attributes. It seems to be artificially created, and does not appear to be based upon a genuine philosophy of life. This may be a hard judgment, but it would be fair to ask whether the teachers and disciples of this concept really believe in a literal creation and fall as taught in the Scripture. And if they do not, how can they reconcile the apparent contradiction in their beliefs?

## *Growth of Hostility Between the Ecumenical Groups and the Fringe Sects*

Some prominent churchmen felt that the most baffling harassment for ecumenical Protestantism lay in the phenomenal growth of the fringe sects. Some of these men were fair enough to take note of the spiritual ardor, the intimate fellowship, the intense apocalypticism, and the seven-day-a-week religion of these groups.

Among other things, the excellent financial practices and welfare work of Seventh-day Adventists were singled out for praise. Some writers even went as far as to say that possibly some historian of the future might sense a new reformation in some of these groups. Others felt that it was essential for the ecumenical church to get to know these "new" Christians. However, this attitude was not very general.

In most practical ways any form of lone denominationalism met considerable hostility from ecumenically-minded churchmen. In India, which has been the birthplace of early ecumenicalism, Dr. Moses attacked the whole question of the missions of denominations. He suggested that the Indian attitude toward Christianity could be eased by the recognition of ecumenicity and the proscribing of individual religious groups that refused to fit into the main pattern. At the time when the Evangelical Lutheran churches in India were discussing

the concept of the Real Presence with the other already-merged groups, this was particularly significant. The events at Bandung and the unfortunate relations of Christianity with a discredited and outworn colonialism illustrate how dangerous a development the growth of this attitude in Eastern lands might be.

#### *The Extension of Roman Catholic Enterprise and Aggression*

The Marian Year has been followed by an increased stringency of Catholic interpretation in a variety of areas. During 1955 Pope Pius XII rebuffed the growth of the ecumenical spirit in the French priesthood, gave an extremely narrow aspect of scholarly freedom in *Humani Generis*, and proposed the beatification of Pope Pius IX. Vatican sources indicated that Pope Innocent XI would be finally beatified in the spring. The emphasis upon these two popes at this time is particularly significant in view of their historical background. Innocent XI was the pope who struggled against the all-embracing state as personified by Louis XIV of France, whereas Pius IX faced the rising nationalism and liberalism of the era of Garibaldi, Cavour, and Bismarck. The twentieth century has seen the emergence of the totalitarian state in its most complex and powerful form, so the beatification of these two pontiffs illustrates a new attitude on the part of the Papacy. It demonstrates that she is no longer adapting herself to the great forces of nationalism and liberal thought in the passive sense. She now actively asserts the traditional and unchanging aspects of Catholic doctrine and thought, which both of these popes represented. This same policy has been borne out by interpretive Catholic writing during 1955. Also we have seen attempted scientific vindication of the alleged miracles at Lourdes and vigorous promotion of Marian-type apparitions, the year closing with the official announcement that the present pope has seen a vision of Christ. "Usually reliable sources" also indicate that "the actual bones of St. Peter" may now have been found!

In the political and social sphere the Papacy has assumed her position as the chief and natural opponent of Communism. In Australia the church continued her struggle to capture the labor unions from Communist influence. Dr. Evatt headed a

strong combination against the growing power of the church in labor relations. In France the considerable growth of Communism, particularly in the working classes, has offset the historic influence of Catholicism in that country. The cultural, economic, and political life of both Belgium and Holland have been saturated by the religious issues. The struggle concerning religious instruction in the schools of Belgium had reached its peak by August, with the socialists in power at the time. In nearby Holland the Catholic National Party and the Catholic People's Party came together. The issues were somewhat more clouded in Germany. The Evangelicals under Niemöller made common cause with the Social Democrats against the rearmament plan. In the course of the struggle, Dr. Heinemann, of Essen, was removed from his office as president of the synod of the Evangelical Church in Germany. Both the German Evangelicals and the Social Democrats in West Germany protested against the importation of Italian and Catholic labor into the nation. Behind the confused picture it appeared to many German Protestants as though Catholic pretensions were far too strong in that hitherto strongly Protestant land. The dramatic reversal of the French Popular Republican Movement vote in the Assembly at the time of the debates concerning the German question highlighted the failure of the scheme of Archbishop Montini to create a Catholic federation of Western Europe. The pattern is not completely clear as yet, but the picture of Catholic influence and intrigue in Europe is continually rising.

The Philippian Federation of Christian Churches protested concerning the question of religious instruction in the schools. By October a full-scale church-state crisis loomed in the Philippines. For some months the Catholics had been agitating the religious department in the state-owned university. Particular stress was laid against the showing of the film *Martin Luther* in the Protestant churches of the state, and this was done in spite of the fact that a variety of Catholic films had been shown.

In Latin America the situation was somewhat different. Here the church faced the problem of the rather undeveloped industrial machine, and in consequence relied much more upon the time-honored linkage with the army. This was particularly evidenced in Argentina during the

struggle with Perón. By June the dictator had influenced Congress to disestablish the church, the church replying with his excommunication. In July the popular press in most countries of the world was querying whether General Perón was headed for Canossa, but had come to the conclusion that whatever happened, liberal opinion would not be benefited. Lonardi, Perón's successor, restored Catholic prerogatives in Argentina, but by November his government also had toppled. In Chile the Catholic Church was talking plainly of her three major enemies: Communism, Liberalism, and Protestantism; while in Brazil it became the common practice to denounce Protestants as the agents of "Yankee" imperialism. In Colombia the same church was persecuting them on the basis of their being agents of Communism.

The problem of apartheid beset all churches operating in South Africa. The Bantu Education Act threatened the basis of the primary education of the African national. Here the Roman Catholic Church contrasted very favorably with the rather cowardly and pusillanimous policy of the British Council of Churches. Strongly supported by her national African teachers, and by British Catholics, she fought the act with all means at her disposal. In this policy she was not alone, for smaller groups such as the Seventh-day Adventists were trying to maintain their schools on a basis that would afford the greatest possible development for the hard-beset national.

In the United States the Roman Catholic Church maintained a similar position on the vexing question of desegregation. At New Orleans, as well as in some other places, the church took a disciplinary attitude regarding some of her own churches that refused to practice the recent decision of the Supreme Court. This consistent policy balanced her position in South Africa, and more importantly, it focused attention on her claim to be the great counterforce to Communism. This was particularly true in those vast areas of the world that resent some of the past colonial practices, and that are now discovering their own national genius and destiny.

#### *The Russian Orthodox Church and the Soviet Union*

The rulers of Russia have discovered that the church, like the state, is not going to "wither away." In October, 1955, Molo-

tov announced that Russia's revolutionary period was over. Though it is true that this was part of the new Soviet policy of co-existence as signified by the recent attitudes shown at Geneva and in other places, it was also in tune with a consistency of change influencing Russian life for a considerable time. The Russian peasant and farmer has never accepted Communism, and neither have the Russian people as a whole turned away from the fundamental Russian preoccupation with matters of religion. The Netherlands Ecumenical Council of Churches sent a delegation to visit the Soviet Union and found evidences of a strong religious life there. And Canada was visited in December by a delegation of the Russian Orthodox Church headed by Archbishop Boris. The Soviet Union is not only tolerating religion, but is heaping honors upon the Russian prelates. Obviously impressed by the power of the Papacy as a political as well as religious force in the world, it would seem that the Soviet Government is giving some thought to the potential possibilities resident in the great Eastern Church. In August the World Council of Churches meeting at Davos, in Switzerland, sent a letter to the Russian Orthodox Church. Hungary sent an invitation for the next World Council to be held at Budapest. Thus attempts were being made to bridge the historic gulf between the churches of the East and of the West. Some complaints were made that the Russian Orthodox Church was using occasions of meeting for the promotion of her teaching rather than to find a basis of unity, but notwithstanding, it does appear that churches are coming together on a global scale.

#### *Continuation of the Ecumenical Movement*

During the month of July the Anglican Church was exploring the possibility of uniting with the British Methodists, while at the same time possibilities of intercommunion with the Russian Orthodox Church were being discussed. In the United States the Southern Presbyterians continued to stand aloof from the United Presbyterians and the Presbyterian Church in the U.S.A. At the newly formed Atlanta Radio Center there was unity of effort between the Methodists, the Presbyterian Church in the U.S., the United Lutherans, and the Protestant Episcopal group. Even among the Quakers the rift of the last

century was healed when the Inward Light group and the Evangelical group came together at Philadelphia. The United Evangelical and Free Lutheran churches in America continued to push toward unity, while the Unitarians and the Universalists moved toward a full merger. A more sinister development in this phase of church life could be detected in the matter of public contributions to church needs. Churches that continued an individual policy in asking the public for help came in for some degree of ostracism. A healthier sign, however, was evidenced by the criticism directed to the practice of bingo in the churches.

#### *An Evaluation of Our Own Position*

It is really only fair that, having considered the position and some of the attitudes of other churches and movements, some thought should be given to our own at the end of 1955. Naturally, anything set down here could be classified as personal opinion. But the impressions of other churchmen concerning our progress and work have been quite impressive and pleasing. Even those once hostile to us have come to recognize our vigor and keen promotional activity. Some reasonably valid criticisms have been made, however, and if taken note of could be of some real value to us. Excluding those criticisms that proceed from either misunderstanding or prejudice, the remainder are chiefly in two areas:

1. The feeling of some that our witness has not been primarily Christian in its nature.

2. The belief that we have a tendency to quote both the Scripture and other important facts out of context.

The first criticism could probably grow from the practice of approaching a doctrinal theme from an Old Testament setting. It would be certain that much would be gained by a method of presentation that begins from the teaching of Christ and branches out from there. Christ is shown as the central figure in the midst of the seven golden candlesticks, and the light shed by each lamp illuminates Him. The clearest counsels of the Lord to us are that Christ must be central in our whole concept of truth. Evidently some have not received that impression from our presentations.

The almost universal method of citing

quantities of texts drawn from all parts of the Bible, has given some real validity to the second criticism. So frequently these references are quoted without heed being given to their context, to the time to which they refer, or to their setting and relationship to each other. No historian could possibly use this method, and there is really no inherent right given to a theologian to do so. We have been given the counsel that one text studied in *all* of its bearings is of more use to us than the reading of a large section of Scripture. The revival of the almost-dead expository method of preaching would go far to indicate better methods of presenting our saving message to the world.

In our use of history the same criticism is to some extent justified. Although we have gained some justified reputation by the scholarly works that some of our brethren have published, yet our pulpit use of history has left us open to attack. The strange impasse to which our world has come is fast awakening a new interest in interpretation. The great success of Arnold J. Toynbee's work is indicative of the new and growing attitude in this respect. Probably second only to the need for better methods of Bible study is the need for a much wider reading in the field of history. That would give so much added power both in our preaching and in our interpretation of the affairs that are vital to the people of this needy generation.

Malachi said of the work of Elijah the prophet that he would turn the hearts of the fathers to the children, and the hearts of the children to their fathers. It is probable that the greatest difficulty between two generations grows out of the feeling of fathers that their children are forsaking the traditional values, and of children that their fathers are hopelessly out of date and unaware of new modes of thought. It would indicate that one of our vital needs is a cementing together of the great doctrinal values of our church and a keen awareness of the great field of interpretive writing in historical areas. Then we could justly speak of "the present truth."

Perhaps the outstanding religious trend of our time is toward greater tolerance of those who differ in belief, and at the same time toward a keener appreciation for true analysis of what is truth. Thus the world is ripe for the third angel's message in all its clarity.

# Engineers as Well as Repairmen

NEAL BECKER

Pastor, Ohio Conference



**A** NATIONALLY known magazine not long ago claimed that a certain preacher probably "did more to mold American thinking than any other single influence except the Bible."—*The Saturday Evening Post*, Jan.

22, 1955. Who is this preacher?

You might guess that it was Moody or Finney. Another suggestion might be Billy Sunday or Billy Graham. To be correct you would have to try again. The preacher credited with the possible distinction of influencing more people than any other in America outside the Bible is William Holmes McGuffey.

"Who," you ask, "is McGuffey?"

McGuffey, we would reply, is the preacher and educator who wrote the famous *McGuffey's Readers*. His little books sold more than one hundred million copies. The moral teachings of this man were accepted by the American public through the instrumentality of secular education. Likewise, it is possible for our scholars and preachers to use the tools of secular education and influence to advance a knowledge of our teachings before the world.

Communism and its twin brother socialism have made great advances through their influence on the leaders of the educational world. Although they have not ignored the masses, they have concentrated on the scholars and educational leaders. These leaders, in turn, have passed on their convictions to their students.

The story of the growth of liberal theology, or modernism, is even more valuable to a discussion of this topic. Modernism by its very nature does not appeal to the general public. It tends to find comfort in negations and doubts. It tries to find hope in intellectual pride and human goodness. Such nebulous concepts do not appeal to the man on the street. The modernist preachers have not been able to stir the imagination of the average man. It is

the fundamentalist who has been able to capture the large crowds. Despite these obvious weaknesses of modernism, its solid growth and commanding influence are nothing short of miraculous. You cannot talk with scarcely any person of influence in secular fields but he will reveal the fact that he has been influenced to some degree by liberal religious thought. Some people have referred to this philosophy as the "Reader's Digest type of morality." Regardless of what it is called, it is exceedingly popular with influential people. We must never forget that modernism began in the seminaries. While the fundamentalists were busy spending most of their time in the repair shop of humanity changing ideas and habits *after* they had already been developed, the liberals were in the planning room with the engineers of mankind inculcating their ideas into the human family *as* they developed. The children of darkness in this generation need not be wiser than the children of light. We can use similar methods. We have a right to expect the same results that truth always has had in competition with error.

Fortunately we have not been idle in this field. We have done engineering in the area of religious liberty. It has had an effect on the thinking of leaders everywhere. Lawyers, jurists, and ministers have warm praise for the work we are doing along this line. The newly proposed world calendar might well have been universally accepted had we not worked vigorously as engineers in human thought.

Our temperance work too shows an engineering side to its work. Through its program the educators are being educated. Our only regret is that Seventh-day Adventists could not have been the ones who discovered *scientifically* the apparent relationship between cancer and tobacco. Could it be that the establishment of the International Nutrition Research Foundation, in Arlington, California, or some such organization might prove to be the very means we need to demonstrate scien-

tifically the principles of healthful living? Evidence that men of influence would accept and pass on to the world could then be available. We need to realize that with men in the upper strata of society, science has to a large degree replaced the Bible as the authority they live by. We must be willing to give chapter and verse from their "bible" as well as our own.

Christian people, including Adventists, have been preaching against the use of tobacco for a long time. But it remained for science to deal out in one stroke a stunning blow that has shaken the tobacco industry to its foundations. God has blessed my ministry in winning many people because they were able to understand how to get the victory over the tobacco habit. But I believe that I could have won many, many more souls if my interested people in their early years had been led by public influences, both religious and secular, not to smoke at all.

Some of our men in their own right have become guides in the realm of human thought. We have gained an open door in fields like the history of prophetic interpretation, early Adventist history, creationism, and medicine. But this is only a beginning. Too often we look to our scholars to help us defend our faith. We should look to them to help us propagate it as well. Our scholars can do much more than influence our own people and help *defend* us from the attacks of the opponents of truth. They can *lead* us to attack the enemy at the very gates of the defenders of error. Our men are well trained and fully competent to set themselves about the task of impressing the scholars of the world. Scholars talk, think, and act in a world all their own. It takes men of similar training to reach them as a group. But in reaching them we reach thousands *through* them. Through organized and systematic efforts in behalf of the intellectuals of the world, our learned men can do much for God. It is possible that such a program could set in motion men and organizations that could help prepare the stage for the loud cry.

In the Sikorsky airplane factory there is a sign that reads:

"According to recognized aerotechnical tests, the bumblebee cannot fly because of the shape and weight of his body in relation to the total wing area. The bumblebee doesn't know this, so he goes ahead and flies anyway."

### *Some Suggestions*

I should like to make some suggestions that some would be able to prove are impossible to carry out. But I feel that if there are enough of us who do not know that these suggestions are impossible, perhaps we, like the bumblebee, can follow them anyway. At any rate, it is in the spirit of the bumblebee that I dare to make the following suggestions:

1. Establish a scholarly, scientific journal to reach the intelligentsia.

2. Provide time and money for our scholars to do research. Many business firms, such as Du Pont and General Electric, have found it pays to set aside millions of dollars a year for research. It could be profitable to us also.

3. Attempt to develop opportunities whereby our men could be in a position to give lectures before learned societies, colleges, and universities.

4. Provide time and money, if necessary, to allow our better writers to prepare articles on spiritual and moral questions that would be accepted for publication in popular magazines.

### *Some Possible Results*

1. *Such a program could remove much prejudice.* There seems to be little prejudice against Christian Science among the educated classes. What seems absurd in their doctrines is glossed over by these people to a large extent by the solid reporting of the *Christian Science Monitor*. The high level of journalism of this newspaper has given the whole movement a firm standing in the world.

2. *We could acquire many friends among thinking people.* Even if the leaders would not accept our beliefs, they would be led to respect our thinking. Many of these men spend their whole lives attempting to be fair and unbiased in their search for truth. Perhaps these men too, in their own way, know God. The Spirit of prophecy suggests this thought.

"Whatever line of investigation we pursue, with a sincere purpose to arrive at truth, we are brought in touch with the unseen, mighty Intelligence that is working in and through all. The mind of man is brought into communion with the mind of God, the finite with the Infinite. The effect of such communion on body and mind and soul is beyond estimate."—*Education*, p. 14.

3. *Provide adult evangelical opportunity for our educators.* Our men often spend

years in exhaustive study in order to prepare themselves for positions of trust in our educational system. In it all they are often deprived of a most thrilling experience in soul winning. It is a joy to win a young person of less training and maturity, but it is a greater thrill to win someone who is of equal standing in life.

4. *More young men would be led to enter the field of teaching.* It is not hard to visualize how the hearts of our young people would be stirred by their teacher's account of his soul-winning contacts with some scholar, scientist, or industrialist. Does all this sound too visionary? Perhaps. But there is one thing clear: Such a thing can never happen unless we make a decided and organized effort in this direction.

5. *This type of program would enable us to win more middle-class folks.* We need more people of this class in order to strengthen and solidify our local church leadership. With the constantly rising level of education, this class will become larger every year. This means that the danger of having fewer of this type attending our public evangelistic services increases with the passing of time. Subjective, Bible-centered services have their greatest appeal on the common level.

On the other hand, a full program of influencing public opinion can do the almost unbelievable. In 1926 a group of leading industrialists decided it would help reduce taxes if they could get this country to do away with the Eighteenth Amendment. They joined the Association Against the Prohibition Amendment. They poured their money into this project and recruited as many as possible of the forces of in-

fluence. Soon leaders in the radio, press, and entertainment world were used to advance the ideas of this association. In 1933 the Eighteenth Amendment was repealed. In just seven short years these men by engineering methods reversed a decision it took perhaps one hundred years to accomplish by repair-shop techniques. (See *The Amazing Story of Repeal*, Fletcher Dobyns.)

6. *It would enable us to work as Jesus would have liked to work.* Eighteen years before Christ began His ministry of binding up the brokenhearted, proclaiming liberty to the captives, and opening prisons to them that are bound, He endeavored to reach the leaders of Israel. During His visit at the Temple the boy Jesus sought out these men. We are told that "God was seeking to give light to those leaders in Israel."—*The Desire of Ages*, p. 80.

Why was He trying to enlighten these leaders? The Spirit of prophecy tells us:

"The doctors turned upon Him with questions, and they were amazed at His answers. With the humility of a child He repeated the words of Scripture, giving them a depth of meaning that the wise men had not conceived of. *If followed, the lines of truth He pointed out would have worked a reformation in the religion of the day. A deep interest in spiritual things would have been awakened; and when Jesus began His ministry, many would have been prepared to receive Him.*"—*Ibid.*, pp. 78, 79. (Italics supplied.)

It is evident from this that God recognized two thousand years ago the value of educating the educators. Is it not equally clear today that we need to do the same; that we need to be engineers as well as repairmen?

## FORGIVENESS

¶ A poor, ignorant old Negro man who had been a slave came to Miss M. Waterbury, a woman missionary among the freedmen, and asked to be taught to pray. She began to teach him the Lord's prayer, sentence by sentence, explaining it to his entire satisfaction until she came to the one on forgiveness.

"What dat mean?" said he.

"That you must forgive everybody or God will not forgive you."

"Stop, teacher; can't do dat," and he went away. After vacation he appeared again, saying, "Now go on wid dat prayer; I dun forgive him. Ole massa once give me five hundred lashes, an' hit me wid a crowbar, an' t'row me out fo' dead, an' I meet him an' said, 'How'd ye?' Now go on wid dat prayer."

It might be well for many another beside the Negro man to think very seriously of those whom they refuse to forgive before they "go on wid dat prayer."—

C. L. SEASHOLES.

# Classwork in Pastoral Psychology

C. E. WITTSCHIEBE

*Associate Professor of Pastoral Care  
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**T**HE Harding Sanitarium, in association with the Seminary, conducted a four-day institute on pastoral care from November 28 to December 1 inclusive. This meeting came into being in response to a growing need expressed

by Seventh-day Adventist teachers, pastors, and chaplains for an opportunity to study, in collaboration with Seventh-day Adventist psychiatrists, how to understand people better and how to establish and maintain a healthy spiritual and emotional level in the church at large.

Each day's session began with a devotional period. The subjects were an integral part of the whole plan: "Love," "Guilt," "Worry and Anxiety," and "Fear." The opening meeting began with a talk entitled "The Pastor Looks at Mental Hygiene." This topic received first attention to set the tone for the institute.

The subjects covered in the four-day program were:

"Viewpoints of a Seventh-day Adventist Psychiatrist"

"Basic Concepts of Psychiatry"

"Mental Mechanisms"

"Personality Development"

"Interview Techniques"

"Counseling and Psychotherapy"

"Emotional Problems Sometimes Unrecognized by Ministers"

"The Pastor's Own Reactions to People"

"What Is the Psychiatric Team?"

"Survey of Treatment Methods in Psychiatry"

"The Community Pastor and the Psychiatric Hospital"

"The Minister as a Referral Agent"

"Community Resources and How to Use Them"

General discussions followed each talk, and often there were questions during the presentations. In addition, interview technique was demonstrated in motion pictures and "live" by some institute members. The sanitarium staff also arranged for the group to be present at a hospital staff con-

ference and case presentation, and at a planning and intake conference.

The session concluded with a panel discussing "Mental Hygiene, A Denominational Challenge." This crystallized the thinking of the participating members and gave opportunity for expressing appraisals of the institute itself. Since this had been arranged as a pilot affair—to find out whether such meetings would be considered worth having—a free expression of opinion was invited. Because of the excellent spirit present in the meetings, members spoke their minds freely. The net conclusion unanimously agreed to was that such meetings should definitely be planned for the future. An interim committee was elected to bring in recommendations. The members are: L. Harold Caviness, M.D., to represent the Harding Sanitarium; C. E. Wittschiebe, to represent the Seminary; and T. E. Unruh, to represent the ministry in the field.

The final session reflected the appreciation of the members and their deep sense of brotherhood. One minister said it frightened him to think how close he had come to not being there. Another minister expressed happiness in feeling the strong spiritual pulse in the sanitarium. A psychiatrist stated that he had gained new strength in sensing his oneness with his ministerial brethren.

The main burden of the planning was carried by Dr. Caviness. Lodgings were provided at minimum cost, and so far as food was concerned, the members were the guests of the sanitarium. The consensus of opinion was that the sanitarium staff had shown themselves to be ideal hosts.

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**POSSIBILITIES** MICHELANGELO was so great an artist that in a block of rough-hewn marble he could see an angel's form just waiting for the sculptor's chisel to be released. Similarly Jesus saw all men, not misshapen as they were, but in terms of what they might become. Nothing was so real to Him as their possibilities.—LESLIE BADHAM.



## Pastoral Counseling Institute

AS THIS copy goes to press a very interesting institute has just concluded at Worthington, Ohio. The medical staff at the Harding Sanitarium led out in this project and made a most unusual contribution in the field of pastoral counseling and psychology. Between forty and fifty attended, and all came away convinced that in this area of ministerial work lie limitless possibilities.

The Scripture says, "My people are destroyed for lack of knowledge." How true that is! When we know more about the operation of the human mind it helps us to be more sympathetic with poor nerve-racked humanity. As Jesus looked upon the multitude He was moved with compassion, for there He saw all the pent-up problems of human relationships. To Him that multitude was no mere mass of ill-bred humanity, but a shepherdless flock, and His heart went out to them. Psychology and psychiatry were not part of the medical vocabulary of those days, but our Lord understood all the quirks and twists of human thought, for He knew the working of the human mind. The influences that lead people to do the things they do and say the things they say may be, and often are, far removed from the immediate environment, sometimes going back into childhood and even infancy. The minister or Bible instructor who realizes this is equipped to render far more effective service.

Many subjects were covered during those four intensive days, but the practical nature of it all, together with the fascinating and challenging study accompanying the instruction, gave an environment to the presentations that left no one exhausted in spite of the very heavy daily program.

Articles covering some of the phases of the subjects presented will appear in subsequent issues of *THE MINISTRY*. Because the importance of this type of instruction to our workers is realized, study is already being given to some plan for further similar councils. The staff of the Harding Sanitarium, in counsel with the Theological Seminary and the Ministerial Association, initiated the planning for this institute. The interesting report of C. E. Wittschiebe, of the Seminary faculty, who was one of those participating, appears on page 17.

It was a privilege to be present, and we are confident that the carry-over of this meeting will reveal itself in an enrichment in every line of pastoral and evangelistic work of those who attended. That conviction is what leads us to hope that this might be the beginning of a series of such institutes. Those who led out were, of course, admirably qualified, and though they are busy doctors, continually responsible for the many patients under their care in the very institution where we were meeting, yet as self-supporting missionaries they gave unstintingly of their time and their talent. And under the blessing of the Lord the whole program was unique, informative, and inspirational.

R. A. A.

## The Trend to Tolerance

IN THE article "Outstanding Religious Trends of 1955" in this issue the statement is made that one of the outstanding trends of our time is tolerance of doctrinal viewpoints. We would not want to go back to the tragic years when intolerance was the order of the day. But there is definite danger when men become so broad in their thinking that they fail to recognize a vital issue.

The Religious News Service brings to our notice a vigorous controversy in one of the Protestant churches of the United States. A certain pastor has recently had to stand trial before his own brethren for his positions on such vital doctrines as the virgin birth, the physical resurrection of our Lord, and other fundamental features of the Christian faith. This man has been found guilty of heresy on five counts.

Denying the authority of the Bible as the Word of God, it is obvious that this pastor

has been following certain modernistic trends in his preaching, and the trial board of this particular denomination recommended that he be suspended from his pulpit. But by secret ballot the congregation rejected by a vote of 197 to 18 the trial board's finding and its recommendation, and requested that this man continue as their pastor.

We are not concerned with the merits of this particular case, but it points up something very definite. Had this man's doctrines been found to be in harmony with truth, then we could well understand why the congregation would want to protest his innocence and retain him. But when on five counts out of six it has been proved that his ideas are heretical, then it certainly reflects a strange attitude on the part of the congregation to demand this man's continued service. He has evidently won the hearts of the people, and doubtless his personality is both winsome and persuasive. But after all, that should never become a criterion in an issue of this kind.

One thing is certain: Those vigorous souls who led that branch of the Reformation from which this denomination sprang would never have tolerated such blatant denials of the fundamentals of Christianity. Preaching smooth things is never the attitude of a true reformer. It is as true today as it was in the days of Isaiah the prophet that people can render lip service to truth and yet their hearts be far from God. The prophet was describing a latter day condition when he spoke about a "rebellious people . . . that will not hear the law of the Lord" (Isa 30:9). He pictures the seers and the prophets as those that would be preaching "smooth things" and actually prophesying deceits. And furthermore these false witnesses would be urged by their congregations to depart from the way of truth.

But the Lord said: "This iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant. And he shall break it as the breaking of the potters' vessel that is broken in pieces; he shall not spare" (verses 13, 14).

In all too many present-day pulpits the living Christ is being rejected for the fables of men. To the question, "Whom will ye that I release unto you?" the cry of the crowd is the echo of the centuries: "Release unto us Barabbas," caring nothing that by

such an action the Lord of glory is again crucified and put to an open shame.

As we come closer to the great test of the ages, clarity of the true fundamentals of Christian faith becomes more and more vital. Mere human reasoning is insufficient to determine what is truth. There must be a standard. But when the foundations are removed and the Word of God is denied, then where do men turn for authority?

Discussing some very vital features of Christian conduct and church polity with an outstanding Christian leader of another persuasion recently, we were interested in his observation. His reply to our question revealed his clear grasp of our wonderful heritage. He knew the place that the Spirit of prophecy has in influencing our decisions. He said something like this: "With us it would be a much more difficult question to decide some of these issues than it would be with you people." And we said, "Why?" His reply impressed us:

"You folks have the Bible as your source of Christian doctrine, but on points of church procedure, and even on the interpretation of your points of faith, you can refer to an authority that is recognized by every one of your ministers and members in good and regular standing in your denomination. You have the writings of Ellen G. White, and unless I am mistaken that would become the standard for the settling of an issue of this kind." And as we replied in the affirmative he closed with this remark: "How fortunate you are."

And, fellow workers, we are a fortunate people. The Lord has greatly blessed us by placing in our hands these voluminous counsels, and though these writings are, as this good man said, not the source of our faith, nor even the criterion of our belief, yet in recognizing them as inspired counsels and commentaries on the Word of God, we are of all people most fortunate.

May God make us wise like the house of Jacob, of whom Obadiah the prophet said, ". . . [they] shall possess their possessions."

R. A. A.

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A noted writer says: "Character is not what you say you are—that is profession. Character is not what you do—that is conduct. Character is not what people think about you—that is reputation. Character is what you are—the central self, the man within."  
—Our Young People.

## News and Announcements

### These Times Writers' Contest

PASTORS, Bible teachers, and seminarians are herewith invited to enter the second *These Times* writers' contest which closes April 1. Though the editors are offering the following prizes: \$150 first prize; \$75 second prize; three \$25 third prizes; and ten honorable-mention book gifts, they believe that the greatest reward that can possibly come to participants will be the satisfaction of having helped give our message to several hundred thousand people. (The current *These Times* paid circulation is in excess of 200,000.)

All articles must be of a doctrinal nature. You may submit as many manuscripts as you wish. Please enclose return postage if you desire your contribution returned in case of nonacceptance. The editors reserve the right to purchase nonprize-winning articles, and to edit all material as may be necessary.

One final hint: Please check all references very carefully and be sure to give sources.

Participants in last year's contest are not disqualified from entering the current one.

May we hear from you? Contest Editor, *These Times*, Box 59, Nashville 2, Tennessee.

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### "Your Radio Doctor" Tapes Now Available

MANY of our doctors, pastors, and evangelists during the past year have been inquiring about the taped radio programs produced by Clifford A. Anderson, M.D.

These are now available on tape at  $7\frac{1}{2}$  inch speed. Each program runs 14 minutes and 40 seconds, including organ background during which local announcements can be made. Each program is introduced by the voice of E. R. Walde, of the General Conference TV and Radio Department, and is identified with "This specially transcribed program is presented to you as a public service by your friends, the Adventists," with an invitation to send in to the local station for literature.

The programs are synchronized with a series of articles from the pen of Dr. Anderson running in the *Signs* during 1956. The subjects of the first six radio talks and articles are:

1. "Help Yourself to Health"
2. "Be Good to Your Heart"
3. "The Dreadful Price of Ignorance"
4. "What's Getting Under Your Skin?"
5. "Give Nature a Chance!"
6. "Are You Tied in Knots?"

The series will continue throughout 1956 with a new topic in the *Signs* and on tape each week. In this way the talks will also be available in printed form for radio listeners who write in.

The public is health-minded today. Here is an excellent program to tie in with your local evangelistic endeavors or public relations project either in your public meetings or by radio.

Full information and a sample tape with which to approach your local radio station manager is available by writing to Your Radio Doctor, P.O. Box 122, Glendale, California.

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### Evangelistic and Pastoral Suggestions

FOR some time Fordyce Detamore, Texas Conference evangelist, has been receiving requests from our ministers, ministerial students, and lay preachers on the methods he uses in his short, three-week campaign as well as in the long campaign. This has been especially true since the series of articles on the short campaign appeared in *THE MINISTRY* in 1955.

Since his frequent appearances at camp meetings and workers' meetings in North America, Elder Detamore has also often had requests for his material on pastoral and district work.

Three mimeographed volumes of instructional material as well as evangelistic sermons are now available from Elder Detamore at a reasonable price—"Evangelistic Methods, Step by Step," describing the twenty-two week evangelistic campaign; "Pastoral and District Suggestions"; and the "Three-Week Series of Bible Lectures," including twenty-four sermons and two full calls for surrender recorded just as they were given in public by the evangelist.

Further information may be obtained by writing to Mrs. Fordyce Detamore, 2838 Hemphill, Fort Worth, Texas.

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### Southern Baptist Sees Danger

A SOUTHERN BAPTIST CONVENTION official has denounced as "shocking" a recent statement by representatives of twelve Protestant denominations serving Alaska, which urged an end to "overemphasis on sectarianism." The statement said such overemphasis resulted in many Alaskan communities being "greatly overchurched."

(Continued on page 46)

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# PASTOR *Shepherding the Flock*

## Changing Loyalties After a Long Pastorate

FENTON EDWIN FROM

*Pastor, Washington Conference*

PERHAPS the first question we face in considering this theme is: How long is long? Spurgeon preached for thirty-five years in London. Today some modern clergymen stay only a year or two in a charge. Among Adventist ministers we find that often a "long" pastorate runs from five to seven years. At least for the sake of discussion let us take that period of time as a mean in this consideration.

### *The Problem of the Minister and the Congregation*

The accepting of a call creates a *crisis* in the life of a minister. Suddenly he has to take final inventory. Has his ministry to his congregation in this city been successful? Wherein has he failed? Did he accomplish what he set out to do?

He has developed a close fellowship with his people from the cradle to the grave. He has rejoiced with the happy parents of the newborn babes and he has sorrowed with the loved ones as he has officiated in the last service for those tried and true. With each passing day his sojourn has endeared him to the hearts of the people he has grown to love.

Also he has been looking forward with passive anticipation toward that day when the call would come. That the spirit of adventure lurks in the shadows of his heart is a statement of true honesty. And now—it is here. What mingled feelings!

Immediately there are perplexed emotions in the hearts of the parishioners. One says, "He just came." Another, "The church won't prosper without him." And still another, "We just can't give him up!" Yes, there will be genuine sadness in the hearts of many because they have learned to love their pastor. He is a man of God. He helped strengthen them in the way. He upheld the standards of the church and uplifted Christ at all times. But on the other hand his moving along will bring relief for a few. They have just tolerated him for a season.

But we must be most charitable toward these children who have not been fully clothed with the love and power of Christ. Somehow they have failed to know Him, and so we pray for them the more.

Now speculation and concern arises over the new pastor. Often the understanding member rationally reasons, "Our minister is leaving; another is coming. What will he be like? Will he have the attributes and characteristics of our present pastor? How will he be different? We surely hope he is as good as our pastor and that he will lead the church forward. Yes, we believe that he will, that God is sending another leader to build us up in the faith."

And so the congregation begin to adjust themselves for the change. They wish their departing pastor God's richest blessings and begin praying for their new pastor that he will be God's man to lead them in God's ways. How charitable are the children of God toward His ministers!

### *The Retiring Pastor*

If he is going to another pastorate in another area less problems arise. Some of the good members who love him dearly because he brought them the truth will find the transition more difficult. Yes, they will write. This seems to make the hurt less painful.

But if the pastor is retiring and living in the community, that is another problem. It takes a lot of grace to sit by and support and encourage the people to follow their leader. If he is still in good health, it is well to turn his talents and interests to other churches and activities nearby. This gives his successor full opportunity to build his work without the checking and retarding influence of his retired predecessor. The members can more readily adjust their loyalties to the new pastor with less comparison.

Love covereth a multitude of things. It is well to find out all the good points about your

successor. Tell the congregation everything kind and helpful about their new pastor before you leave. Considerate comments coming from you will make a lasting impression. It is good public relations; it is good Christianity. It is also well to pray publicly for your successor and for his leadership among these people you will soon leave. Your solicitation of love and support in his behalf helps to bridge the gap and pays big dividends in Christian fellowship and unity for the cause we love.

#### *Attitude Toward Your Predecessor*

Speak well of your predecessor. Build on his good foundation. Overlook his faults and dwell on his strong points. His most faithful supporters will become your best workers. Encourage the confidence of the members in their former pastor whom they love and in turn they will learn to love you and transfer their loyalties to you.

Always speak well of your predecessor in any dealings with people of the community in all its phases and activities. As ministering brethren we should always present a united front of loyalty to our people and our fellow ministers.

It is not best to dwell on the success or activities of your former pastorate. Some will shrug their shoulders and say, "So what!" Others will perhaps utter, "Who is he trying to impress?" In other words; this attitude does not wear well.

Love the people you now serve. You should always speak well of your predecessor. By God's grace apply the best principles of success from your former pastorate to your new charge. Of course you will have to adapt to all new situations. Work harder than ever to glorify God and to lead your people to see Him, and the Spirit of Christ will crown your endeavors with true success.

Though the transferring of loyalties is difficult for minister and members alike—God's grace gives the evangel of the everlasting gospel the good sense, good taste, wisdom, and grace to move forward at the time of transfer. Above all, there is the guiding light of anticipation that leads us on toward that supreme moment of triumph when the Day-star shall arise and lead His children home.

Our earnest prayer is that the people we leave, whom we have loved and served, shall be saved in His glorious kingdom, and also that those whom we now are learning to love in our new pastorate and to whom we shall minister in Christ's stead will stand with us triumphantly on the sea of glass.

With the apostle Paul we say, "Peace be to the brethren, and love with faith. . . . Grace be with all them that love our Lord Jesus Christ in sincerity. Amen" (Eph. 6:23, 24).

## **Upon Leaving a Church**

JOHN D. RHODES

*Pastor, Southern California Conference*

SOME months ago I took a leave of absence from my church to attend the Seminary. I was to attend for two quarters and then return to my same pastorate. I began to do some thinking. For four years I had been in this church. Through those years I had been able to effect certain organizational planning. Would all this come to nought when I left? How could the interim pastor take over with the least possible wasted effort?

As I had done on other occasions, I began to describe to the incoming pastor my pastoral plan. To him this seemed a complex system of organization. Realizing that it might be bewildering to simply tell him of the existing plan, I decided to think the church organization through. I put this in outline form so that he could follow it as a guide.

How often when I had taken over churches it had taken weeks to become oriented to the existing ways of doing things. I thought after I had written out this outline, how happy I would have been to receive something similar from some of my predecessors.

Our church had been organized on the committee plan. We have some nineteen committees. Most churches probably have a like amount if they think of some of the various church offices as a committee with a chairman at the head and a group of laymen under him.

Each of these committee chairmen were listed on this outline sheet. Also a brief outline of the committee's work was given. In this way the incoming pastor could put his finger on a few leaders and effect his church program. Many of these committees help in the planning of the special services of the church.

A second section of this outline listed some of the church policies. One of those is the memorial fund idea. This is a plan whereby flower money can be diverted to church use, and yet the person giving the gift can be recognized both by the bereaved and by the church. Information about the church newsletter, time of making Sabbath morning announcements, bulletin deadline, and a listing of church-owned audio-visual aids were shown in this outline.

So that the new pastor could have a better

financial picture of the church and its accomplishments, a list of all the capital investments made during my term of service were listed. And so that he might be apprised of certain needed developments, a listing was given of unfinished projects under study. All we need to watch is lest this become a "black list" and fall into unauthorized hands.

Also given to the interim pastor, and most important, was a rather complete listing of all prospects for church membership, with a paragraph as to their background. A listing of special Ingathering contacts usually solicited by the pastor was given to him, with a paragraph on the approach to each merchant, and an outline of the whole Ingathering campaign organization.

This outline became to the new pastor a simple description of the already existing wheels of organization. He could soon become oriented to his new job and make such adaptations as he chose, but could in the meantime use existing organization to keep his program going.

## Organization of East Los Angeles Church

### Committees

1. Interim Nominating Committee—Mrs. ———, chairman.
  - a. Handles transfers of officers and replacements needed during year.
2. Finance Committee—Dr. ———, chairman.
  - a. Keeps close check on finance, and heads in setting up of annual budget.
  - b. Head deacon, treasurer, one appointee, and chairman, are members.
3. Ingathering Committee—Mr. ———, missionary leader, head.
  - a. Business district chairman.
  - b. Singing band leaders.
  - c. MV and Pathfinder leaders.
  - d. Others as appointed.
4. Summer Activities Committee—Mr. ———, chairman.
  - a. Promotes an every-other-week social-spiritual program for the "young at heart" families of the church, from end of school till school begins in fall.
  - b. Activities include: One major church social planned by social committee, beach outings, nature outings, MV meetings in park, rearrangement of summer musical program for worship hour, ending with family camp just before school begins, on Labor Day weekend, for all who will go.
  - c. Pastor plans three summer prayer meetings with potluck suppers, called Family Nights, with special program and emphasis for families with children.
5. Visitation Program Committee—Pastor, chair-
  - man (with first elder as assistant).
  - a. Plan visitation of shut-ins and backsliders on Communion day.
  - b. Take Communion to shut-ins with new *Quarterly* and offering envelopes.
  - c. Have clerk fill out visitation information cards and make up special bulletin for shut-ins. Visitation cards to be returned to pastor.
  - d. Deacons and deaconesses go by twos and threes to visit.
6. Reception Committee—Miss ———, chairman.
  - a. Head of receptionists at the door entries.
  - b. Have all visitants sign cards, mail out welcome letters, hand to all visitors welcome folders.
  - c. Cards handed to pastor for perusal and follow-up of interests.
7. Social Committee—Miss ———, chairman.
  - a. Plans and executes four church socials each year—one each quarter.
8. Pathfinder Board—Mr. ———, chairman.
9. MV Council—Mr. ———, leader.
10. Board of Elders—Dr. ———, first elder. Periodic meetings.
  - a. Head elder plans rostrum order and assigns elders.
  - b. Assists in counsel on problems not heavy enough for church board.
11. Board of Deacons—Mr. ———, head deacon.
12. Ushering Committee—Mr. ———, head.
13. Technician's Committee—Mr. ———, head.
  - a. Takes care of sound machines for Sabbath services.
  - b. Checks all visual-aid equipment and care of same.
14. Flower Committee—Mrs. ———, chairman.
  - a. Buys and arranges flowers for Sabbath services.
  - b. Secures floral donations from members for days on which they have anniversaries, etc.
15. Pastoral Staff—Pastor, chairman.
  - a. Minister of Music—Mr. ———.
  - b. Pastor's private secretary—Mrs. ———. Hours: Thursdays, 9:00 A.M.-2:30 P.M. Available for dictation, church bulletin, etc. She is also clerk. Makes annual directory, and keeps address stencils up to date.
  - c. Office assistant—Mrs. ———. Does pastor's church mailings, promotion mailing for campaigns. Does filing for pastor, making up file folders. Keeps up slide file and evangelistic file.
  - d. Office Assistant—Mrs. ———. Available for art work for promotion mimeograph mailing.
  - e. Typist—Mrs. ———.
16. Sabbath School Council—Mrs. ———, superintendent.
17. School Board—Dr. ———, chairman.
18. Home and School Association—Mrs. ———, leader.
19. Building and Grounds Improvement Committee—Dr. ———, chairman.
  - a. Plans future improvements, gives study to over-all physical needs of church properties.

(Continued on page 29)

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## The 1956

### MINISTERIAL BOOK CLUB . . .

sees us returning to the former plan of announcing selections for the entire club at the beginning of the year. This is being done in response to requests that have come from overseas divisions as well as the North American field.

**FOREVER TRIUMPHANT**, by J. F. Huegel. "The Christian Victory is already a consummated thing to be accepted by faith in the redemption achievement of the God-man." This is but one of the many gem thoughts in this unusually helpful volume. Must reading for every worker and for every Christian. 86 pages.

**A GUIDE TO THE RELIGIONS OF AMERICA**. Edited by Leo Rosten from the celebrated "Look" magazine series. Part One contains detailed information about the beliefs of seventeen major denominations in the U.S.A., including "What Is a Seventh-day Adventist?" by Arthur Maxwell. Also two chapters, "What Is an Agnostic?" and "Sixty-four Million Americans Do Not Go to Church: What Do They Believe?" Part Two features facts and figures on religion in the United States, including comprehensive reference material on churches and religious groups. 281 pages.

**PSYCHOLOGY OF PASTORAL CARE**, by Paul E. Johnson. Even though you are not a pastor, this comprehensive volume will prove most valuable to you. The author applies Christian psychology not only to pastoral counseling but to the entire range of pastoral care and the minister's work—from preaching sermons to the counseling of couples about to be married. 362 pages.

**THE LIFE OF DAVID**, by Alexander Maclaren. Maclaren is always good. His presentation is lively and dramatic. This is one of his best titles. Few books can equal this particular volume as devotional or inspirational reading, or as background reading for a sermon or series of sermons on David. 261 pages.

**TROPHIES FROM CANNIBAL ISLES**, by Andrew C. Stewart. One of the most successful and ardent missionaries in the islands of the South Pacific, the author tells in colorful word pictures the graphic story of the gospel's power among benighted, darkened cannibal peoples. This is not an autobiography, although the points he emphasizes are often reinforced by incidents from his own life. It is a clear presentation of the progress of Christian missions from the small, insignificant beginnings of forty years ago to the present time. 276 pages.

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*From the inception of the reading-course plan the Ministerial Association has carefully gleaned the best books available annually and included them in the course. As a review of the volumes chosen through the years, we list here the selections that have been offered during the forty-two years the plan has been in operation.*

1914

*Preparing to Preach*, Breed  
*The Acts of the Apostles*, White  
*Monuments and the Old Testament*, Price

1915

*Medical Science of Today*, Evans  
*Gospel Workers*, White  
*History of the Ancient World*, Goodspeed  
*The Minister as Shepherd*, Jefferson

1916

*History of Western Europe*, Robinson  
*The New Era in Asia*, Eddy  
*The Ideal Ministry*, Johnson  
*The Ministry of Angels*, Evans

1917

*Diplomatic Background of the War*, Seymour

*Church and State*, Innes  
*How to Write*, Baldwin  
*Prophets and Kings*, White

1918

*One Hundred Years of Missions*, Leonard  
*Effective Speaking*, Phillips  
*Back to the Bible*, Price  
*Education*, White

1919

*Modern and Contemporary European History*, Schapiro  
*Q.E.D.*, Price  
*Testimonies for the Church*, vols. 1, 2, White  
*Modern Mission Century*, Pierson, or  
*The Call of a World Task*, Murray

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| (3) PSYCHOLOGY OF PASTORAL<br>CARE, by Paul E. Johnson           | CITY ..... Zone ..... State .....  |
| (4) THE LIFE OF DAVID, by Alexander<br>Maclaren                  | <input type="checkbox"/> Cash Enclosed   |
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## 1920

*How to Live*, Fisher and Fiske  
*The Epistles of St. Paul to the Colossians and Philemon*, Maclaren  
*Victorious Life Studies*, McQuilkin  
*The Desire of Ages*, White

## 1921

*Christ's Object Lessons*, White  
*Stewardship and Missions*, Cook  
*Life of George Müller*, Pierson  
*Many Infallible Proofs*, Pierson

## 1922

*Modern Religious Liberalism*, Horsch  
*The Christ We Forget*, Wilson  
*Quiet Talks on Home Ideals*, Gordon and Gordon  
*Our Story of Missions*, Spicer

## 1923-24

*Testimonies for the Church*, vols. 3, 4, White  
*Testimonies to Ministers and Gospel Workers*, White  
*Will the Old Book Stand?* Hastings  
*Deeper Experiences of Famous Christians*, Lawson

## 1925

*Epistle to the Romans*, Moule  
*The Ministry of Healing*, White  
*Scientific Christian Thinking*, Johnston  
*Real Prayer*, Cortland Myers

## 1926

*The Work of the Ministry*, Griffith Thomas  
*The Person of Christ*, Schaff  
*The Epistle to the Galatians*, Findlay  
*Steps to Christ*, White

## 1927

*The Crises of the Christ*, Morgan  
*Wesley and His Century*, Fitchett  
*The Glories of the Cross*, Dixon  
*Mount of Blessing*, White

## 1928

*Every-Member Evangelism*, Conant  
*Power Through Prayer*, Bounds  
*Progress of World-Wide Missions*, Glover  
*Abide in Christ*, Andrew Murray  
*Testimonies for the Church*, vols. 5, 6, White

## 1929

*The Desire of All Nations*, Robert W. Smith  
*The Preacher: His Life and Work*, Jowett  
*The Coming of the Comforter*, Froom  
*The Great Controversy*, White

## 1930

*Certainties of the Advent Movement*, Spicer  
*Cross in Christian Experience*, Clow  
*Christianity and Liberalism*, Machen  
*Fundamentals of Christian Education*, White

## 1931

*Ministry of the Word*, Morgan  
*Meaning of the Cross*, Watt  
*What Is the Gospel?* Trumbull  
*Makers of Freedom*, Eddy and Page  
*Patriarchs and Prophets*, White

## 1932

*Geological Ages Hoax*, Price  
*Lectures on Revivals of Religion*, Finney  
*The Epistle to the Ephesians*, Findlay  
*Counsels to Parents, Teachers, and Students*, White

## 1933

*History of the Christian Church*, Foakes-Jackson  
*The Soul Winner*, Spurgeon  
*Church Manual* (Prepared by McElhany)  
*Patriarchs and Prophets*, White  
*Reading of Old Testament Chronologically*

## 1934

*The Spade and the Bible*, Prescott  
*A Manual of Church History*, vol. 1, Newman  
*The Holy Spirit*, Branson  
*The Desire of Ages*, White  
*Reading of New Testament Chronologically*

## 1935

*Modern Discoveries Which Help Us to Believe*, Price  
*The Atoning Work of Christ*, Watson  
*A Manual of Church History*, vol. 2, Newman  
*The Acts of the Apostles*, White

## 1936

*The Abiding Gift of Prophecy*, Daniells  
*God's Challenge to Modern Apostasy*, Nichol  
*A History of the Reformation*, vol. 1, Lindsay  
*Gospel Workers*, White

## 1937

*The Answer to Modern Religious Thinking*, Nichol  
*Seventh-day Adventists in Time of War*, Wilcox  
*Historical Studies*, Lawrence  
*Testimonies for the Church*, vols. 7, 8, 9, White

## 1938

*The Sanctuary Service*, Andreasen  
*Living Evangelism*, Haynes  
*China's Borderlands—and Beyond*, Crisler  
*The Sanctified Life*, White

## 1939

*The Preacher and His Preaching*, Evans  
*Organization*, Crisler  
*Christianity and Politics*, Hyma  
*Counsels on Diet and Foods*, White

## 1940

*Public Evangelism*, Shuler  
*The Divine Art of Preaching*, Haynes  
*Origin of Sunday Observance in the Christian Church*, Straw  
*The Faith of Jesus and the Commandments of God*, Andreasen  
*Counsels on Stewardship*, White

## 1941

*Typical Evangelistic Sermons*, vol. 1, Eighteen SDA Evangelists  
*Forty Centuries of Law and Liberty*, Johns  
*Genes and Genesis*, Clark  
*Life Sketches*, White

## 1942

*Report of the Evangelistic Council*  
*Genesis Vindicated*, Price  
*Pioneer Days of the Advent Movement*, Spicer  
*Modern Religious Trends*, Christian  
*Early Writings*, White

## 1943

*Typical Evangelistic Sermons*, vol. 2, Eighteen SDA Evangelists  
*Principles of Church Organization and Administration*, Montgomery  
*American State Papers* (revised)  
*The Shadow of the Broad Brim*, Day  
*Education*, White

## 1944

*Broadcasting the Advent Message*, Forty or More SDA Radio Evangelists  
*Sunday in Roman Paganism*, Odom  
*The Story of Our Health Message*, Robinson  
*Alcohol the Destroyer*, Hearn  
*The Great Controversy*, White

## 1945

*The Midnight Cry*, Nichol  
*Facts of Faith*, Edwardson  
*Evolution, Creation, and Science*, Marsh  
*Spiritual Gifts*, vols. 1, 2 (combined), White  
*The Triumphs of Faith*, Morgan

## 1946

*Evangelism*, White  
*Prophetic Faith of Our Fathers*, vol. 3, Froom  
*Spiritual Gifts*, vols. 3, 4 (combined), White  
*Pastoral Work*, Blackwood

## 1947

*Counsels to Writers and Editors*, White  
*Prophetic Faith of Our Fathers*, vol. 2, Froom  
*The Lord's Day on a Round World*, Odom  
*Spurgeon's Lectures to His Students*, Spurgeon  
*Facsimile Reproductions Present Truth and Advent Review*, James White

## 1948

*The Fruitage of Spiritual Gifts*, Christian  
*The Prose of Our King James Version*, Olsen  
*Reasons for Our Faith*, Nichol  
*Revival Sermons*, Richards  
*Heralds of God*, Stewart

## 1949

*Spiritual Counseling*, Bonnell  
*Prophetic Faith of Our Fathers*, vol. 1, Froom  
*The Bible Instructor*, Kleuser  
*The Witness of Science*, Abbott

## 1950

*Shepherd-Evangelist*, Anderson  
*Temperance*, White  
*American Freedom and Catholic Power*, Blandshard  
*Bridge to Islam*, Bethmann  
*Studies in Creationism*, Marsh

## 1951

*Evangelism According to Christ*, Dobbins  
*Aflame for God* (Min. Council, 1950)  
*Every-Member Evangelism*, Conant  
*Ellen G. White and Her Critics*, Nichol

## 1952

*The Flood*, Rehwinkel  
*Welfare Ministry*, White  
*Spurgeon's Expository Encyclopedia*, vol. 1  
*Pulling Life Together*, Bietz

## 1953

*Our Firm Foundation*, vols. 1, 2 (Bible Conference, 1952)  
*Establishing the Converts*, Archibald  
*The Chronology of Ezra 7*, G. C. Research Committee  
*The King's Highway*, Bellah

## 1954

*The SDA Bible Commentary*, vol. 1  
*The American Church*, Ferm  
*Problems in Bible Translation*, G. C. Committee  
*Prophetic Faith of Our Fathers*, vol. 4, Froom

## 1955

*Thine Be the Glory* (Ministerial Council, 1954)  
*The Recovery of Family Life*, Trueblood  
*The Adventist Home*, White  
*A Faith to Proclaim*, Stewart

## East Los Angeles Church

(Continued from page 23)

- b. Suggestions made at monthly board meetings, and all pastor's ideas for improvements channeled through this committee.

### Memorial Funds

All gifts that can be channeled into this fund are placed in a general fund for earmarked projects of the church board. Donor does not specify.

1. Whereas much money has heretofore been spent for perishable flowers, the idea of a memorial fund has been established. All in the church are to be kept frequently reminded of this plan; and rather than send floral tributes to funeral of friends, a gift of this amount is made to the church. The church then acknowledges same on special letter of appreciation to relatives of deceased, and acknowledgment is also sent to donor. Amount of memorial tribute is withheld from relatives.

### Church Newsletter

1. This is sent out weekly during campaigns, such as Ingathering, from pastor's office.
2. Sent out periodically for prompting in reverence, tithing, and to keep address list up to date (3547 reply form used).
3. Called "East Los Angeles Newsbeat."

### Announcements

1. Made at 10:55 A.M. from lectern below pulpit, thus dividing business and worship.
2. A red signal light from pastor's study is signal for organist that pastor is coming out.
3. Whenever possible, all conference mail promotion is mailed out with church letters, to avoid Sabbath clutter.

### Bulletin Deadline

1. Wednesday at 9:00 P.M.
2. Call church clerk or pastor—special organizer on pastor's desk to place conference mail, announcements to glean for Thursday office day.

### Church Equipment

1. Custodian of this equipment—Mr. ———.
  - a. Church owns two complete Ingathering singing band sound machines, including battery chargers.
  - b. Church owns two Viewmaster Bible study projectors, and one SVE 300 W. slide projector, as well as one sound movie projector—two tape recorders.

### East Los Angeles Projects

1. Sixty-five new school desks.
2. Finished paying for Hammond organ.
3. Bought \$600 Leslie speaker.
4. Bought two tape recorders, \$325 mimeograph machine, new adding machine, used Maas chimes, new robes costing \$452.

5. Church completely redecorated inside and out, including floors. Attic room finished off. Second redecoration over halls and classrooms. Play-ground floodlighted. Time clock and lighted sign, purchase of office furniture.
6. New rug for cradle roll room—\$250 project.
7. New heating system for classrooms with thermostats. Installation of kitchen.

### Unfinished Projects Under Study

1. Basement room for junior department—because it has been crowded out and meets in church across the street.
2. Balcony to furnish more seating—cost \$4,000 to \$4,500 (includes foyer).
3. New entry way with foyer and tower (cost included in above).
4. School—either on new ground, or buy adjoining lots at \$25,000, and build school at about estimated cost of \$30,000.
5. New carpeting—as sanctuary carpeting is growing threadbare. Cost about \$850.
6. New acoustical arrangement of choir loft. Cost about \$200.

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## SOME DAY

HAZEL HARTWELL SIMON

Some day all loving calls will have been made,  
All urgings to repent, all warm appeals;  
Then God will thrust aside the heavy veil  
And show the glory that He now conceals.  
And I am fearful only lest He find  
Some careless one not ready for that day;  
My heart is heavy with an awful dread  
That some, perhaps, have wandered from the way.

Unknown to us—but maybe very soon—  
The time by God appointed will be met;  
I think of those I love with tenderness,  
And, oh, my eyes with earnest tears are wet.  
We have not long to go our thoughtless ways;  
Should quickly turn, repentant, to His cross;  
For Christ is coming soon to claim His own,  
And that which is not gain will then be loss.  
Some fields are harvested, low sinks the sun;  
The pledge of God—that time shall end—is true;  
Oh, cherished daughter, dearly treasured son,  
I pray when Jesus comes 'twill be for you!

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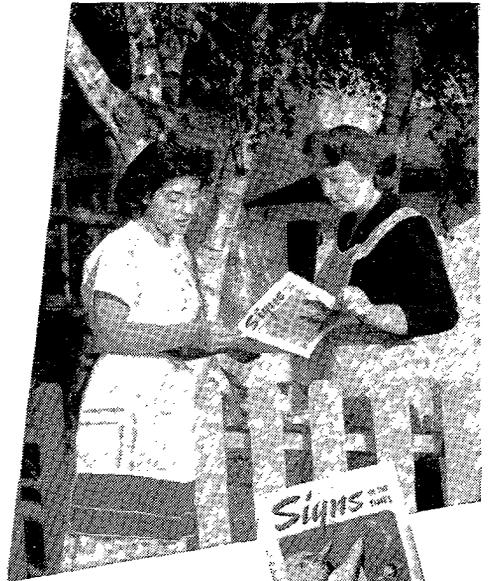
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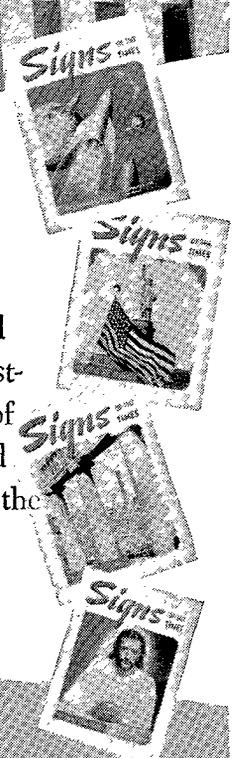
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# SHEPHERDESS *Her Vital Partnership*

## Ring for Service

MRS. LESLIE HARDINGE

*Minister's Wife, Washington Missionary College*

**Y**OUR knuckles in the bread dough, the baby in the bathinette, or your crown of glory in the washbowl. And it rings! A telephone call to serve!

Young shepherdess, the very telephone ring that punctuates your day so liberally is more than just a telephone call. It is an opportunity for service.

True, it may be merely the dentist's secretary checking on an appointment, or it may be someone asking you to think in twenty seconds of a song often sung at weddings containing the word "love"—so that you can get a free photograph of a member of your family. But if you are a minister's wife, the chances are that the telephone call is going to demand much more of you than that.

How do you answer that call?

Think back on the telephone calls that you have made recently. How have you been answered? What has been your reaction to the quick, impatient "H'llo," or the helpful "This is ———. Can we help you?" or the bored, laconic drawl of a "Hello-o-o"?

The man or woman at the other end of the wire has the power to make you feel like a nuisance, a joy, or a bore simply by the tone of voice he or she employs.

How do you make people feel when you lift the receiver and speak?

As God's representatives in the districts where we are serving, we must be sure even in answering the telephone to reflect the Spirit of the One who has called us.

Especially where there is no church office the telephone in the minister's home gets little rest. For a large part of the day the pastor is out, and it is the shepherdess who interrupts her routine to answer the calls that follow so speedily one after the other.

Do we look on the frequent ringing of the telephone as an interruption or as an opportunity to help? Our usefulness—and to a large extent, our personal happiness—depend on

our attitude in this seemingly routine matter.

Home duties often prevent the shepherdess from doing all she would like to do in the church, but through the medium of the telephone she can perform a very valuable and acceptable service.

Let us check up and see whether we are giving good service.

First, let us always answer the telephone patiently. Even if this is the seventh time we've dragged ourselves up from the basement, where the weekly wash is under way, even if Junior is just off to sleep and we are afraid the bell will awaken him, even if we are lying down for a few minutes to ease that excruciating headache, we will answer it cheerfully, patiently, and politely.

### *Efficiency*

Next, let us be efficient. Many steps and minutes can be saved by having the telephone installed in a strategic place. Choose the spot that is nearest to you most of the day. It may be worth while to have an extension installed, or jacks that enable you to take the telephone to two or more parts of the house.

Do we have everything at hand at the telephone—pencil and tablet for taking notes, telephone directory, church directory, a convenient place to write? A chair? And do we use these things? Even if we do pride ourselves on the excellence of our memories, let us not trust to them too much, but write down details of phone messages clearly, concisely, and accurately. And—just as important—let us be sure the message reaches its mark! Remembering tomorrow morning at breakfast that there was an emergency call tonight, can mean a priceless opportunity for soul winning lost. We should have a special place in which to park these messages—a place where the husband will look even though we may have gone to the store or already retired when he comes in. A magnetic bulletin board is ideal for this.

We should always make our identity known if the caller does not know who is answering the phone. If he wishes to speak to the pastor and he is not at home, he may wish to tell us the nature of his call. It may be that we can give him the necessary information. If he plans to call again, the pastor will be glad to know beforehand the reason for the call. He may be able to seek out the information needed, consult his appointment book, think or pray over a problem.

#### *A Caution*

A caution just here. Although there should always be in our voice and manner a friendliness and willingness to help that will encourage those who call to tell us who they are and what they want, yet we should remember that there is no quicker way to close the door to any soul-winning, counseling opportunities than for the minister's wife to insist on knowing who is calling and why. A timid soul in need who wishes to discuss a problem with the pastor is apt not to call the second time if she is greeted with an attitude of whatever-you-say-to-my-husband-you-say-to-me-first. Always we should hold ourselves ready to give friendly counsel when asked. We are not secretaries commissioned to deflect telephone calls from busy men. We are shepherdesses, ever holding open the door for the sheep. Let us never forget that the shepherdess must share the shepherd with the whole flock.

In all our friendliness we must be careful, of course, about giving information. We do not, for instance, give names and addresses and telephone numbers of church members indiscriminately.

And let us be honest, too. If we sense that postponement can cause no harm, and that the present moment is not convenient for a long chat over the wires, let us be quite frank and say, "Sister Blank, would it be just as convenient if I called you back in a few minutes? We are just having worship," or "I'm just getting Susan ready for school." Then let us be sure that we keep our word and do call back.

The need for genuine, sincere friendliness cannot be overestimated. Our love for the flock can be sensed along the telephone wires as easily as through a handshake in the church vestibule. So let our warmheartedness be felt in our tone of voice. If we feel friendly, we cannot help but sound friendly. But we must *feel* it. The pastor's wife who inwardly is annoyed by telephone interruptions will unconsciously convey that annoyance to others in her voice. The need is for a change of spirit, not a painting over of our inward feelings.

Our friendliness must often embrace patience. In every church there is at least one member who calls often and at length. Even if this call means that we won't be able to finish sewing the buttons on June's new dress or writing out the report we just got such a good idea for, this too is a call for service, and let us be good listeners. It may be that the caller is lonely. Our patient listening may send her on her way cheered to an extent that would surprise us.

Our response to the ring of the telephone need not be, "There it goes again!" or "What is it this time?" Instead it can be a silent prayer of thankfulness for these many opportunities to serve.

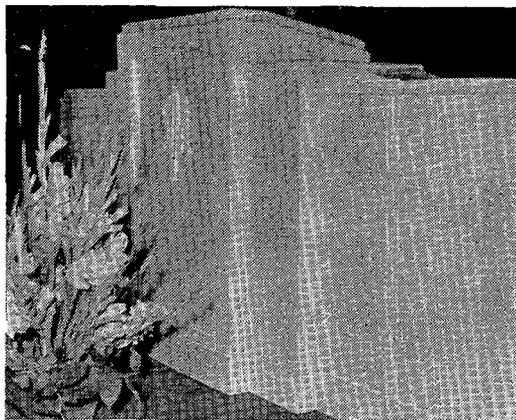
Last night it was a call for prayer for a baby at the point of death. This morning it was someone from the next city asking the pastor to give a talk. It may be a deaconess who has mislaid the new address of the member she wants to visit. It may be a mother whose dear one has been taken to the hospital. Or the printer to say the handbills are ready to be picked up. It could be Lucille, to say that Jim has left her again. Or the school-teacher, to say that the furnace has gone out. Who knows?

May God give us grace to answer these calls willingly, helpfully, kindly—grace to love these interruptions and those who make them.

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THE MINISTRY



# PULPIT *Pointers for Preachers*

## Three Aspects of Gospel Preaching

ALBERT MEYER

*Ministerial Association Secretary, Southern European Division*

**Y**E HAVE not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain" (John 15:16). The vocation of the preacher is the most noble there is. "Man of God" in a very definite sense, the preacher should bring to the world the message of salvation. The present conditions require of him a good general culture, an extensive knowledge of the Bible, of history, of archeology, as well as a better preparation for evangelism.

We may consider preaching under three different aspects.

### *A Science*

The word "science" exerts a magic power upon the world. All is impregnated with its influence. In this age of progress, of discoveries, and of inventions man has risen to the highest branches of the tree of knowledge. From this summit he has tried to penetrate the mysteries of life, and often he professes only little pity for the ignorance and simplicity of the Christian. It goes without saying that modern conditions impose themselves upon the preacher. He must be a man well informed on the things of his time, and that agrees with a declaration contained in *Gospel Workers*:

"Hard study and hard work are required to make a successful minister or a successful worker in any branch of God's cause. Nothing less than constant cultivation will develop the value of the gifts that God has bestowed for wise improvement."—Page 71.

We are sometimes accused—and not always wrongly—of being bound and limited in our Biblical interpretation by a spirit of system. Without doubt the Scriptures have clearly traced the path to follow, and our salvation depends upon not going away from it; but the

prophets and the apostles, following the example of Christ, were full of comprehension for their listeners.

A pastor of the Reformed Church wrote the following lines thirty-five years ago to a pious and sincere member of the church:

"I ask you to pardon my frankness. But, you see, your interpretation of the Scriptures is too uniform. Your point of view is as narrow as Christ is broad. You take the accessory for the essential. . . . You are the best people on the shores of Lake Geneva; that is why people come to you for fomentations and treatments. But I assure you that you know hydrotherapy better than theology, and gymnastics better than dialectics. . . . One of the striking things about you is the tendentious usage you make of the Bible: you utilize it incessantly to prove Adventism, much more than to nourish the soul; incessantly to discover the future, instead of fathoming the work accomplished by the grace of the Lord."

Then this pastor closes with these words full of Christian courtesy:

"Finally, my dear friend, I hope that in the day of judgment we shall meet, and that we shall be at the right of the Shepherd, whether we have or have not been Sabbathkeepers; for what is important is to be a new creature."

Undoubtedly these remarks are not without prejudice; nevertheless we can profit from them. The truths that we were almost alone in preaching formerly, such as the return of Christ, baptism of adults, conditional immortality of the soul, tithing, etc., today find defenders among eminent theologians.

Recent archeological discoveries have largely contributed to enriching and establishing our faith. These works have demanded of those who undertook them unheard-of efforts, together with a vast knowledge. It seems that these magnificent discoveries of different documents that come to confirm the Biblical books and their divine inspiration have been reserved for the time of the end.

Translated from *Servir*, French-language bulletin of the Southern European Division Ministerial Association, by Leona Glidden Running.

But what is important in the gospel ministry is the knowledge of the human person, the object of salvation. It is at once the most complicated and the most delicate, for here we are in the presence of a living reality, and how precious it is! A soul, a single soul, has greater value than all the treasures of the world put together. It can be saved or lost for eternity; for it, God did not hesitate to give His own Son. The knowledge of the human soul, of its aspirations, its struggles, its distresses, its hopes also, is a science that can only be acquired through observation, prayer, contact, and experience, to which is added a great sympathy. Modern science is in the act of "disjoining" the human person to make of it only an automatic creature, anonymous, deprived of all individuality. However, man created in the image of God still carries his titles of nobility. The science of the preacher consists in knowing how to bring the human being to his Creator, thus realizing the beautiful words in Proverbs: "The fruit of the righteous is a tree of life; and he that winneth souls is wise" (ch. 11:30).

But the knowledge *par excellence* is indeed that of God, the source of eternal life (John 17:3). By it our thoughts are brought into captivity to the obedience of Christ. Thus eternal life begins already here upon the earth, to expand later in the splendor of heaven. Yes, the preaching of the gospel is a noble, great, and beautiful science because it unites man closely to God.

#### *Also an Art*

For some, preaching is first of all the art of eloquence. It is needful, however, to remember that this gift is rather rare; the masters of words do not abound, and in the church perhaps they are fewer than elsewhere. It is useless to wish to "walk the straight line," trying above all not to commit any fault, as if eloquence were the principal thing in preaching. Certainly our language must be correct, well shaded, exempt from crudity or weakness and from useless words. Simplicity is always the best means of being eloquent.

"It is not flowery discourses that are needed, not a flood of words without meaning. Our ministers are to preach in a way that will help people to grasp vital truth. My brethren, do not soar where the common people cannot follow you, and if they could, would be neither benefited nor blessed."—*Ibid.*, p. 154.

The methods of preaching are no longer the same as formerly. Our age is an age of pictures, of the radio, and of speed. Jet planes and supersonic planes have replaced the first planes, which are now in disuse. However, we should not for-

get that conversions do not operate on an assembly line, at the wish of our technical means. Just as nature must have the necessary time to make plants grow and bring fruits to maturity, so also the Spirit of God must have time to prepare conversions by His interior working. One must never work against the laws of nature, whether they are of the physical or the spiritual order.

The preacher should also know how to adapt himself. "I am made all things to all men, that I might by all means save some," said Paul. Time has changed many things, multiplied methods and means of action; but in this domain there is no magic formula. Preaching needs intelligence, discernment, and great tact. How desirable it is for preachers to be like those sons of Issachar, of whom it is written that they "had understanding of the times, to know what Israel ought to do"! (1 Chron. 12:32).

The presentation is also important. The final success depends to a great degree upon a presentation made with conviction, with a lively manner, by appropriate illustrations, avoiding the extremes of overnicety and harshness. There must be a logical and harmonious linking together of ideas to arrive at a clear conclusion on the subject, remembering that the arguments used are like steps that lead us to the top of the ladder. The external appearance of the preacher should be well kept, for negligence in this domain reveals disorder also in his ideas.

To science and intelligence one must add the art of persuading. The world today is the prey of skepticism; it does not easily allow itself to be moved or convinced. On the other hand, the material conditions of life singularly complicate existence; the possibilities for creating for oneself an independent situation are rarer, and the circle of individual liberty is narrowing down more and more. Obedience to the commandments of God is rendered difficult, and one must not expect much improvement in that direction. Our valiant evangelists have a daily experience of this with the persons who are interested in present truth.

In this great struggle for souls, it is comforting to know that it is the Spirit of God Himself who assures the victory. "Eternal One, thou didst persuade me, and I let myself be persuaded! Thou wast too strong for me, I had to yield" (Jer. 20:7, Moffatt\*). We will often have to have recourse to the power spoken of in this verse to obtain decisions.

\* The Bible: A New Translation by James Moffatt, Copyright 1922, 1935, 1950-52 by Harper & Brothers. Used by permission.

## The Power of Preaching

Science, that is to say the ensemble of knowledge acquired, and art are not sufficient in this important and delicate work of the preaching of the gospel. Just as Zacchaeus, in order to see Jesus, added the height of the sycamore to his small stature, so it is necessary for the worker to add the power of God to his human weakness and his limitations, in order to do a work truly worthy of the vocation to which he has been called.

"A minister may be able to present the letter of the word of God; he may be familiar with all its commands and promises; but his sowing of the gospel seed will not be successful unless this seed is quickened into life by the dew of heaven. Without the co-operation of the Spirit of God, no amount of education, no advantages, however great, can make one a channel of light."—*Ibid.*, p. 284.

"Those who are under the influence of the Spirit of God will not be fanatical, but calm and steadfast, free from extravagance in thought, word, or deed. Amid the confusion of delusive doctrines, the Spirit of God will be a guide and a shield to those who have not resisted the evidences of truth."—*Ibid.*, p. 289.

It was in the weakness of the flesh, but leaning on God, that Paul went out to preach at Corinth. "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God" (1 Cor. 2:4, 5). There, in truth, is the program of the preacher. There is the measure of a man of God and an able minister (2 Cor. 3:3-6). With such a program his conversions will mount, and one will be able to say of him, "He brings forth much fruit, and the fruit remains." To lay well the foundation and build with care is to assure the solidity of the building.

Then, when the evening comes, the worker will remember with humility and gratitude the words of Christ, "I have glorified thee on the earth: I have finished the work which thou gavest me to do" (John 17:4). Having sought nothing but the glory of God throughout the course of his ministry, the preacher will see with joy, love, and gratitude the magnificent rays of a setting sun irradiating his activity consecrated to the Lord.

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## Quote, Unquote

EUGENE W. ERICKSON

Pastor, Northern California Conference

ONE of the finest skills taught in the school of pulpit teachers is the proper handling of quotable materials. A vast river of sermons has poured from Adventist pulpits for over a century, and many of the tributaries feeding this mighty stream of thought have found their source in the numerous springs of noninspired writings. Quite frequently the student in the pew is briskly called to attention as the speaker, with unqualified certainty, reads a statement from the works of a noted scientist, historian, or literator, insisting that this or that position is undeniably reliable. This man says so; therefore it is so.

In these last days of doctrinal abandonment and will-of-the-wisp-do-it-yourself religions, we welcome the words of "the man with a message," who strikes with telling blows of conviction, whose sermons are to the people what the mold is to molten steel, who knows the way, is in the way, and confidently proclaims, "This is the way," and the people follow. This is most surely the caliber of ministry that is needed now.

Our Lord spoke "as one having authority," that is to say, His teachings were irresistible because they were sound, rational, punctuated with a God-authenticated persuasiveness. He knew the way.

The purpose here is not to discuss, primarily, what constitutes authority in matters of truth and dogma, but to warn against the all-too-common practice of quoting from the works of philosophers, scientists, historians, and other noninspired sources and conveying the impression that these *in themselves* are the alpha and the omega of authority. To be sure, this is not done intentionally—which in effect only increases the evil of the practice. Supporting evidences are not decried, but rather encouraged to add color to the design of truth. But they are color only, and not the design. This must be constantly impressed upon a faithless generation that has seriously questioned the reliability of our supreme authority—the Bible. Little wonder that Ellen G. White counseled:

"Cold, philosophical speculations and scientific research in which God is not acknowledged are a positive injury."—*Counsels to Parents, Teachers, and Students*, pp. 423, 424.

Let it ever be proclaimed from the housetops that those who are in earnest in the quest of the elixir of everlasting life will not stop short of that which has an authentic ring.

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## Do We Need Proof?

To illustrate the frustration that unwittingly obscures truth, the book of Jonah serves as an example. The greater portion of Bible critics class the story of Jonah with Oriental fiction. To what ends we sometimes go to endeavor to "prove" the reliability of this controversial book! I am aware of at least six stories with various ramifications of whale-devours-man-man-survives, circulating among clerics. As to the veracity of them no one is certain. But be that as it may, is the reliability of the book of Jonah contingent upon a modern alleged episode vaguely comparable to that which is found within the structure of the book in question?

Because a whale in recent times after a period of three to twenty-four hours (depending upon the story used) of serious discomfiture regurgitates an unfortunate live victim, are we to conclude or even intimate that Jonah's three days and three nights of miserable incarceration in the bottom of the sea have now been authenticated by scientific procedures? On the contrary, we would exclaim as Jonah did in his prayer of thanksgiving, "Deliverance belongs to the Lord!" (RSV). In our honest attempt to clothe truth let us not be so inclined to obscure the naked majesty of an authoritative "Thus saith the Lord" by some questionable parallel evidence of modern times.

From some points of observation the case of swine's flesh might well be labeled "man's data versus God's command." As bad as man can picture the reputation of the pig, the command of God to desist in its use as a food ought to be the most convincing argument. The numerous statistics and heterogeneous reports which are quoted to "prove" that swine are unclean may suggest to some that we have information that God has not been pleased to release. They are unclean because an eloquent Authority has declared them to be so. All other arguments are shadows in comparison, some being quite erroneous. When God speaks men are drawn away from themselves. They look up beyond the stars into the vastness of eternity and see Him who is invisible. And seeing Him, they do not question, "How will this affect me?" but rather, "What is God's will for me?" We must never let an anatomical view of a hog obscure the vision of a God whose love relentlessly insists that every trace of sin be removed.

### Are Quotations Up to Date?

In the use of quotations we do well to check not only for accuracy of copy but for reliability and up-to-dateness. This is particularly applicable to the sciences.

It is not too surprising to note the bulk of misinformation foisted upon the public through the press. Much of ordinary reading matter consists of warmed-over facts sprinkled with a generous portion of editorial bias, deletions, exaggerations, half-truths, or truths smothered in a context completely unrelated to the original. This element should not creep into the sermons of expositors of truth.

A responsible scholar will not be content with every wind or rumor tossed about by the press. He will know whereof he speaks. Sensational claims will be viewed with suspicion until positively verified by adequate sources.

As to the matter of up-to-dateness, much can be said. Many of yesterday's facts are fiction today, and experience tells us that much of what is considered untenable today will become a reality tomorrow, should time last. It is indeed a pleasant chore to keep in stride with the times, eyewitnessing new discoveries and significant changes. Some of the notes in our sermonic storehouse could very well stand some surgical attention before a repeat performance. Archaic statistics and unsound arguments must go, and fresh, vigorous, pertinent facts be substituted. The principles of revision as adopted by book publishers could well be utilized by him who "publisheth peace."

True, a measure of disappointment may register when we are compelled to modify our views regarding the Jew and Palestine, Armageddon, the finding of Noah's ark; to delete legendary natural history illustrations which tell of eagles carrying off babies or music coming from Orion; and to silence certain historical inaccuracies that we have long considered truth.

Caution should be regarded in transplanting a quotation lest it die for lack of proper nourishment in its new environment. Many notable divines who so vigorously proclaim the second advent of Christ are ever so far from our concepts of this glorious hope. Some who speak of the Sabbath and its perpetuity are all the while meaning Sunday. It would seem quite unnecessary to quote Robert Ingersoll even though he ardently espoused the nonimmortality of the soul.

To stay within the bounds of the intent and purpose of the author is being fair and honest. Had a certain former adherent to our holy faith possessed Christian integrity in the matter of quoting from the works of Ellen G. White, his forty reasons why people should not be Seventh-day Adventists would be nonexistent. Unfortunately he has practiced that part of the code of the literary underworld which says,

(Continued on page 46)

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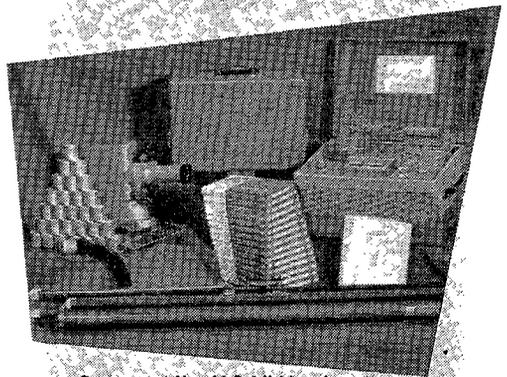
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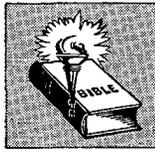
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The importance of the study of the sanctuary and its services is here described by the Lord's messenger. It is a subject almost unknown in most denominations, but since the study of the sanctuary is in truth the study of the atonement of Christ for man, it is easy to understand why the evil one seeks to keep it hidden from the people. "The subject of the sanctuary and the investigative judgment should be clearly understood by the people of God. . . . The sanctuary in heaven is the very center of Christ's work in behalf of men. . . . The intercession of Christ in man's behalf in the sanctuary above is as essential to the plan of salvation as was His death upon the cross."—*The Great Controversy*, pp. 488, 489.

Thus we see that our aim in presenting the subject of the sanctuary is to point the people to the Lamb of God, who redeemed them, and now as their great High Priest is interceding for them.

*Aim:* To impress the reader with the fact that Jesus the Lamb of God, and His atonement, is the WAY, and the *only way*, to salvation.

*Interest approach:* "We shall begin a series of studies concerning the sanctuary services of the ancient Jews. Why did God institute such an economy, and does it mean anything to us today?"

#### I. INTRODUCTION

1. David asked, "Teach me thy way" (Ps. 86:11).
2. After study and prayer David learned that God's way was in the sanctuary (Ps. 77:12, 13).
3. Jesus said, "I am the way." How did Jesus become the way? (John 14:6.)

Note: David longed to know God's way. He learned that it was in the sanctuary. The study of the sanctuary is important, for it reveals Jesus as the way of life.

#### II. WHY THE NEED OF A SAVIOUR

1. Sin caused man to fear God (Gen. 3:9, 10).
2. Sin separated man from God (Isa. 59:1, 2).
3. Sin brought death (Rom. 5:12).
4. After sin, man became inherently evil. All have sinned (\* Rom. 3:23).
5. The broken law demanded death (\* 1 John 3:4; Rom. 6:23).

#### III. SYMBOL OF A SAVIOUR

1. Promise to Adam and Eve (Gen. 3:15).
2. Cain and Abel understood offerings. Blood must be shed. Why was Abel's offering accepted? (Gen. 4:3-5.)
3. Jesus the Lamb before earth created (Rev. 13:8).
4. He died in our place. Slain lamb represented Jesus (1 Peter 1:18-20).
5. John testified, "Behold the lamb of God" (\* John 1:29).
6. Patriarchs understood plan of salvation. Abraham saw death of Jesus in offering of Isaac (Gen. 22:7, 8; John 8:56, 58; Heb. 11:17).

#### IV. EARTHLY SANCTUARY

1. Israel commanded to make a sanctuary (Ex. 25:8, 40).
2. Description of earthly sanctuary (Heb. 9:2-5).
  - a. Holy place
    - (1) Altar of incense (Ex. 30:1-6).
    - (2) Table of shewbread (Ex. 25:23-30).
    - (3) Seven-branched candlestick (vs. 31, 32).
  - b. Most holy place—ark with mercy seat (vs. 10-22).
  - c. Court
    - (1) Laver of brass (Ex. 30:17-19).
    - (2) Altar of burnt offering (Ex. 27:1).

#### V. HEAVENLY SANCTUARY

1. Earthly sanctuary patterned after heavenly (\* Ex. 25:40).
2. John saw in vision the temple in heaven (Rev. 11:19).
3. He saw seven lamps of fire (Rev. 4:5).
4. Also saw altar of incense (Rev. 8:3, 4).
5. Was shown ark of testimony (Rev. 11:19).

(Continued on page 46)

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# NEWS *From Current Journals*

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

¶ The Paris Appeals Court has rendered a decision that implicitly recognized that water from the Shrine of Our Lady of Lourdes had cured a case of cancer. The suit involved Mme. Louise Bordas, 55, a journalist, who testified she had been completely cured of an acute cancer condition four days after she drank a bottle of water that a friend brought her from the Lourdes shrine.

¶ Members of 21 Dayton area congregations, working together, pledged \$742,989 to support their churches in 1956. That's \$238,625 more than the same members gave last year in cash through the offering envelope system. The campaign was a United Church Canvass demonstration project for metropolitan areas. It was sponsored by the Church Federation of Greater Dayton in cooperation with the National Council of Churches. Dayton is one of the first cities outside the New England-New York area to attempt a united canvass.

Most of the money was pledged on "United Church Canvass Sunday"—November 13. At that time more than 2,000 volunteer workers visited an estimated 20,000 homes seeking pledges.

¶ Protestant and Roman Catholic leaders in New York have voiced the fear that a proposed city code regulating all summer programs for children threatens the free exercise of religion. The code was recommended by the advisory group for the day-camp unit of the Department of Health. It would regulate all summer programs that run nine hours a week or more, three weeks or longer, for children aged 6 through 13.

Churches and synagogues with summer day camps and religious schools would be required, under the code, to obtain a permit. It would be granted only if the church or synagogue could meet 20 pages of detailed regulations. These include rules dealing with the training and attitude of personnel, and qualifications religious workers would have to meet if the church is to conduct summer teaching or recreation programs. At present, churches are merely required to obtain a city certificate of occupancy covering basic sanitary and safety regulations. In a memorandum to ministers and church workers, the Protestant Council of the City of New York said the proposed code "threatens the separation of Church and State and the free exercise of religion." It also pointed out that "there is a vast difference between licensing a church building (for safety and sanitation) and licensing a church program."

¶ A Georgetown University social scientist said in

St. Louis that "increasing emphasis on material possessions" is a factor in the growing number of delinquents and "inadequate persons" among American youth. Dr. Thomas Gladwin addressed the National Conference on Catholic Youth Work. The three-day meeting was attended by some 400 priests and 200 lay people, all of them diocesan youth directors or workers.

"Cadillacs carry more prestige than children, and in a family interested in raising its social status, the former is likely to command more attention than the latter," Dr. Gladwin said.

¶ Plans to set up a Museum for the History of Religion and Atheism in East Berlin were announced by the Society for Spreading Scientific Knowledge. This is the Communist organization that promotes atheistic propaganda. The museum reportedly will become a center for propagating atheism throughout the Soviet Zone.

¶ Clergymen are among the lowest paid professional workers in this wealthy nation, according to a survey by the National Council of Churches. Dr. Benson Y. Landis, associate director of the council's department of research and survey, said that a study of reports for 1953 submitted by three of its larger affiliated denominations showed that although some ministers' salaries are increasing slightly, they still do not keep pace with those of laymen. The increases were reported by the United Presbyterian Church, whose pastors' salaries have grown enough to give them 3 per cent more buying power than in 1939; the Congregational Christian Churches, where increases give pastors almost 6 per cent more purchasing power; and the Protestant Episcopal Church. Episcopal clergymen, who traditionally have had a higher salary level than most ministers, showed the highest average of the three reporting denominations, with \$4,555, as compared to \$2,725 in 1939. Dr. Landis pointed out, however, that the 1953 figure was worth only about \$2,365 in 1939 purchasing power and thus, actually, represented a decrease. Average for United Presbyterian ministers was \$3,490 in 1953 as contrasted to \$1,979 in 1939 and was equivalent to \$2,046 in terms of 1939 purchasing power. Congregational ministers' salaries in 1953 averaged \$3,484 as compared to \$1,769 in 1939. They were equivalent to \$1,809 in the latter year's purchasing power.

¶ IN BRIEF—The Protestant Episcopal Cathedral Church of the Nativity in Bethlehem, Pennsylvania, plans to inaugurate a regular service of healing to be conducted the last Wednesday of each month. . . . About 80,000 prayer cards were distributed in a year by a cafeteria chain in Boston.

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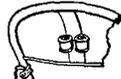
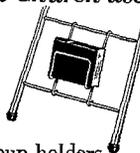
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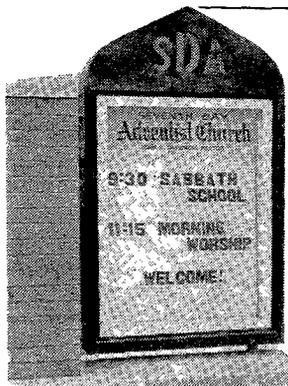
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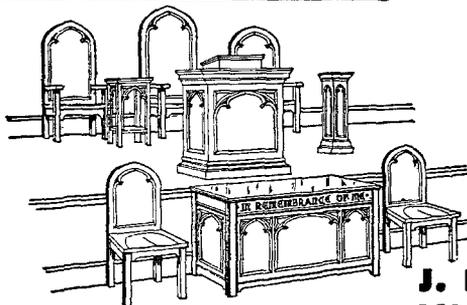
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## Southern Baptist Sees Danger

(Continued from page 20)

"Could there be too many churches anywhere, at any time, in any community?" the Reverend Joe W. Burton, a convention secretary, asked. And scoring such "co-ordinated" methods generally, he said:

"We need to realize what those who are clamoring for 'co-ordination' actually are seeking to do as an ultimate goal. Today they are attacking so-called 'sectarianism.' Tomorrow they will insist not only on only one church in every community of 2,500 people, but on only one ecclesiastical system for the whole nation (the whole world) handed down from some higher-ups in New York or elsewhere. And the day after they will commandeer the power of the State to enforce the one-church idea and presto! we will have another Catholicism."

The Southern Baptist official charged that in attacking sectarianism the "co-ordinators" seek to "undermine" private interpretation and individual religious freedom. Such "co-ordination," he said, "is definitely designed to weaken doctrine."

Observing that twelve denominations were represented at the Anchorage conference, Mr. Burton called this fact "very interesting in view of the content of the statement that was aimed at the destruction of the very bodies which they represented." "Here they met as representatives of twelve denominations," he said, "and yet they decried denominationalism. One is forced to conclude that either they were not sincere in their statement or else they were saboteurs in their own denominational ranks."—*Religious News Service.*

## Quote, Unquote

(Continued from page 37)

"You can take a man's words and make most anything out of them you want to."

Finally, brethren, whatsoever things are reliable, reported accurately, consistent with the author's intentions, up to date, and do not obscure divine authority—these quote with conviction!

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## The Sanctuary and Its Services

(Continued from page 39)

### VI. CONCLUSION AND APPEAL

1. Christ ministers before God for us (Heb. 9:24; Ps. 102:19).
2. Christ ministers in heavenly sanctuary (Heb. 8:1, 2).
3. He understands our problems; we may come to Him with confidence (Heb. 4:15, 16).

\* Texts marked with an asterisk may be quoted by the one giving the study, or simply referred to if it is desired to shorten the time of the study.



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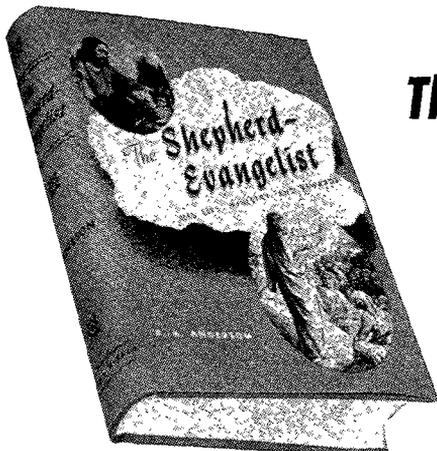
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# POINTERS TO PROGRESS

## OUR BROTHER'S KEEPER

IN AN article, "Is Civil Defense the Church's Concern?" Ed Mack Miller,

writing in the November issue of *Information (The Catholic Church in American Life)*, gives a forthright challenge to the members of the Catholic Church to accept the responsibility for community concern. In this article he pays tribute to the splendid work being done by Seventh-day Adventists. The whole article is good, and while paying respect to what officials in the Catholic Church are doing, he says:

"The time has come for all of our parish societies to begin to consider Civil Defense as an important project.

"Many of these societies are badly in need of new life and new interests. Many others are dying on their feet for the want of a downright worthy project. In every parish we have zealous men and women who have lost interest in parish societies because at their meetings they feel that they are not doing anything or getting anywhere. The time has come to begin to talk and think hard about Civil Defense, go into the question of survival techniques and, beyond that, to work in coordinated teams stockpiling defense supplies and building blood banks.

"Rest assured that there will be no difficulty in getting expert help who would gladly cooperate with any parish director in enlisting aid and support in any CD program.

"We can take a lead from the Seventh-day Adventists. Working closely with federal CD administrators and the Red Cross Feather agencies, they have set up one of the best national church disaster-relief programs to date. They have trained over 20,000 members in first aid; over 1,000 are qualified instructors. The only religious sect that the Red Cross has approved to conduct its own first-aid training, Adventist churches have stockpiled emergency food, clothing and first-aid supplies, joined heartily in local CD activities, and have conducted various experiments in survival techniques.

"Administrator Peterson commended them for 'maintaining disaster-relief centers, preparing home-disaster kits and encouraging members to donate blood.' Many Adventist churches and institutions have tied in first aid and casualty care with local welfare programs. Thus emergency needs can be filled in one place.

"In the U.S., however, Adventists' hospitals are relatively few compared with our Catholic hospitals. Preparedness of our hospitals unquestionably could be a major factor in survival."

It is interesting to see how the activities of Adventists are being observed. We are happy to have

our friends recognize our efforts to serve the community. In many places we are being thrust into the public eye. May the Lord help us to walk worthy of the honor and always to be humble enough to serve any and all. Our standing in the judgment will be measured not by our profession but our deeds to those we least thought we were serving. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

R. A. A.

## THE WARNING THAT WINS

Does your warning win?

Following an evangelistic campaign the evangelist was asked about the results. "I warned three thousand souls," was the proud reply. Sensing that further interrogation could result in embarrassment, the speaker was kind enough not to ask any further questions.

Jonah was probably content to warn, but he did more—his warning won a city! His dismay at having succeeded in bringing a nation to its knees defies analysis in the light of modern thought. He surely holds the record for a successful six-weeks' campaign!

To produce God-fearing, church-supporting Christians is the object of all our ministry. We are called to a higher purpose than merely thundering the judgments of Jehovah. We, of all people, should be messengers of His grace.

The messenger of the Lord has urged that we should be Christendom's foremost heralds of Christ and His atonement:

"Of all professing Christians, Seventh-day Adventists should be foremost in uplifting Christ before the world. . . . The great center of attraction, Christ Jesus, must not be left out."—*Gospel Workers*, p. 156. [See also twenty-six additional Spirit of prophecy statements on this point on pages 40 and 41 of last month's *MINISTRY*.]

It is by the goodness of God, the revelation of His loving-kindness and tender pity, that men are led to repentance (Rom. 2:4). Then with all that Jonah preached about judgment there must also have been an appeal. Over and over again in John Wesley's *Journal* we read such expressions as, "Tonight I offered Christ to the people." Paul says, "Knowing therefore the terror of the Lord, we persuade men." He does not say *terrorize* them, but *persuade* them. The sermon that depicts God's justice and reveals His love is the warning that wins.

E. E. C.

THE MINISTRY