

The **Ministry**

October, 1958

MINISTERIAL CONVENTION
REPORT No. 1



Holy Bible

***"For Such a Time
as This"!***



“FOR SUCH A TIME AS THIS”!

By Louise C. Kleuser

“For such a time as this,” O saints,
The Advent message sounded;
Our pioneers their torches raised
While youthful strength its pillars placed,
A glorious movement founded!

“For such a time as this,” ye saints,
Our Advent cause is gath’ring
A people from all climes and shores;
God’s Word of truth now opens doors,
Reveals atomic cov’ring!

“For such a time as this,” dear saints,
Our heralds yearn with hunger!
Christ’s long-expected day’s at hand,
Come all, come join this Advent band,
Awake, awake from slumber!



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Cover Photo: H. Armstrong Roberts. All other pictures Review and Herald pictures.

Our Cover

H. ARMSTRONG ROBERTS' picture tells its own story. In such an hour as this we need the Book of books. Its message alone can satisfy the hunger of the human heart, and he is wise who always reaches first for the Word of God, who personally takes the cup of salvation and drinks deeply of that fount of living water.

The Minister

R. R. FIGUHR

President, General Conference of Seventh-day Adventists

THE Seventh-day Adventist minister is no ordinary preacher. Adventist preachers never have conformed to a regular pattern. They do not follow preaching as a profession. This is not the Adventist concept of its ministers. The idea of a man's preaching as a profession may do for some, but it will never do for Seventh-day Adventists. Their idea of ministers goes back as far as Enoch who, with fervor, proclaimed the second advent of Christ. It takes in Noah, a preacher of righteousness and of impending destruction, who did so much with so little. Their concept includes John the Baptist, who called upon everyone to prepare for the first advent of our Lord while he himself lived a simple and unpretentious life. He did not conform to the general pattern.

Paul, the tireless laborer, is included, who so often was found in journeyings while bearing on his heart the care of all the churches. While meditating upon our calling we must never lose sight of our own rugged pioneer ministers who centered their preaching so directly in the glorious soon coming of Christ, the Saviour, as the only hope of the world. We follow in the train of a great and noble army of God's anointed as we pursue our calling in the Adventist ministry.

In each of the men just mentioned, certain great characteristics stand out. We are made very much aware that they were human beings in their generation, even as you and I today are in ours. They met their personal problems as we meet ours. But they were not bound or limited by these, nor so circumscribed that they could not fulfill their missions. They were special men, not because they were preachers, but because of a deep conviction of God's everlasting truth.

A doctor may pretend to be more than he is and succeed pretty well in his profession. A lawyer may be accounted great in his profession, but not so great perhaps as a father, or as a husband, or even as a man. A merchant may point to his prosperous

and lucrative business as the measure of his attainment, quite apart from his personal, private life. But a minister, and particularly an Adventist one, is an utter failure unless his life, private and public, stands for what he preaches. In its fullest meaning, we can never learn *how* to preach. Preachers are divinely made. "I Paul am made a minister" (Col. 1:23).

One cannot but be deeply impressed by the apostle Paul's unshakable convictions that he was a minister by divine appointment. "But when he who had set me apart before I was born, and had called me through his grace, was pleased to reveal his Son to me, in order that I might preach him among the Gentiles, I did not confer with flesh and blood" (Gal. 1:15, 16, R.S.V.). With this conviction deeply within his soul, no wonder he said, "Woe is unto me, if I preach not the gospel!"

The apostle Paul reminds us that God endowed His church with certain gifts. Among them is evangelism. There are others, such as pastors, teachers, and even helps. While all are important, it seems that in these last days evangelism stands out above all others. The reason is evident. We have a momentous message to give to the world in this generation and it must be given speedily. The gift of evangelism must therefore occupy a prominent place among us. Our best and strongest efforts must be turned in the direction of evangelism.

No one can today shut himself up to a pastorate. Nor can teachers confine themselves solely to teaching, nor doctors to their healing art. Every worker in this cause has a wider calling. It is true that some individuals possess more than the average talent for public evangelism, but not one must neglect this gift that is in him. Each must raise his voice in proclaiming God's message to the world.

The Dominant Note

We are met in this ministerial gathering to emphasize strongly our responsibility and privilege as evangelists. We hope that

as we leave this meeting and this General Conference session to return to our countries and places of labor, it will be with the admonition of the apostle Paul ringing in our ears, "Do the work of an evangelist."

I hope that during this week we shall not hear a word of complaint that we, as evangelists, are not appreciated and recognized as we should be; that our budgets are not sufficient; that we are deprived of needed helpers. Circumstances cannot circumscribe the fervent worker for God.

"Oh, I'm getting along as well as can be expected under the circumstances," a young worker replied to an older one.

"Young man," the veteran said, "let me give you a bit of advice that can help you all through life. There is never an excuse for being *under* circumstances."

"Those who accept the one principle of making the service and honor of God supreme will find perplexities vanish, and a plain path before their feet."—*The Desire of Ages*, p. 330.

Above Circumstances

A worker's report who would not remain *under* circumstances:

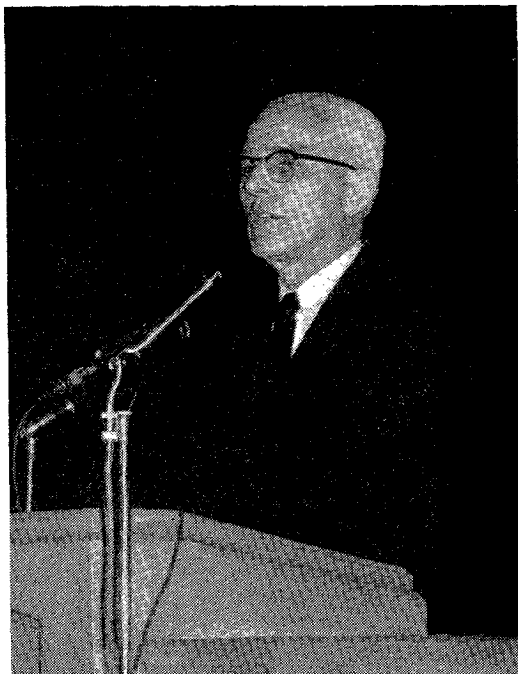
Number of tent efforts	2
Stones thrown at us, about	200
Persons struck	4
Number of times acid thrown on tent	1
Number of gangsters attempting to harm us	4
Number of men striking us with their fists	2

	213
Baptisms	53
Additional candidates preparing	31

(The foregoing is part of a report given by Nul Cabarra at Albay, Philippines, May, 1938.)

Not everyone can go into great centers of population and attract large audiences in these times when so many things bid for the interest of people. Those who can do so should. But all can do something where they are and with facilities at hand. These may be meager and we may be tempted to feel that what we accomplish will be but little. As each faithfully does what he can where he is with what he has, the grand total will be far beyond our imagination.

It is well to remember that we have never had it so good. Our people are generous with their means and willing in their service to support us as we launch out into evangelistic activity. We are more widely and favorably known today than ever be-



R. R. Figuhr, General Conference president and chairman of the Ministerial Association, giving the keynote address at the Ministerial Convention.

fore in our history. Seventh-day Adventism stands for a people dedicated to a great and noble task. They are pictured as extending a helping hand to the needy and to the neglected. People still recognize that we have a rather peculiar religion, different from others. But they are beginning to awaken to the fact that it is a great religion and that it means something to be an Adventist. They are even beginning to acknowledge that there is some basis for our peculiar teachings about some things.

This is not saying that prejudice is entirely disappearing and that it is going to be easy now to win people to the truth. The price of following the Lord remains high. Self-denial and sacrifice are still the marks of true discipleship. The narrow way, though admired by many, is still followed by the few. Yet the heartening fact is that people, with encouragement and earnest persuasion, will leave the broad way to walk the straight and narrow one. We are dedicated to the task of leading people into God's way.

To one of his fellow workers Paul wrote, "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every

city, as I had appointed thee" (Titus 1:5). Paul was deeply interested as to what would follow after he left new believers. His interest in the new believers did not end with the effort. He wanted a well-organized, properly functioning church established. That meant permanency to the evangelism he was doing. We too must be interested in lasting results—solidly established and well-functioning churches.

Training Members

There is a significant chapter in *Testimonies to Ministers* (pp. 230-238), that I am sure we all have read. It is entitled "Hovering Over the Churches." The servant of the Lord points out a tendency that can easily grow to the extent of seriously impeding evangelism. It is precisely what has happened to most Protestant churches who in their earlier years were strongly evangelistic.

We are not to hover over the ninety and nine, but to go forth to save the lost, hunting them up in the wilderness of the large cities and towns. In this work the laborers will be led to feel their weakness, and they will flee to the stronghold.—Page 232.

While the ninety-nine within the fold need a certain amount of attention, we must remember the lost one out in the mountains and go out to seek it. Upon our pastor-evangelists there rests a multitude of responsibilities. The only way we can suggest some relief is through training and placing burdens upon church officers. We can do much more along this line. We must not follow in the way of other church bodies whose ministers now expend their time and energies upon their pastorates.

Loyalty

People whom we bring into the church must be so firmly established in its principles that they will ever remain loyal to it. "Christ . . . loved the church, and gave himself for it." That is the spirit of the true disciple of the Master. He loves his church and is dedicated to its program. "When I go to church on Sabbath and hear about the needs of the cause, it is hard for me to leave with any money in my pocket," a young, earnest church elder casually remarked in a conversation—and let me say that he is a man of some means. He loves the church and is loyal to its program. He empties his pockets for it. Much credit must be given to the worker who brought this man into the church and prepared

him for the responsibilities of church membership. Such a man will not be moved by every queer idea or by every so-called reformer who comes along.

We live in an age when some—fortunately the class is still not too large—love to hear the organization and its leaders attacked. There obtains the fancied idea that to stand up and defy the denomination is heroic and demands outstanding courage. A few follow such self-appointed champions. They even give to support such activity, and with little investigation, follow anarchists. This seems to be symptomatic of the age, though to a certain degree it has always existed. This tendency will increase. There is therefore an increasing demand for loyalty to the cause of God. The spirit of loyalty in workers is transmitted to church members.

Loyalty begets unity. A loyal people is a united people. Nationalism, racialism, or any other dividing issue, must never be permitted to enter our ranks. There is no place for any of this among Adventists. The enemy would use such divisive forces to weaken the work and influence of this movement, but he must find our ranks closed and all solidly standing together in perfect unity and loyalty.

Some Must's

This is a day of "must" legislation, and in keeping with the times, here are a few "must's" for the preacher:

He must distinguish between prejudice and principle.

He must not accept remuneration without work.

He must not mistake motion for progress.

He must not mistake knowledge for character.

He must distinguish between faith and superstition.

He must not professionalize, but humanize his ministry.

He must not encourage worship without sacrifice.

He must not mistake emotionalism for spirituality.

He must not mistake soliloquy for prayer.

He must not confuse presumption and faith.

He must be a voice and not an echo.

—C. B. Miller

Have You Seen the King?*

R. ALLAN ANDERSON

Secretary, General Conference Ministerial Association



I CANNOT think of anything more fitting for us to do at this opening devotional meeting than to meditate on the call of God to His people and the leaders of His work in the days of Isaiah. So let us turn to Isaiah, one of the most thrilling books in the Bible. There are many things about this prophet that are unusually interesting. He wrote in a way that gives the impression to some that there were two Isaiahs—the one who wrote the first thirty-nine chapters and the one who wrote the last twenty-seven. As you know there are sixty-six chapters in this book, and in that sense it becomes a symbol of the Bible itself with its sixty-six books. There are thirty-nine in the Old Testament and twenty-seven in the New, and as we are all aware there is a very sharp break between the Old and the New Testaments. And in this book of Isaiah we find a very sharp break between the first thirty-nine chapters, which relate largely to Israel and the surrounding nations, and the Messianic and eschatological prophecies of the last twenty-seven chapters, which, by the way, are actually three great poems, each of which closes with the same tragic thought, "There is no peace, saith the Lord, unto the wicked."

The last chapter and the last verse, you remember, gives us a terrible picture of those outside of the Lord. These can never know the blessing of rest and peace. But we are not dealing so much with the analysis of the book itself as to note the purpose of the book. Notice the opening verses of the first chapter. Speaking through His prophet, the Lord laments the tragedy of a nation that once knew God and now has turned from Him, albeit they diligently conform to the ceremonial pattern of their religion but know little or nothing of the

power of God. "Hear, O heavens," God says, "and give ear, O earth: for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider." The dumb animals have more regard for their masters than the professed people of God for the One who redeemed them. A tragic picture indeed! And yet in verse 18 we have one of the most wonderful promises in all the Word of God. "Come now, and let us reason together . . . : though your sins be as scarlet, they shall be as white as snow." We often preach from that text, the setting in which God makes His impassioned appeal to His ancient people.

The second chapter gives us an interesting picture of man's attempt to find peace by organization, through social and political affiliations. In the last days a great proclamation of peace is to be heard among the nations. But this cannot bring real peace, for the Lord says He is going to destroy the pride of men and bring their glory to ashes. "Enter into the rock, and hide thee in the dust" is God's moving appeal. Yes, the second chapter gives a dramatic picture of desolation.

Archeologist Finds Isaiah's House

The next chapter is, of all portions of the Bible, one of the most unusual. Why did this prophet say so much about women's fashions? How changing they are! There was a time when I wondered how that chapter ever got into this great book. I wondered, I say, until a few years ago when I was taking a course in archeology in one of our universities. An archeologist from the Middle East visited us. He was the one who had located the city of Mizpah where Isaiah lived, and he brought some very interesting trophies with him to the lecture that day, and among other things he said, "You know, we actually found the house where Isaiah lived. The evidence was too

* A devotional talk given at the Ministerial Convention preceding the General Conference session in Cleveland, Ohio.

clear to permit any doubt. It was a two-story house. And another important thing is that the old prophet's room was on the upper floor—there was the evidence of that. In fact, we found some of the articles that he used to use." And with a smile he said, "Would you believe it, this old prophet lived right opposite a beauty parlor! Just imagine that old man going into his room day after day, and when he gazed out of his window he would see a train of women going into the beauty parlor!" How empty in the face of coming disaster! Enough to sear any prophet's soul, wasn't it? Well, I had my answer. I knew then why this third chapter was included. As Isaiah looked down into the near future he saw what was about to be tragically fulfilled in the history of that nation. Not long after he wrote his message, the flower of Israel's young manhood lay stark and bleeding on the bloodsoaked battlefields of northern Palestine, and the nation's womanhood had lapsed into this tragic state.

The fourth chapter becomes also an impressive prophecy for our own day. We have often applied the statement in this fourth chapter to modern Babylon.

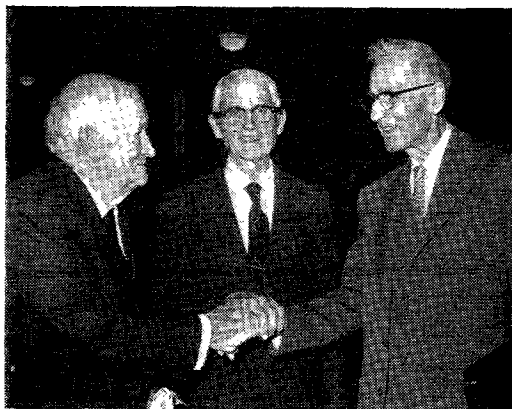
Israel—A Planted Vineyard

The fifth chapter comes as both an appeal and a lament. The Lord likened His people to a vineyard planted in a very fruitful hill. It was as if He said: "I have done my best. I fenced you in, have given you everything that heart could desire. But when I looked for fruit, all I got was worthless wild grapes! Now I tell you what I will do. I will break down the wall and will lay it waste." And that is exactly what happened. Once God's protection was removed, the invading armies of Assyria swept in and destroyed that fair land.

These five chapters all lead up to the experience recorded in chapter 6. Up till this time Isaiah has not told us who he is and what his credentials are, except that he is the son of Amos. But the sixth chapter reveals his special commission of God. It was the year that King Uzziah died that Isaiah was called. Let us turn to the sixth chapter and read. Isaiah remembers so well what happened because it made such an impression upon him. "I saw also the Lord," he says. Last evening Elder Cleveland used that expression as he related some things that he had witnessed in evangelism. "I saw God shake a city"; "I saw

God shake a palace," said the evangelist. Isaiah says, "I saw . . . the Lord." Not only what He was doing, but he saw the Lord Himself, "high and lifted up," on a throne of glory.

The hour when King Uzziah died, of all tragic hours in the history of Israel, was the time a strong ruler was needed most. Uzziah, or Azariah as he is sometimes called in the book of Kings, was a very



Three ministerial veterans whose worldwide influence upon our preachers and teachers during more than 50 years has been profound: George McCready Price, educator and writer, Meade MacGuire, revivalist and youth leader, and Milton E. Kern, youth leader, General Conference secretary, and first president of the Theological Seminary.

outstanding ruler. He had reigned for more than forty years—a very prosperous reign—and he rebuilt a number of cities. But prosperity is not always the environment in which we develop spiritual virtues. This man became puffed up with pride. One day he came to the Temple to offer his own worship. He didn't need any priestly intervention or help. He came right into the Temple and began to offer incense. The priests were outraged. This was in defiance of the command of God. Eighty of them banded together to resist his majesty! You remember the story. There was an altercation right there in the sacred precincts of the Temple, and all at once somebody noticed that leprosy had broken out on the forehead of the king. He fled from the Temple never to return. He was "unclean."

Isaiah frequented the royal court. He was a friend of the king at the time when Assyria was threatening to invade Palestine and Israel needed a strong ruler, and the

king lay dying. Isaiah, a young man probably not more than twenty-five years old, having completed his seminary work in the school of the prophets was ready to take his place among the messengers of the Lord. It was Sabbath morning, we are told in *Prophets and Kings*, when some spiritual desire brought this youthful leader into the quiet precinct of the Temple where he stood under the portico, in calm meditation. An impressive silence swept over his soul as he envisioned the priests in their sacred service. In this place where the king had been stricken of God and from which he had fled a leper, Isaiah heard his call. As all roads into his life were cleared of human traffic, God rode quietly into his consciousness. All at once he became dimly, then vividly, aware of the divine Presence. In vision he was lifted far from that earthly Temple. Isaiah saw the Lord high and lifted up and sitting upon a throne.

Awestruck, he heard the angel choir singing, "Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory." How

of something else,—not only the glory of God but his own terrible need. "Woe is me!" he cried, "for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts."

Vision of God Changes the Outlook

Something happens to a man when he sees the King. Everything around him is different. Even the world is different. Isaiah had been witnessing the fear and trembling on the part of the whole nation, not knowing what moment the Assyrian invader would sweep in and wreck the country. Everywhere were marching men, frustrated women, and crying children. But when a man sees the King, the Lord of hosts, even the earth looks different. When he catches the song of the angels even this sin-cursed earth reflects the glory of the Lord. Standing in the presence of the King, he felt the very vibration of heaven. The posts of the door moved.

I shall never forget an experience I had when I was only a boy. With my father I made my first visit to a cathedral. It was in Melbourne, Australia. I had never been in a cathedral before, for I had been brought up in the Adventist Church. I was born in this faith. My father, however, was familiar with big churches, because at the time this message came to him he was a professional organist in one of the largest churches in Melbourne. This day he took me with him. One of the members of Parliament had died and the funeral service was being conducted in the cathedral. Walking into that splendid Gothic structure, I gazed around in admiration. We took our places just as the music of the organ began to sound through the building. I was sitting right against one of the great pillars. "Nearer, My God, to Thee" was being played on the organ. I had heard pipe organs before, but I had never heard one as big and as full as this. By the use of the quiet bourdon pedal, which I learned to know later, the organist was giving that hymn an interpretation of rich pathos. The whole building seemed to be vibrating, not by the noise but by the sheer power of somber tone. That incident comes to my mind as I think of Isaiah's experience. I was only in an earthly building, but my heart was trembling. I don't remember what the preacher said, I don't remember



Veteran minister J. P. Anderson, with a record of 52 years of missionary service in China and the Far East, is greeted by the General Conference president, R. R. Figuhr.

different was the King of the universe from the dying king of Israel! Israel's king was unclean. Heaven's King was holy. And more than that, "the whole earth is full of his glory." While the pillar of the people's hope had collapsed, the Pillar of the universe was on His throne. The young prophet, taking it all in, became conscious

anything else, but I did sense that I was in the presence of greatness; in the presence of death, to be sure, but even death can become an opportunity for God to reveal Himself.

Isaiah, too, was thinking of death, for this was the year King Uzziah died. But now his mind was turned away from the tragedies of this life, he was looking at the glories of heaven, where death is unknown.

A terrifying sense of personal need humbled him to the dust. How welcome was

Good thoughts, though God accept them, yet toward men are little better than good dreams except they be put in action.—Bacon.

the cleansing coal from the heavenly altar! And more welcome still was the assurance of sins forgiven. Renewed and comforted by this fire of love, his opened ears and quickened understanding made him ready for the call of God. "Whom shall I send, and who will go for us?" cried the Voice. He waited. "Surely somebody will answer that call!" thought Isaiah. Then he realized he was all alone. He should respond. But how dare he, a man of unclean lips? Ah, but something happened. The angel who had been sent to lay the live coal on his lips brought the assurance that his iniquity was purged. He was now ready to serve.

Purpose of the Live Coal

There are implications in this that we do well to ponder. We sometimes pray one for another—"Lord, touch the speaker's lips today with a live coal from off Thine altar." The suggestion being that this will make the preacher eloquent and we will get a good sermon. But that is not the purpose of the live coal. Heaven's fire is first of all a cleansing fire. "And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged." And if the preacher waits until he comes into the pulpit to be cleansed, I am afraid he is too late. Brethren, we all need the live coal. We all must sense the need of personal cleansing that can come only by the commission of God.

Isaiah, a cleansed man, heard the call of God, so he offered himself in those familiar words, "Here am I; send me." And then came the commission, "Go, and tell this people."

Divine Call Essential

Those few verses in the sixth chapter of Isaiah contain not only the call and the divine commission, but they also set forth the preparation every messenger of God needs. In some ways Isaiah was Israel's greatest prophet. We often speak of him as the gospel prophet. This man who could pen the moving pathos of the fifty-third chapter, this man whose heart had ached for the people who did not know God, this man whose soul was seared as he saw in the foolish fashions of his day that which was a forerunner of destruction, this man—the symbol of God's ministering servants in all ages—experienced a personal cleansing and a heart preparation. Only then was he ready to be sent forth as the messenger of the Lord of hosts. Just as Saul of Tarsus related everything in his ministry to the experience on the Damascus road, so Isaiah related his prophetic call to what happened to him that Sabbath morning at the Temple. This became the focal point of all of his future service for God. With confidence and assurance he could say, "I saw . . . the Lord."

Brethren, we have gathered together as a group of workers. Some of us have been in the cause of God a long time, having been born in this message. Others perhaps have only recently begun their ministry. But whether we are young or old we all need a new sense of the presence of God. We all need to realize that the Lord is calling us individually. In this quiet moment, shut away from much of the noise and confusion of the world, it is a wonderful privilege for us to spend these days together in this convention. However, if all we get is a few ideas of how to work, then the convention could hardly be called a success. What we need is not just the *how* and *what* to do; we need a vision of the "Lord of hosts," "high and lifted up."

"When these things begin to come to pass," said the King of Israel, "then look up, . . . for your redemption draweth nigh." It is possible to preach sermons on the Second Advent, to emphasize the nearness of the coming of the Lord, to show with certainty that all of these distracting things of the world are evidences of the Saviour's

The Scriptures teach us the best way of living, the noblest way of suffering, and the most comfortable way of dying.—Flavel.

near return, and yet not know the Lord Himself. Our greatest need as a group of ministers is to see God. In the fortieth chapter of Isaiah and the twenty-sixth verse, we read, "Lift up your eyes . . . and behold who hath created these things." He was emphasizing the greatness of the Lord of hosts. By contrast, "all nations . . . are counted to him less than nothing, and vanity." They "are counted as the small dust of the balance." All royalty with its pomp and circumstance is but a vain thing after we catch a vision of the Lord of hosts. The God who flings the constellations into space, who knows all the myriad stars by their names, who brings out all their host by number, is the God that calls us to serve Him. And that same King of heaven who knows the stars by name knows us all by name, knows us much better than we know ourselves.

A little boy who lived in Connecticut was saying his evening prayer one night. You know how easy it is for children to get a garbled idea from us when we fail to pronounce our words properly. Well, this is what he said: Our Father, who art in New Haven, how did you know my name?" A rather modern version of the Lord's Prayer! But let us not smile too much, for there's a wealth of meaning in that. How does the Lord know our names? With all the millions, the billions, of people in the world, yet He knows our names. He knew Isaiah's name and He knew his need. He knew the need of all the people of Israel. He knows your need. He knows the need of every heart today. If I am able to discern the needs and desires of the ministry by my contacts with our brethren all over the world, I would say that their greatest need is that we might have a more intimate fellowship with our God. But that fellowship is not the result of struggle. It comes by personal surrender. Our God is here this morning. I feel His presence, and I am conscious that He is going to richly bless us during the two intensive days that we shall be here.

Our Response to God's Call

But, brethren, what is going to be our attitude to His gracious call? Surely there is nothing more important that we could do

The great thing in this world is not so much where we are, but in what direction we are moving.—O. W. Holmes.

at this first devotional period than to permit the Spirit of God to clear our minds and hearts of all human fanfare and traffic and then in His own quiet way enable us to see the Lord "high and lifted up."

At this time, it seems to me, there is nothing so important as for us to enter into this experience of Isaiah. In the closing verse of the fortieth chapter he says: "They that wait upon the Lord shall renew their strength." Well, you know the

Our grand business is not to see what lies dimly at a distance, but to do what lies clearly at hand.—Carlyle.

verse. The margin says "change their strength." We thank God for our organization, and yet our strength is not in the organization. We thank God for our system of education, but our strength is not in our education. "They that wait upon the Lord shall change their strength." As a ministry, I believe, brethren, we need more intimate fellowship with the King, "high and lifted up." Isn't that your desire? I believe that in this opening meeting we need to wait calmly before the Lord, and let Him speak to our hearts. Perhaps right now, as we come to the close of this little devotional service, we would like to individually respond. How can we do it?

Well, we could have a testimony meeting, and yet it might be better for us to do what Isaiah did. He didn't even talk. He just waited in quietness while the Lord spoke to his inmost soul. When he cried out in his need, "I am unclean!" I am sure that he fell on his knees before the Lord. Is there one here this morning that feels a very real need in his own heart for a new vision of God, a new understanding of personal cleansing and preparation; a desire to hear again the commission of God to go and tell the people of His love? If that is what God's Spirit has done in your poor heart these last thirty minutes, then would you like to let God seal that? If you would, then in quietness take your place before Him on your knees and let your silent prayer ascend to God for a new revelation of the King-Priest on His throne, ministering the benefits of His atoning sacrifice on behalf of His blood-bought heritage. You will find God's presence with you to cleanse and to bless.

Pastoral and Personal Evangelism

PRESIDING CHAIRMAN: D. R. Rees

PANEL PERSONNEL:

Introduction—A. C. Fearing

Moderator—R. H. Nightingale

W. J. Cannon	B. J. Mondics
J. F. Coltheart	R. H. Pierson
D. S. Harris	A. H. Roth
L. C. KLEUSER	W. M. Starks
G. D. King	J. L. Tucker

D. R. REES: "Is Paul's method still up to date where he spoke of declaring the Word of God publicly and from house to house? I want you to think of this statement as we go along with the panel: 'How can the great work of the third angel's message be accomplished? It must be largely accomplished by persevering, individual effort; by visiting the people at their homes.'—ELLEN G. WHITE in *Historical Sketches*, p. 150.

"Now with this in mind we are happy to have Andrew Fearing sound the keynote and give us the setting for the panel discussion that will follow."

ANDREW C. FEARING: "I'm sure that none of us on this panel has any intention of minimizing the power of public preaching, its stature and value in the soul-winning program. Nevertheless, our Master, in His dealing with humanity, has taught us very definitely the power and success of the personal touch. A number of years ago the large wholesale houses were having a difficult time financially. They eliminated the traveling salesmen. In the first six months their business fared so poorly that they had to put the salesmen back on the road to shake hands with the various storekeepers. The personal touch was necessary. They felt it was vital in their business. Politicians, even though they have the use of the radio and television to reach great mass audiences, still feel the need of getting down to shake hands with the people, to win their friendship, their love, and their support.

"Now I have had people slip out of the church right under my evangelistic and pastoral preaching, and I assure you that I was preaching as conscientiously and as sincerely as the Holy Spirit enabled me to preach. Yet one visit in the home of such a person has brought that man or his

entire family back into the fold. I could have sat in my office and said: 'The man knows where I am. He has problems. He knows that I am a gracious man; that I will help him. Let him come to me.' While some might come to the office, the average man will not do so. Sympathetic listening is ministry of the highest order.

"The shepherd, in the story Christ told, could have stood in the doorway and shouted or blown a horn, thinking: 'Surely when that lamb out there realizes the hard times through which he is passing, he will come back into the fold. When he does, I'll graciously open the door.' But that is not the way the shepherd acted. With an anxious heart he left the fold, and even though it cost much, he found the lost one and brought him home.

"Beloved, if you make an effort, if you will get out of your comfortable chair, or out of your office or home, and go see a man personally, go demonstrating your friendship and your interest in his soul, that man is going to react. He is going to think: 'Now this pastor loves me. He has an interest in my life. He has a care for me. I believe that I may have confidence in him. He is my friend. I can trust him.' Such a man will open his heart to talk to you, realizing that you have the antidote needed for his soul sickness.

"When a minister has presented the gospel message from the pulpit, his work is only begun. There is personal work for him to do. He should visit the people in their homes, talking and praying with them in earnestness and humility. . . . To my ministering brethren I would say, By personal labor reach the people where they are. . . . Sermons from the pulpit cannot do it. Teaching the Scriptures in families,—this is the work of an evangelist.—*Gospel Workers*, pp. 187, 188.

"I used to think, when I was younger in the work, I couldn't be an evangelist unless I had a hall somewhere. But according to this statement a cottage meeting with the family is a definite part of the work of an evangelist. This right combination of home work, to be united with ministry and preaching, is the ideal. If the personal touch is omitted the preaching will be to a

great extent a failure. Again I read: 'Ministry means more than sermonizing; it means earnest, personal labor.'—*The Acts of the Apostles*, p. 526. It is easier perhaps for us to prepare a sermon, than it is to prepare a successful visit. And this I also read from the messenger of the Lord: 'If one entering upon this work chooses the least self-sacrificing part, contenting himself with preaching, and leaving the work of personal ministry for someone else, his labors will not be acceptable to God.'—*Ibid.*, p. 527.

"We have heard a lot about Fordyce Detamore, and I agree with all the good things that have been said. We rejoice that he is a humble, conscientious man, but if you would know from whence his soul-winning power comes, then come with me to his evangelistic campaign in Houston, Texas. There is no question about the powerful preaching. His wise skill in organization is excellent. But if there is any one secret above another for his success, it is this: he is an indefatigable personal worker. I believe that in that campaign he visited nearly three hundred people personally. He would start early, go right through the day, even eating a simple meal in his car to save time, and would visit until a few minutes before the evening meeting. There is the secret of his success. And not only himself, but others in his evangelistic team are doing the same thing.

"I know a man who has an excellent reputation. Somehow it seems that in his evangelistic preaching he seems to know exactly how the audience is going to react. When he comes to the testing truths he answers their problems and solves their questions and their fears and gives them faith and courage, even before the problem has arisen. Do you know how he obtained this skill? This pastoral, evangelistic, and soul-winning psychology is learned through hours of personal contact with human minds and hearts in home visitation. Someone said of him: 'He is right down to earth; he touches us right where we live.'

"Incidentally, what good is it to preach if we don't solve something? And how can we solve something unless we know what there is to solve? And where will we gain such knowledge unless we have the personal touch with the individual? This statement from the messenger of the Lord is clear. Listen: 'It is highly important that a pastor

minge much with his people, and thus become acquainted with the different phases of human nature. He should study the workings of the mind, that he may adapt his teachings to the intellect of his hearers. He will thus learn that grand charity which is possessed only by those who study closely the nature and needs of men.'—*Gospel Workers*, p. 191.

"How good one feels inside after he has visited a home and felt the warmth, friendship, and love that was given him just

Two Prayers

Last night my little boy confessed to me
Some childish wrong; and kneeling at my knee,
He prayed with tears, "Dear God, make me a
man
Like daddy; wise and strong; I'm sure You can."

Then, while he slept, I knelt beside his bed,
Confessed my sins, and prayed, with low bowed
head,
"O God, make me a child, like my child here . . .
Pure, guileless, trusting Thee with faith sincere."

because he was there! Have you ever gone to a home just to visit a child? Have you ever gone to visit a parent, to tell that parent that you have been over to the church school and have talked with little Johnnie? 'He is a good boy, and will make a fine man for God.' Oh, I tell you, it will develop a warmth in your heart and soul that will flow out to others in all your ministry.

"Spurgeon never forgot, even to his dying day, an experience that happened to him when he was just a little lad. He was staying with his grandfather at the time. A Mr. Knill came to preach in that territory and also stayed with the grandfather. The old preacher saw the boy and said: 'Son, where do you sleep?' The boy told him. He said: 'I will be up at six o'clock, and we'll go for a walk.' The boy was puzzled, for no one had ever noticed him before. At six o'clock the preacher was there. They went for a stroll. They talked about many wonderful things, and Spurgeon tells the story: 'In the sweetest way he began to tell me about Jesus and the love of Christ. And he knelt down at the end of

the path and prayed with me. Three times he did that, and shortly before he left, he put me on his knee and said: "Son, if you're willing, God will make a great preacher out of you." Spurgeon never forgot it. Years after, when he was sixteen, the Lord laid His hand on Charles Haddon Spurgeon and all the world knows the result.

"Dwight L. Moody never forgot the man who went round to the back of his counter, put his arm around him, and talked with him about his soul. Moody puts it this way: 'Here was a man I hardly knew, weeping over my sins when I was not even interested or seeming to care about them at all. I don't know what the man said, but I still feel the power of that man's hand on my shoulder.' The personal touch!

"Oh, the rich blessing that comes to the man himself in personal work! I was having a difficult time in a certain period of my early ministry. I had no singing evangelist, no Bible instructor, no evangelistic budget, yet I had to conduct a full year's campaign and carry on my pastoral activities too. I was endeavoring to prepare something fresh and alive for the evening service. But my mind was barren of thought. I went to visit Mrs. West, a little Norwegian woman just recently baptized, seventy-two years of age. She had encountered many difficulties and perplexities because of her new faith. In answer to my knock, the door opened and Mrs. West smiled and said: 'Brother Fearing, Brother Fearing, come in.' She pulled up a chair for me, and drew up the little stool on which she usually sat when I taught her the message. I said (and, by the way, I want you to notice what few words I said in this visit), 'Sister West, what does Jesus mean to you?'

"'Oh, Brother Fearing, Jesus means to me . . .' And all the time she was talking, the sermons, and the ideas, and the warmth and joy of the love of God began going through my head like a covey of birds. And when she was through I asked: 'Sister West, would you pray?' She said: 'Yes, but you must pray too.' I said: 'We'll see, but right now, you pray.' And we knelt down and she prayed a simple prayer. There wasn't anything else that could have been

said except 'Amen,' and we arose. As I was leaving, she took my hand warmly exclaiming: 'Oh, Brother Fearing, you'll never know how much good your visit did to me!' What had I done? I merely asked her what Jesus meant to her and she bore witness of that love in her heart.

"Arriving back home, I sat at the typewriter, and my wife called from the

To accept good advice is but to increase one's own ability.—Goethe.

kitchen: 'It sounds like you're popping corn out there.' I enjoyed preaching that night. The personal visit will always do the preacher good. We have a wonderful calling. It is a great privilege to be a minister. And the most coveted title of all is the one that was given to Moses, 'A servant of God.' 'Be thou diligent to know the state of thy flocks, and look well to thy herds' (Prov. 27:23). The Master said: 'I know my sheep.' "

The moderator invited those in the audience to join the panel with contributions. Then he introduced the panel members.

JOHN COLTHEART from Wellington, New Zealand: "For many years I have been tremendously impressed with the value of personal visitation and would place much emphasis on visitation in evangelism. I like to visit every person that the team visits, along with some personal names I have of my own. I can come in late at night just before the meeting, and feel refreshed as a result of the day's visiting. I agree with all Brother Fearing has said."

FORDYCE DETAMORE: "When I say anything I hate to say something that people know already. I do not like to call a man for surrender in the evening meeting unless I know him. You see, when you are in the home of the individual, you talk and have prayer with him and immediately there is a tie, and that is imperative during a call for surrender. Also you can look over an auditorium and say things specifically to guide the decision of an individual. For instance, here is a lady who is waiting for

THE TIDE WILL TURN

☞ WHEN you get into a tight place and everything goes against you, till it seems as if you couldn't hold on a minute longer, never give up then, for that's just the place and time that the tide'll turn.—HARRIET BEECHER STOWE.

her husband, and with their heads bowed in prayer, you can say: 'Maybe you are waiting for a dear one. Well, you go forward in faith. God will use this in winning your dear one, but you can't be a soul winner yourself by remaining outside the fold.' You can make your call much more personal by knowing the individual.

"People are actually heartsick; they are lonely. The condition of our world today is sad. And just that little bit of kindness to

Ability involves responsibility; power, to its last particle, is duty.—A. Maclaren.

let them know we love them will mean much toward their surrender.

"Visits do not need to be long. Suggest having prayer. We never leave a home without prayer, never! Faith for Today and Voice of Prophecy interests are just like a gold mine, and they are everywhere. We go to visit them, we write the names up and these are divided among the group.

"Brother Turner takes all the new interests. He works intensively with them and then gives me the cream of the names. These I visit so that I will know all the new interests that are coming in. Under this arrangement, when the campaign is over I will have known personally every individual considered an interest. In that way when the call for surrender comes, we know the people. You will see the men of our team out in the audience working during the call for surrender. They know which ones to speak to. But if you don't visit people, how can you know with whom to work?

"Not long ago Brother Lewis, our conference treasurer, went with me. After a day or two, he said: 'Is it this way in every city? Do you mean to say you can just drive a few blocks and find backsliders and new interests?' I said: 'Brother Lewis, they are everywhere. There is absolutely no exception. It doesn't make any difference if it is north, south, east, or west, they are everywhere, souls waiting only to be gathered in.' And the thing that amazes me is that ten or fifteen minutes investment brings so

much in return. Someone clocked us one day—I didn't know he was doing it—but we made thirteen visits that day and the average visit took thirteen minutes."

MODERATOR: "Thank you very much, Brother Detamore. What about the effectiveness of personal evangelism in really indoctrinating the people? Brother Mondics, we would like to have a word from you on this."

B. J. MONDICS explained that he felt personal work was essential for proper indoctrination. He likes to use the newspaper to publish the great doctrines of the message. There are so many who cannot come out to meetings and this gives them a chance to read the message of God. "I have figured out if you reach as many as 5 per cent of a given area, you have done pretty well. But what about the 95 per cent whom you have not reached? I was thinking about that one night, and then I devised a means whereby we would put the message in the newspaper." He showed us a number of the advertisements containing the message of Bible truth tactfully presented. "The church members are liberal in supporting this newspaper plan. We found that even children will give for this project. We have had an offering of 8 cents from a child, and gifts of \$100 and as high as \$250 to pay for this. But to thoroughly indoctrinate a community one needs to stay long enough to become acquainted. I believe in becoming friends with all the ministers of all the churches. One can accomplish much good by just being friendly with the men and visiting them in their homes."

G. D. KING told of some overseas evangelistic problems. "In our evangelism we must meet the greatest need of the human heart which is, of course, peace and security, and this can be found only in Christ. I am tremendously inspired every time I come to America. This is my eighth visit, and on each visit I learn lessons.

"But recently I visited a country where freedom and opportunities are little known. There are many prohibitions. They have no possibility of public evangelism, no possibility of television, no possibility

SPEECH

SIR Winston Churchill once said of an opponent in a House of Commons speech: "We know that he has, more than any other man, the gift of compressing the largest amount of words into the smallest amount of thought."—*Christian Science Monitor*.

of radio, and no possibility of newspaper advertising. However, they are doing evangelism just the same. God's message has a way of breaking through all barriers. I attended the workers' meeting in that country where the men gave a testimony on their work. What they reported was astounding. My heart has never been so stirred with the challenge of personal evangelism as it was then. Think of all the things they do not have which you have! I urge you in North America to capitalize on your opportunities. But even without these things, souls can be won. One man had won fifty souls, another forty-seven, another twenty-nine, another twenty-seven, and so the list went on. And it was all done by personal evangelism!"

MODERATOR: "Elder Roth, what do you do down there in Inter-America? Do you rely solely on the evangelists or do the pastors and the laymen enter into this program?"

A. H. ROTH of Inter-America spoke of extreme opposition in many places. "Our workers are threatened by pastoral letters dictated by Roman Catholic bishops and archbishops and parish priests. The people who would come to listen are threatened with excommunication as soon as they darken the door of a public hall used by a Protestant evangelist. And in order to win souls our ministers must be exceptionally good personal workers. They must learn how to become friendly with the people; they must learn how to visit and know the people in their homes; to understand some of their personal needs. Why, those dear people are just as responsive as any in the world. I believe that the work in Inter-America is mostly the result of what our pastor-evangelists do. The pastors in the district are the best evangelists we have. We don't have any big-type evangelists in the Inter-American Division, nor do we have any big-type evangelistic budgets. We had one man who put on a tremendous campaign and won more than fifty souls and he had a budget of one hundred pesos, which is exactly eight dollars.

"How wonderful it would be if we could have some of these budgets and some of these halls and some of this advertising, newspapers, radio, and television that we have heard about this morning! Perhaps we wouldn't know what to do with it. But our folks go out with their eight dollars and get their lay brethren around them and

send them out to visit in the homes of the people. They circulate a few Bible correspondence school enrollment cards, get names, invite the people to come personally, and that is the way they win souls.

"I am thinking right now of one of our most successful soul winners. Last year he won nearly two hundred souls, yet he is perhaps the least of all the public speakers. But he is a tremendous visitor. He goes right into the homes and is constantly where

Knowledge comes by taking things apart: analysis. But wisdom comes by putting things together.—John A. Morrison.

the people are, rallying the lay people. And he gets results. The last four-year period in Inter-America 41,549 souls were baptized, and I am almost sure that not less than 35,000 of these souls were won by this personal evangelistic approach."

R. H. PIERSON stated that soul-winning must be the basis of all our planning in all of our programs, as far as our conference work is concerned. "I do not think that anything ought to be permitted to crowd out that which the Lord has made first. The regular church program does demand the pastor's attention, but the real task of the church is to share its faith with the community. If the pastor is not careful in budgeting his time, the ministry of the church could crowd out that which is foremost and which should occupy most of our attention—soul winning. I think that every pastor ought to be an evangelist. We rejoice that every one of our pastors is an evangelist, using the particular gift that God has given him. If he has the gift of public evangelism, he ought to begin early in the year to plan for his crusade, and if he is primarily a pastor, then he certainly ought to do everything he can to have a strong program of Bible studies and cottage meetings, and train his members in the art of visitation. Personal work is that which brings souls into the kingdom."

W. M. STARKS: "A minister must be all things to all people, such as a counselor, financier, builder, architect, promoter, et cetera. Yet Christ made soul winning His main business. The main qualifications for being one of His undershepherds is to be a personal evangelist; so the pastor must find

time for this work. The pastor must be constantly alert in the homes, hospitals, and at public gatherings to get the names of interested ones for further follow-up work." Pastor Starks told several experiences illustrating this skill.

LOUISE C. KLEUSER was invited to give us a word about the place of the Bible instructor in this personal or home evangelism. She spoke from a rich experience when she said:

Conscience tells us that we ought to do right, but it does not tell us what right is—that we are taught by God's word.—H. C. Trumbull.

"Working with people in a personal way is not done just in our larger cities. While I have done much work in our big cities, some of my most profitable experiences came from contacts made with folks far from these urban areas, people to whom I had been sent by friends in the big centers. A few months ago, while working with Brother Walter Schubert in northern Massachusetts, we followed up Voice of Prophecy and Faith for Today interests in regular hinterland territory. The message had entered homes we would rarely reach in our usual city evangelism. Earlier in the series we could work these visits into our city program. This all points up the need for more personal evangelists. We do well to continue our training of church members to meet these people in a friendly way until the busy conference worker can provide added help.

"It is helpful for the Bible instructor to consider that her first visit to a home is to win new friends. Occasionally prejudice has to be broken down also. The worker must become winsome for truth. Another objective is to become a Christian friend, and so without being abrupt I watch for the opportunity to present Christ to the home. This means more than giving a Bible reading. The Word must be associated with the person of Jesus. After gaining confidence in both the messenger and God's message, I try to be a true Seventh-day Adventist friend to that family. From here on every visit should cause members of the family group to respect the teacher and look forward to regular Bible study. When once the Bible instructor has gripped the interest

in a home, there is joy in her heart, as well as faith to believe that by God's grace souls will be led from truth to truth until the entire message is accepted."

C. A. SCRIVEN (from the floor): "A retired Bible teacher from one of our schools wanted something of value to do. The conference committee placed him as pastor of one of our churches. He didn't have any trouble putting over the various campaigns, but he was concerned what to do about evangelism. He was not a public evangelist. This became his method: he went from door to door, told the people that he was a Bible teacher and invited them to study the Bible with him. That man, with no assistant and no budget, baptized about fifty souls a year for several years. He was second consistently in baptismal results in the conference. Any man can make use of his own personality, with the Lord's blessing, in visiting the people and bringing them to Christ. After all, that is the objective of all our activities."

MODERATOR: "I understand, Brother Rees, that you have a program you are working in your field in which you help the pastor in his great problem of getting the message to the people. Would you give us a brief word about that?"

D. R. REES: "Well, in one sense there is nothing really new in this program. We all know the clear counsel we have concerning assigning each member his post of duty. We don't have to be urged to recognize that. Not only do the pastors need to do personal work but our members also need to be put to work. And they can do much in evangelism if they are led. In our union we have selected a few pastors in each of our seven conferences and these have been asked to concentrate on this matter of assigning laymen to an over-all program of visitation. Now while they are doing that, these pastors are planning follow-up meetings and these have proved very, very effective. Since coming to this meeting here I have reports from some of the pastors telling of the success of the plan. One of them has baptized thirty persons already this spring. Others have baptized eight, ten, fifteen, and twenty. It is a thrilling story and I think that if we put into effect the personal evangelism program—Fellowship Evangelism as we call it—and get our members working closely with them, we will increase our baptisms mightily."

D. S. HARRIS expressed the thought that

"when one takes the 'personal' out of evangelism it is no longer evangelism. There is an overlapping of the pastoral and evangelist gifts to a degree in all of God's men. One campaign should always be constant. In the Book we read there is a time to die and a time to live, a time to cry and a time to rejoice, but there is never a time to stop being an evangelist, whether it is public or personal. That is the reason the apostle Paul tells us: 'Be instant in season, and out of season,' when you are teaching the Word. Now the devil does not want the pastor to do personal work. He knows that if he does, he will be a successful soul winner. The enemy will try in many ways to distract the pastor from this task.

The secret of success is constancy of purpose.—Disraeli.

"Incidentally in looking after the interest of the sheep, it does not mean only those who are in the fold, for Christ made it clear that there are some outside the fold. One pastor watches the newspapers for the names of those having lost loved ones. A card of sympathy is sent to each of these names. Through this rather unique approach it was surprising how many people he actually reached and he was able to gain the friendship of many. When people are in trouble, that is the time they need help and spiritual counsel."

MODERATOR: "Now let us have a few statements or questions from the floor. Elder Tucker, what is on your heart?"

J. L. TUCKER: "In view of the hour in which we live we ought to 'weep between the porch and the altar,' crying, Spare not only my people but the people of the world, for they too are God's purchase. We ought to go from this meeting with a purpose burning in our souls that we are going to work more faithfully and lovingly for the winning of these precious souls. Let us all pray for the baptism of the Holy Spirit. When the disciples received the baptism of the Spirit, the people came to them. We thank God for all these methods, but only under the baptism of the latter rain will the work be finished."

W. J. CANNON mentioned that this past winter was the first winter in twenty-seven years he has not conducted a campaign and he missed the joy of it. However, he sug-

gested that as big as evangelism is, it is weak without personal work. "Think what would happen if an evangelist were able to conduct his members into personal work for others, and every member won one soul. If a pastor-evangelist can win fifty or sixty souls and every member wins one soul each in personal work, what a tremendous boost this would be to the church. Think what would happen to our work if we had win-one campaigns throughout the world for one winter.

"Then in addition to that," continued Brother Cannon, "we should comprehend the concept of the value of one soul. We are told that our Saviour would have left heaven and walked this earth and died on Calvary's cross if at the end of it He would have won only one soul. That is the value of a soul.

"There is one other thing I would like to mention, and that is the place of personal work in stemming the tide of apostasy, which is one of our tremendous problems. I remember Lionel E. Fletcher one time telling a story of how he found the great desire for evangelism that made him a successful soul winner. He said that it was while he was on a sheep farm. One night a storm came and one sheep was left out in the raging elements. His father called him; they went out on the hills and searched until two-thirty in the morning to find the one sheep that was lost. 'And there,' he said, 'I had the concept of the great love of God for those that are lost in the wilderness of sin.'"

ANDREW C. FEARING mentioned that a man may not need your speech as much as he needs your ears. The ministry of sympathetic listening should not be overlooked. It is not only what we tell the people but what they tell us that helps reach their hearts.

The MODERATOR concluded by affirming that the secret of successful evangelism is not having just a few outstanding individuals doing the work, but rather having every pastor, every teacher, every housewife, every boy and girl on the job. To be a soul winner is the most glorious, exalted work in all the world. Conference executives should do everything possible to protect and to build up the work of the pastor, and as one with them they can do much to shepherd the flock. "For the conversion of one soul we should tax our resources to the utmost."—*Testimonies*, vol. 6, p. 22.

Evangelistic Vision

E. E. CLEVELAND

Associate Secretary, General Conference Ministerial Association

(One of four participants in the symposium "Soul Winning in Action")

I CANNOT begin this little talk without reading my favorite text, Habakkuk 2:3: "For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it." This text has many applications, but tonight it implies that evangelistically the vision of a world warned of its impending doom, and of honesthearted men and women drawn to Christ, will surely come to pass.

Before coming over here, I thought I read a statement from the messenger of the Lord that "a thousand will be converted in a day." I found a little better news than that. I read "more than one thousand will soon be converted in one day." That encourages me.

My story tonight is in four parts. It will cover the four major evangelistic campaigns, minus the results, that we have conducted since coming to the Ministerial Association.

I Saw God Shake a City

The first little story is, "I saw God shake a city." After being called to the Ministerial Association I learned that my work was largely not in preaching the message, but teaching preachers to preach the message. It was in Montgomery, Alabama, that I saw God shake a town and make it aware of the coming judgment. Every major denomination in the city sent its representatives at one time or another to interrogate us. One particular church group was especially active. They imported a man who spoke seven languages. He moved in with his family and trailer to interfere with the progress of the work of God. I believe, however, that there are no circumstances in any of these cities that can frustrate the grace of God.

I am aware of the many inroads that television, et cetera, are making on the interest in public campaigns, but Montgomery, Alabama, which had all of these hin-

drances to public preaching, convinced me of my belief that the Spirit of God is more powerful than television, the movie houses, and some of the other obstacles we use to excuse our lack of power. I came away convinced that the power of God is adequate in any crisis hour.

When our Montgomery evangelism reached its harvesttime, we had to hire eight giant Trailway buses to carry the crowd to the baptismal pool. We went to the city authorities and asked them to send an escort to get God's caravan to town. God Himself had a parade that Sabbath morning. Through the heart of the city they stopped traffic for God. It was the only time I have ever gone through a traffic light that was red without receiving a ticket! Yes, God is still in the business of public evangelism; it is neither sick, dying, nor dead. Men who really believe that will continue hopefully to preach the message and will have fruit for their labor.

I Saw God Shake a Palace

My second story moves to Uganda, East Africa. The brethren sent me out there on a teaching mission. I arrived with the mission president, who sent twenty wonderful African ministers to work with me. And so we began a meeting in the heart of the city of Kampala. "I saw God shake a palace" is the title of my second experience.

During this evangelistic campaign it was my privilege to visit in the palace of the Queen of Buganda. She lives in a real palace covering half an American city block. It is modern in every respect, and the Queen of Buganda is a London-educated woman, distinguished, cultured, and very religious.

My question to her was, "Would Her Majesty grace our humble meetings with her presence?" Coming from America, I knew little about kings and queens, nor was I familiar with essential protocol. At the

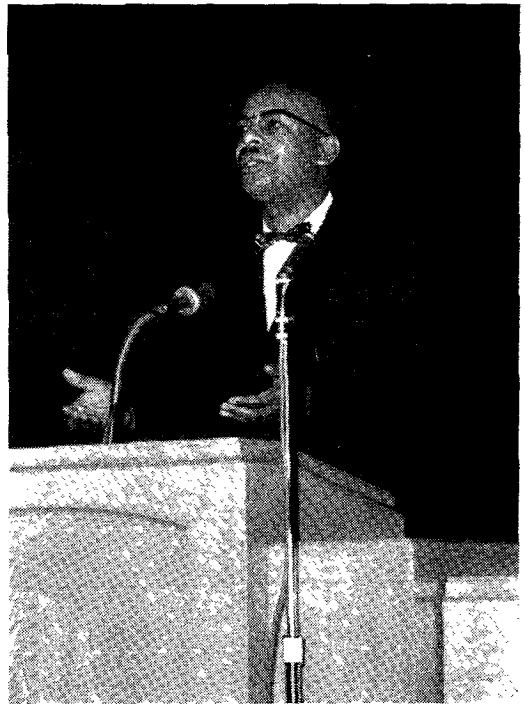
opening of the service, while I was making the announcements, an automobile drove up, guards jumped out, and the queen entered. We had placed a throne for her in front of the pulpit. She came again and again. At the end of two weeks she invited me to her palace to study the Bible with her. Those studies covered ten weeks. At the end of that time it was my happy privilege to baptize the crown prince and five formerly Catholic palace attendants. I heard from the queen that within her heart she believes all that Seventh-day Adventists teach. She manifests a continuing interest in Adventism.

I Saw Victories in Chicago

And now I begin my third story. Chicago is a city that men told me was just obdurate as far as public evangelism is concerned. But I had a conviction, after my experience in Alabama, that the God of the South was also the God of the North.

We pitched our tent on State Street and began preaching the gospel. Some forecast that the meeting would fold up in three weeks; some were more gracious and said six, but that it certainly could not last eight weeks. When it went to eight—well, you can imagine their surprise. To make a long story short, God did Himself another favor in the city of Chicago. It proved to me that “though it [the vision] tarry, wait for it: because it will surely come.” In Montgomery it came; in Kampala it came; in Chicago it came.

I baptized the wife of an important businessman. He telephoned me and said, “Did you baptize my wife today?” I calmly replied, “Yes, I baptized her.” He then said, “You have meetings on Sunday, Wednesday, and Friday evenings. On Wednesday of this week there will be a couple of killings at your church, I promise you that.” And then he hung up. I could better sympathize with Jonah taking a boat in the opposite direction. We prayed that God would either convert this man or render him inactive as far as His cause was concerned. I am sorry this man was not converted, and that today he is a hopelessly sick man. All because he tried to put an obstacle in the way of a soul headed for God’s kingdom. Such a tragedy! Our business is not the business of the “sons of thunder,” but it is comforting to know that we have a Protector while we preach the gospel of the Lord.



E. E. Cleveland at the Ministerial Convention.

I was shaking hands with the people at the close of one of my meetings and a man told me, “If you baptize me tomorrow, I want you to know I will lose two things. My wife has told me that she will leave me, and I will also lose my job. What is your counsel to me?” I shook that man’s hand and said to him, “‘Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.’” The next day I baptized that man. When he went home, his wife met him at the door with tears running down her cheeks. She humbly said, “If the religion they teach out there means more to you than a wife and job, then that is the religion I want.” Three weeks later I baptized his wife.

Adventism is real. It produces in the hearts of individuals thorough and complete conversion. The truth of God is still powerful. It is still adequate. My prayer is that God will make me adequate to preach man’s obligation to truth, and to direct the halting ones to step out in faith.

I Saw Miracles in Washington

In conclusion, one incident will interest you. I did not want to run the Washington, D.C., effort. But that is the human side. God directed me there.

In connection with that campaign an interesting thing happened. The manager of the arena where we held the meetings confessed with anxiety when the meetings were over that at the beginning he had expected we would not be in the arena more than three weeks. He said, "I took your money, but I knew that nothing of a religious nature had lasted in this hall longer than that." Two weeks later we preached on drinking. That man stopped drinking that very night. He said to himself, "If it is wrong to drink, it is wrong to smoke," and so he stopped smoking too. Baptism time came. In the arena they promote wrestling and boxing. He could not be a good Adventist and be connected with these sports. He said, "I want to be baptized but give me a week to work it out."

The next Wednesday evening, a man agreed to take over the arena. The manager said, "I want you to stop by and listen to the reverend before you take over in the morning." That was his mistake, for I baptized the man who came to take the manager's place, and the manager is still look-

ing for someone to take over the arena.

An evangelist's work requires a conviction that God is calling him to do a large work. He must be dauntless when duty calls, ever stepping out on the platform of faith. In evangelism there are times when the path ahead is not revealed and principle must be the guide. Then there are experiences when the command given to Habakkuk, "The vision is yet for an appointed time, . . . it shall speak, and not lie; though it tarry, wait for it" must be believed. The dedicated evangelist is in a place where he may observe God shaking towns, cities, palaces, and sports arenas. The Lord is going before us, but we must never overlook the fact that He is constantly urging us to face apparent impossibilities. The man who does will develop in his life the vision of the Almighty's everlasting help and sufficiency. May God make us mighty men of prayer, vision, and courage!

I saw a man chasing the horizon.

"You'll never catch it," shouted I as he passed by.

He paused and answered me, "You lie,"

Then hastened on.

Entering Into Our Opportunities

A. G. RATCLIFFE

Evangelist, Queensland Conference, Australasian Division

(One of four participants in the symposium "Soul Winning in Action")

NOT long ago a young man came into my meeting one night in Brisbane, Australia. He had known this message for many years but was not now a Christian. The Lord spoke to him on that first occasion and he decided that he would come again the next Sunday night. During the week a text of Scripture ran through his mind: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth."

As he drove his taxicab around Brisbane he could not forget that text of Scripture. No, I had not quoted it. However, the next Sunday night, the first text of Scripture I quoted was, "We have also a more sure word of prophecy. . . ." He believed the Lord was leading him; that the Holy Spirit was actually speaking to his soul. He ac-

cepted the Lord Jesus Christ with all his heart, and if you came to the city of Brisbane tonight, you would find a converted taxicab driver.

His sister, mother, niece, and a friend accepted the message as a result of his witness. He now has nine people with whom he is studying, and from his taxicab he has given out two thousand pieces of literature. The taxi company for which he works has now told him he should not give out any more literature. He wrote: "I was quite discouraged about that, but they cannot stop me from talking." As he drives around he witnesses for Christ.

A Love for Souls

That young man has something that all of us need—a genuine love for souls. It is

a powerful witness for the ministry and a powerful testimony for Christ. When we have this love, it will open up before us tremendous avenues where we will see more than a thousand come in to the church in a day. Unless we have a burden for souls we will never be able to do successful evangelism.

I have been amazed when I have heard men talking about a conference evangelist. One man said to me: "Our conference does not have an evangelist this year." That meant there was not a first-rate evangelistic effort being conducted in that conference because the conference didn't have an

In our thinking we must preserve an open and inquiring mind, an ability to see things through the eyes of our opponents, a skill for understanding the motives and thoughts of those whom we oppose. Yet we must act in the light of the best knowledge and reason available to us at the moment.—Carleton Washburne.

evangelist! Could such a thing be? Have we fallen down on the job? Surely no conference can be without an evangelist. Every preacher should be an evangelist of some sort. Television alone cannot satisfy men's souls. There are hundreds and thousands of people who are hungry for the things of God, for some soul satisfaction and for the personal touch. I think we need an evaluation of evangelism.

Bible instructors are needed—both men and women—for the personal touch. We need workers who love to slip into the homes of the people and open the Scriptures and tell the wonderful but simple story of salvation. There is no greater satisfaction than sitting around the table, talking in a heart-to-heart way with men and women about their souls' salvation. I do not believe we have come to the time when we can do all the work from the platform. I am still convinced that the best place is in the home—although a combination of both is necessary.

I cannot give you all the details of the last campaign we conducted in Brisbane, but we had 4,500 people attending the meetings on Sunday. As a result of eight months' work in the City Hall we were able, under the blessing of the Lord, to baptize 230.

Some things we did might be helpful to

you. The very first Sunday night we made an announcement concerning a Bible-marking class and stressed that it was going to be for "beginners." That appealed to the people. It is amazing how many people are ignorant of the Bible, and they are fearful of revealing how little they know. And so I stressed that this class was for beginners. Two hundred people came the second Friday night and brought their colored pencils with them, as had been suggested. First of all we marked the subject of conversion; what it means really to give one's heart to God and become a Christian, to have sins forgiven, to have a new heart and the guidance of the Holy Spirit. More than ever I am convinced that we need to bring conversion to the hearts of people before we do anything else. After this we can present the more testing truths.

On the tenth Sunday night of our Brisbane effort the Sabbath question was introduced, and four weeks later I invited all who desired to keep the next Sabbath with me to meet in a central hall in the city (the same hall where the Bible class was conducted). Thus you will see that as the Bible-marking class was coming to its completion, the Sabbath school class at nine-thirty Sabbath morning was beginning. In other words, the Bible-marking class merged smoothly into the Sabbath school class. Our own church members were invited to continue in their own churches, and to our joy we welcomed approximately two hundred men, women, and children to the first Sabbath school and church service.

"Married" to the Church

In these Sabbath morning services I dealt further with the other great themes of Bible truths, knowing I was talking to a group of people most of whom had been converted. These Sabbath morning services continued for another fourteen weeks—until four weeks before the end of the campaign. Realizing that there are sometimes great losses at this point when the evangelist must "divorce" the people from himself and have them "married" to the church, we very carefully shepherded the new converts to the respective churches with personal supervision by the members of the evangelistic team. In these churches we appointed individuals, usually older members, to nurture these babes of the flock. Thus for four weeks before the Sun-

day night meetings concluded, the new converts were in their new church home.

We put forth a great effort to tie these people into our churches, where they are cared for individually. When we have a love for souls, and our people have a love for souls, then we will know how to care for the new members. I offer this to you tonight as a plan that has already proved successful. Yes, our greatest need is love—genuine heart love—for souls.

Should we not at this General Conference session challenge ourselves and face up to this fact, that our evangelism is not as great as it should be? I have been passing through the United States and the mission fields for weeks and months, and I find nearly everywhere that we need to put forth

greater soul-winning efforts. If we are ever going to do the work that God has ordained we should, then we will need to have a revival of evangelistic preaching. We have said this before—Evangelize! Evangelize! But we must now go forward as never before in the most aggressive evangelism in our history. Let us set in motion the greatest wave of soul-saving evangelism we have known in our history. May God help us!

"It is our work today to yield our souls to Christ, that we may be fitted for the time of refreshing. . . . Instead of living in expectation of some special season of excitement, we are wisely to improve present opportunities, doing that which must be done in order that souls may be saved."—*Evangelism*, p. 702.



The Ministerial Association booth at the session became a symbol of fellowship and inspiration. Evangelist R. L. Boothby discusses an important issue with Miss Louise Kleuser. Walter Schubert seated at desk.

Radio, Television, and Film Evangelism

PRESIDING CHAIRMAN: Jere D. Smith

PANEL PERSONNEL:

Introduction—R. R. Figuhr

Moderator—E. R. Walde

E. L. Branson	L. C. Naden
James Chase	W. O. Reynolds
W. A. Fagal	H. M. S. Richards
R. R. Figuhr	E. Toral Seat
Fenton Froom	J. L. Tucker

The subject under discussion is radio, television, and film evangelism.

E. R. WALDE: "It is rather unfair, I think, to refer to a group of experts, but most of these men have had considerable experience in the use of mass communication, the electronic weapons that God has given us—radio, television, and films.

"I would like to have you meet the members of the panel. First, our General Conference president, R. R. Figuhr; W. O. Reynolds, assisting with the It Is Written program in the Potomac Conference; W. A. Fagal, our Adventist telecaster of Faith for Today; Fenton Froom, pastor in the city of Seattle, Washington; H. M. S. Richards, or perhaps we could say Mr. Radio, the voice of the Voice of Prophecy; my very esteemed associate, James Chase, of the Radio and Television Department in Washington; J. L. Tucker, radio broadcaster of The Quiet Hour program, a veteran in every sense, and E. L. Branson, president of the Greater New York Conference. Brother Figuhr will introduce the subject."

R. R. FIGUHR: "I appreciate the introduction by the chairman of the panel because I am more or less a layman in this field, but like all of our good laymen, I am very much interested in promoting and promulgating the truth over the air.

"We need not remind ourselves that this method of gaining the attention of the people and winning their interest is a tried and tested method.

Millions are being spent yearly, many millions, in advertising different types of wares, and it must pay, because the companies concerned continue to spend their

millions promoting their articles. Take, for instance, that very heavily and certainly overadvertised article, the cigarette. In spite of the fact this article is so harmful, that it has been fully established scientifically to be a killer, it continues to sell increasingly every year. This impresses us with the efficiency and the effectiveness of this method of advertising.

"As we go about small towns and cities, we see great forests of antennae reaching into the air, indicating that people are listening to and viewing the radio and television. It is a challenge to us to utilize this effective method. And what a wonderful means it is to increase our public relations. One of the finest features of our broadcasting and televising is that the name, Seventh-day Adventist, is heard frequently in the words, 'Your friends, the Seventh-day Adventists.' Let us not be mistaken about the effectiveness of this. You talk to people who are being baptized today and ask them, Where did you first learn or hear of Adventists? A large percentage will tell you, Over the radio or by means of television. Our laymen are interested in it and they tell their neighbors about it, and their neighbors tell others, and so the word goes.

"Now, the question is, Who should go on the air? Who should be televised? Of course, many of us are automatically ruled out. Relatively few are qualified to go on the air effectively, and still fewer over television. Audiences are very critical. They can do with us on television or radio what they can't do in a meeting, for they can shut us off, and turn to another station. This method of promoting the truth through television is costly; hence the necessity of careful planning, of seeing that our investment produces the most. We are not interested in just getting the name Seventh-day Adventist on the air. We want to get our wonderful principles before the public. Why? To win interests. To follow up any attempt to proclaim truth is necessary. It is so necessary! It takes careful planning, and we must count the cost so that we may get the most out of the investment.

"We are familiar with the fact that the General Conference has been experimenting with a new type of television program entitled *It Is Written*. Brother Reynolds will be able to tell us more about the project. We are still in the experimental stage, although these brethren have been working on the plan for several years. We believe there is much in it to encourage. But because the stations will be largely paid, the need for careful planning is very necessary.

"Our work today is to proclaim the message God has given us. These means—film, radio, and television—are wonderful agencies."

MODERATOR: "I think that Elder Figuhr's remarks have laid a very fine foundation for our discussion. I notice, by the way, that Elder Toral Seat and Elder L. C. Naden are seated in the audience. We want participation from you brethren, please.

"In the previous panel some very startling things were said in regard to mass communication, very solemnizing questions and statements were made, and I think we are well prepared to believe that here is the media that we must utilize. I am going to begin with the question: 'What are our objectives in broadcasting and telecasting?' Just about two weeks ago I sat in New York with a very informal group. They were broadcasters of The Lutheran Hour and Back to the Bible Hour. A number of the world broadcasters and national broadcasters were present. The chairman said: 'Now we are going to ask the question around the circle, and each one of you tell us, Why do you broadcast?' When it came my turn I tried to answer for the denomination. I'd like to hear now from the panel whether I gave the right answer. What are our objectives in the use of radio, television, and films?"

W. A. FAGAL: "I think there is only one objective, Brother Moderator, to go to all the world to preach the gospel to every creature. He that believes and is baptized shall be saved. Ours is just to carry out the command of the Lord."

W. O. REYNOLDS: "To give the message, to win souls, to get souls ready for the kingdom, is our calling. In some places we have been proclaiming our message over and over again, yet there are other areas that have not been reached. Should we continue as we have been or should we concern ourselves to find a way to reach

those who have not been reached previously? Has anyone a real conviction on this question?"

H. M. S. RICHARDS: "Our great objective is to preach the gospel to all the world in this generation and win souls for the kingdom. These electronic means advertise and speed the message with worldwide coverage. We are not just getting people over the line by preaching particular phases of truth, but we are also trying to stimulate a friendly attitude toward this message everywhere. It is up to us to show the world that we are Christians, that we believe in Christ. If we can get over the barriers of certain enemies who through the years have been voicing that Seventh-day Adventist preaching is legalistic and erroneous, then let us

He that does not respect confidence will never find happiness in his path. The belief in virtue vanishes from his heart; the source of nobler actions becomes extinct in him.—Auffenberg.

recognize the necessary precautions and emphasize the real message of Christ to the world. People will then know that we are born-again Christians and may have a friendly attitude toward our evangelists and teachers as well as toward our literature."

MODERATOR: "Along that very point, Brother Chase, tell us something about prejudices, as mentioned in the writings of Mrs. E. G. White."

JAMES CHASE: "In the book *Early Writings*, page 61, we read: 'Many all around us only need to have their prejudices removed and the evidences of our present position spread out before them from the Word, and they will joyfully receive the present truth.' So, I believe, Brother Moderator, after observing our various programs, that one of the great objectives of radio and television is to break down prejudice on a mass scale, as well as preach the gospel. Well-planned programs can do that."

MODERATOR: "Let us assume that there is a section of humanity that have ignored our church announcements and our evangelistic advertising; at least it appears that they have not been interested. Perhaps they have visited our meetings and our type of preaching hasn't appealed to them. Now

how are we going to remove those prejudices? Will we follow the usual type of preaching? And if so, will that remove their prejudice?"

From the floor came the question: "What breaks down prejudice?"

JAMES CHASE: "If the people just once hear this message, most of their prejudice disappears. Our preaching is all right in general, but sometimes we rub the fur the wrong way. I think most of our men preach the truth in a way to arouse interest in honest hearts. We break down prejudice by reaching the people with our personalities and with the great prophetic truth of the Word. I think we have been impressed with the mail that has come in to Faith for Today. So many have written that they were surprised to find that Adventists are so practical. Brother Fagal might be able to say a word on that."

W. A. FAGAL: "On that point, Brother Walde, I'd like to quote from a recent letter: 'While this program is sponsored by the Adventists, maybe you yourself are not an Adventist.' Now there is much implied in that statement. I have always assured my correspondents that we are Adventists, and what we are presenting is truly the Adventist view of life. Good counsel has come to us from the messenger of the Lord. It is from *Gospel Workers*, pages 119, 120: 'In laboring in a new field, do not think it your duty to say at once to the people, We are Seventh-day Adventists; we believe that the seventh day is the Sabbath; we believe in the non-immortality of the soul. This would often erect a formidable barrier between you and those you wish to reach. Speak to them, as you have opportunity, upon points of doctrine on which you can agree. Dwell on the necessity of practical godliness. Give them evidence that you are a Christian, desiring peace, and that you love their souls. Let them see that you are conscientious. Thus you will gain their confidence; and there will be time enough for doctrines. Let the heart be won, the soil prepared, and then sow the seed, presenting in love the truth as it is in Jesus.' That is the way our Saviour worked, and the apostle Paul used the same tact. Our Bible correspondence courses bring out all the fine points of doctrine, but our main task is to create interest.

"Brother Moderator, I would like to suggest what perhaps would be a by-product of our public evangelism. We have found that

the radio program is the greatest Bible instructor help that our believers may receive. Those new in the faith in particular, as well as those long in the way, revive their interest and gain a deeper experience by hearing the gospel preached in a new setting. Watching our television program, listening to our Voice of Prophecy and to our local broadcast, they are encouraged and

Wouldst thou fashion for thyself a seemly life?
Then do not fret over what is past and gone;
And spite of all thou may'st have left behind,
Live each day as if thy life were just begun.

—J. W. von Goethe

built up in the faith; their quickened minds will urge them to invite others to listen in and view our programs. We have found that this approach produces happy, cooperative believers. Furthermore, this method disarms prejudice."

W. O. REYNOLDS: "The It Is Written film gives the full message, but in a very tactful way, and we have had some very interesting responses because of the impressions that are made. Many who have written in say they appreciate and see the beauties of true Christianity as they have never seen them before. And it is winning hearts. Of course, the test of this program is the way in which the public receives it. The message is making an inroad in a large men's Bible class in one of the popular churches. They are praying every Sunday for the It Is Written program. One church 135 miles away, a Presbyterian church, had special prayer every Sunday morning for the It Is Written program. This shows how the program is winning friends."

MODERATOR: "Are our objectives any different from, let's say, the Methodist or the Presbyterian programs? Certain of their programs seem to be aimed at the Christian interested in the church, but they are also hopeful that it is reaching the atheists and those who are not interested in the church."

W. O. REYNOLDS: "Mr. Moderator, we endeavor to reach the atheists, the non-Christians, the man on the street, as well as the man at church. We are aiming at all of them. It should go to everybody, and the program ought to be of such a nature that there is something in it that will appeal to everybody."

JAMES CHASE: "Brother Walde, I believe the objectives of the Seventh-day Adventist broadcast are exactly the same as the objectives of the Seventh-day Adventist Church, to make disciples of all men, of all classes, Christian and non-Christian.

"Now by radio it must be presented by word pictures, creations upon the minds of men with the Scripture illustration, all through one sense, the sense of hearing. But in television there is an avenue where we can present the truth more or less synchronized to the moment, but with a setting similar to that which we use in preaching, by incorporating props, or pictures, whether they be still pictures or moving pictures. Then we can certainly use our charts to great advantage. Why can't black light be used? Blackboards, drawings, and

connection with our specially prepared motion pictures. A larger work must be done to put such tools into the hands of skilled and consecrated laymen. While some of our pictures are for the minister who knows when to present stronger doctrines, yet we need others like Elder Fagal's program, for these provide the preparatory setting for the progressive interest. Some helpful plans are right now in the making."

Here Toral Seat explained that many of our laymen, professional and business men, are successfully experimenting with these visual aids. He gave some interesting figures showing some of the results from these methods. A farmer has already won many to the faith. Right now this farmer has a class of forty-five men, and his wife has thirty-five women, all studying the message.

E. L. BRANSON stated that there are few good religious nontheatrical films on the market. Perhaps the best today are produced by Cathedral and Family Films of California, and others by various denominations. Mention was made that the film, *The Life of Martin Luther*, although in black and white, was the most effective of all. Color films, however, enhance a perhaps dry subject, and these would be preferable.

Brother Branson urged that the whole matter of using these interest-catching devices should receive a long-term planning. The story of the Advent message and its pioneers could well become a profitable undertaking. These would be well received by our believers as well as by those who are being interested in our worldwide work. It must be apparent to all good thinkers that these color, sound, motion-picture films are the most effective media for Christian publicity.

In the planning and construction of denominational church and school buildings, architects and builders should be made aware of proper wiring for sound and color films. The portable machine and the small portable screen are things of the past today. All denominational groups already recognize the need of adequate push buttons and soundproof rooms. We should consider with other denominations the production of religious films. Here our denominational standards should be duly explained. Again lists of usable films for our work should be prepared, and films that could be used with a minimum amount of cutting. Caution was given to preview and



Two old-time friends having warm fellowship. Eric B. Hare, associate secretary General Conference Sabbath School Department, and Kalee Paw, president Tenassarim Section of the Burma Union.

illustrations all have a place. Maybe you haven't sold the idea to the manager yet, but perhaps you could explore it, and show him. We could use our mission films to advantage by cutting them down to a ten-minute showing. Have a missionary come in with his paraphernalia. This makes a great impression on the viewers."

E. TORAL SEAT: "Mr. Moderator, I'd like to explain our need of using laymen in

edit every film that is shown and on this point we must become far more alert to save us public embarrassment.

At the request of J. L. Tucker, the moderator revealed some of the newer openings on the horizon. He said: "A few of us have been rather close to something unusually large. We visited the broadcasting station in Tangier, Morocco, that is sending our message into Spain and Portugal, where the voices of Brethren B. Perez and Rabello are heard. We then expressed concern about broadcasting in Scandinavia. We used to reach this area through Radio Luxembourg. Here a five-year contract with another strong religious group is still blocking the way. We inquired about the possibility of reaching Africa in the south. This suggestion pleased the broadcasters. My recent visit assured me that they have the land and buildings on the island of Fernando Po, just off the coast of Africa. After surveying the adjacent possibilities for such a broadcast, we informed these men that we wanted to reach all of Africa, and Southern Asia where Buddhist pressure took us off the air. Then there are areas in the Middle East we are not reaching. They have prepared a chart and have discussed matters with authorities in Switzerland for the erection of a station that would reach these countries, with a power of 100,000 watts multiplied by seven, by a directed antenna.

"These men from Morocco are here in Cleveland today on their vacation, to see whether we will enter into such plans. Imagine coming from Tangier to discuss our project! Further plans suggest broadcasting five hours daily and also reaching Japan. It is the biggest single project possible for Adventists to undertake. Should we tackle it? as we say in evangelism. This should drive us to our knees, brethren, and there we must find our answer."

J. L. TUCKER: "In all these great centers like New York, Chicago, and Los Angeles, we ought to have a daily radio or television program. We have these fine broadcasts of Brethren Fagal and Richards, but there ought to be in these centers a daily program where people can hear the voice of the area pastor-evangelist. That is one of the ways to fill our centers and reach the

How to Read the Bible

A young woman, asked to explain devotional reading of the Bible, answered: "Yesterday morning I received a letter from one to whom I have given my heart and devoted my life. I freely confess to you that I have read that letter five times, not because I did not understand it at the first reading, nor because I expected to commend myself to the writer by frequent reading of his epistle. *I read it because I am devoted to the one who wrote it.* To read the Bible with that motive is to read it 'devotionally,' and to one who reads it in that spirit it is indeed a love letter."—*Selected.*

masses. And we can do it. This is God's message and He has ways and means; but we must believe in God, we must believe in miracles, we must believe that these agencies have been brought into existence for one objective, primarily, to finish God's work in the earth."

H. M. S. RICHARDS in his characteristic way reminded us of the words of Moses: "Would God that all the Lord's people were prophets." He urged that we lift our eyes above our present radio and television enterprises and that we recognize and train many younger men of vision to represent us locally on the air. How this would feed our

SABBATH SERVICES

¶ The one appointed to conduct Sabbath services should study how to interest his hearers in the truths of the Word. He should not always give so long a discourse that there will be no opportunity for those present to confess Christ. The sermon should frequently be short, so that the people may express their thanksgiving to God. Gratitude-offerings glorify the name of the Lord. In every assembly of the saints holy angels listen to the praise offered to Jehovah in testimony, song, and prayer.

The prayer and social meeting should be a season of special help and encouragement. All should feel it a privilege to take part. . . . The testimonies should be short, and of a nature to help others. Nothing will so completely kill the spirit of devotion as for one person to take up twenty or thirty minutes in a long testimony. This means death to the spirituality of the meeting.—ELLEN G. WHITE, *Gospel Workers*, p. 171.

present evangelism! "We should have a thousand radio men and a hundred schools to implement their efforts. Few might give their full time to such a work. We should lay large plans. For instance, a man in New York City could be on the air every day, thus encouraging people to visit the Center. Such programs are a means to an end and not an end in themselves."

You Have the Key

Dr. O. P. Gifford had a little parable which is as appropriate now as when he was alive. "I have a little box in the safety deposit vault; in the box a few savings; in my pocket the key. One day I went down to the vault; the keeper opened the door to me and walked to the box with me. I fell on my knees, and began to plead with the keeper to open the box. 'Is not the key in your pocket?' he asked. I sprang to my feet and handed him the key; he opened the box. The Church is on her knees before God, begging Him to open the windows of heaven, to pour out a blessing. She pleads, she agonizes, she begs, and the voice of God asks, 'Is not the key in your pocket?'"

FENTON FROMM: "We are told by the messenger of the Lord that no sermon should be preached in which an appeal is not made to souls to surrender to Christ. When we speak over radio or television, we are speaking to the millions, and certainly we should make it clear that we have a life message for men and women. Let's throw out the life line; let's ask them to accept Christ, come to our churches, get ready for God and His kingdom."

MODERATOR: May I add these words from the *Christian Herald* of July, 1952: 'The whole business of the church is to save souls. Its entire program has the single goal of bringing persons into Christlike life.' If we can remember that, I think

we are going to place the emphasis always where the emphasis should be placed. And anything that fails to do this needs restudying, reevaluating. And so we have gathered from this panel the conviction that every single tube and condenser and aerial and speaker in our country ought to be used at least a little time every week, if not every day, in declaring electronically the message of the Lord's love and His soon coming. As we plan big, as we think now in terms of hundreds of thousands of dollars for a single radio station beaming out the message in various languages to much of the world, even into some of the countries where our workers cannot go, let us be men of faith and daring.

"Perhaps the following quotation might be an inspiration to you as it has been to me. These are the words of Dr. Frank Laubach in an address to a missionary congress in Bush Hill Falls, Pennsylvania. 'I am not afraid of the Communists; I am not afraid of the Catholics. I am afraid of some of the Protestants who have neither fire nor vision—men here who begin to see why this might be hard or unprecedented, or premature if not properly surveyed, or too informal, or too big. The put-on-the-brakes type, the go-slow type alone can ruin God's program. O ye of little faith, keep your foot off the brake! Let God do the braking if He doesn't want to save those souls. Who ever heard of God holding us back? He is impatient. He weeps over us as He did over Jerusalem. We have nothing to fear but fear, for we aren't good enough, hot enough, high enough, daring enough, far-visioned enough, for this splendid hour. Fear the way we are now. We aren't good enough for God.' Is God satisfied with what we call advance? Can there be any doubt as to what God's answer is? Let us accept the challenge, each one individually in his own task, and go forward."

A PENITENTIARY INMATE'S A B C OF THE GOSPEL

¶ ONE DAY in the Federal Penitentiary at Atlanta I asked an inmate to give me a good theological analysis for the redemption of man. He took the Bible from my desk and opened it. He said, "I am a Christian because I have accepted—'Behold, now is the accepted time.'" He turned to another portion and said, "I am a Christian because I believe—'Believe on the Lord Jesus Christ, and thou shalt be saved. . . .'" Another turn, and he showed me the monumental Scripture, "and as many as received him, to them gave he power to become the sons of God. . . ."

He added: "Chaplain, it's just plain A B C—Accept, Believe, Confess."

No university or seminary has ever offered a better analysis.—From *Prison Is My Parish*, the Story of Park Tucker, as told to George Burnham (Fleming H. Revell Company).

Bible Instructors at Cleveland

LOUISE C. KLEUSER

THE Cleveland General Conference was an inspiring occasion for our Bible instructors who arrived from near and far. We were happily surprised at the number in attendance. Our best approximation would be close to one hundred. Perhaps the Evangelistic Convention drew most of them, but many were able to remain at least for one weekend of the session. These workers showed a keen interest in the timely discussions of the convention, which included the problems of the Bible instructor.

Our much-anticipated mission pageant on the first Sabbath of the session included a representative group of overseas Bible instructors. On the following Sabbath the work of the Bible instructor was well featured during the program "Moving the World Godward." Tape recordings, slides, music by the choirs, all added color, pathos, and joy to the large gathering. We recognized that the work of evangelism is moving ahead and that the soul-winning Bible instructor has a most satisfying calling.

During the session, a Bible instructor fellowship meeting provided a delightful opportunity to get better acquainted. During the past quadrennium many new workers have entered the field, and their helpful service is making an impact on our work. There were present those who have carried the heavy burdens of the Bible work for several decades and these brought dignity and great inspiration to the meeting. The presence of a number now officially retired, yet still active in Bible work, told of the devotion this ministry requires.

We will long remember the inspiration brought to us by the messages of the two sisters from Finland, Elsa Luukkanen and Aino Lehtoluoto. Sister Elsa is a successful evangelist and Sister Aino is her Bible instructor.

These devoted women are deeply in earnest about their soul-winning responsibilities. While vacationing in Canada, prior to the General Conference, they conducted an evangelistic campaign on a self-supporting basis and have already led a group of believers into baptism. Before returning to their native land for service they want to continue their work in Port Arthur and add to the number already won to the message. As we listened we were thrilled to hear their experiences and also enjoyed their singing.

Mrs. Thelma Smith, of Formosa, brought greetings from Abbie Dunn, her companion in the Bible work. These two women have long labored for China. We rejoiced that the message is finding promising young people who are being well trained for leadership. Mrs. Smith is Bible instructor at the Taiwan Sanitarium. We then heard from Emilie Levidis, of Heliopolis, Egypt, a wisp of a woman but mighty in influence and service. Mrs. Erna Prieser, of Germany, brought a most cheering message from her homeland, where the Bible instructor fills an important place. Mary Walsh carries on a unique work here in America in training lay Bible instructors. She is at present working in the Pacific Union. Miss Walsh is also a leader in city evangelism. We appreciated learning more about her recent itinerary in Hawaii.

It was good to fellowship together for a little while, and all present were impressed that the Bible work, as a soul-winning service, is still a very active field for consecrated women. We were pleased to see such a large representation of Regional workers. Among them the Bible work is making real progress.

The Ministerial Association booth attracted many Bible instructors. They dropped in for little chats with those in charge and remarked on the beauty and dignity of the decorating. We learned from scores of workers about the importance of THE MINISTRY magazine, and many ministers' wives voiced their appreciation of the "Shepherdess" section in the journal.

You may be interested in a few suggestions brought to our attention during the Cleveland General Conference. These will at least indicate to those who could not attend that our workers are well alerted on the urgency for training more Bible instructors. (1) To have a Bible instructor leader in every conference, at least in each union conference. (2) To grant more Bible instructors the privilege of attending short refresher courses at the Potomac University. (3) To select, from the Bible instructor ranks, workers to be trained as evangelistic nutritionists. (4) To urge future ministers' wives to include in their college course a training in personal evangelism.

To our Bible instructors overseas and those who could not attend the ministerial conven-

tion, we convey the Ministerial Association's greetings. Be assured that your interests were represented in the business of the session. Here at headquarters we have long bent every energy to prepare more Bible instructors for the rising needs of the various fields. We believe in your ministry. Whether you are holding forth for the cause in earth's high places or toiling ahead in obscurity, you are marching along with the great Advent Movement.

While your major responsibility is giving Bible studies in the homes of the interested, be diligent in developing apt lay Bible instructors in the churches where you work. Your career is incomplete until you have trained your successors. Do not overlook the young men whose personal work must also meet a great need in evangelism. The note was sounded at Cleveland that their services in the Bible work should be emphasized. Present-day evangelism has need for varied talents, and it encourages us to know that among those training for the ministry, some feel God's call to its personal phase.

Let each Bible instructor have confidence in her calling and cheer young people into its service for humanity.

Evangelism in the Modern World Must Probe Deeper

Evangelism in the modern world must probe much deeper than the swift, immediately personal method of a revived traditional approach. It must speak to the entangled situations of life and conduct in which men are involved whatever their overnight "decision for Christ" may be. The methods of "personal evangelism," rewarding and dramatic as they often appear to be, are no substitute for the long and painful evangelism of our common life in industry, trade unions, employer groups and economic organizations. The Christian church is prone to sail off on the elated tide of evangelistic campaigns and neglect the far tougher jobs of evangelizing the pagan ways that involve even converted Christians.

"Evangelism in depth" is a cry heard at every conference dealing with the world mission of the church. That means claiming not only a personal dedication from individuals but also a dedication of their community, family and industrial relationships. Begin with the individual? Yes. But don't end there. The Bible is worthy of a far deeper response than merely my own personal emotional response. The church is more than an organization looking for a few additional recruits from an evangelistic campaign. It is the very Body of Christ engaged in the unending warfare of her crucified and risen Lord.—Cecil Northcott in *The Christian Century*, June 26, 1957.

The Scriptures in 1,127 Languages

Some part of the Bible has been published in 1,127 languages and dialects as of December 31, 1957, according to a statement issued by the American Bible Society. Nineteen new languages have been added to the list since the last report, five of which had a Scripture portion for the first time. They were: *Anuak*, spoken in the Sudan; *Aztec of Guerrero*, Mexico; *Beti*, the Cameroons; *Binukid*, a dialect spoken in the Philippines; and *Pocomchi*, Guatemala.

Languages in which the whole Bible has been published	215
Languages in which the New Testament has been published	270
Languages in which at least a Gospel or other whole book has been published	642

Total languages in which some part of the Bible has been published 1,127

Five complete Bibles were published for the first time last year in the following languages: *Kanda*, spoken in Kenya; *Lakher*, Assam; *Ndau*, Rhodesia; *Tigrinya*, Eritrea, and *Tumbuka*, Nyasaland.

Five complete New Testaments were published for the first time in: *Central Chuana*, Bechuanaland; *Habbe* in French West Africa; *Kilega* spoken in Belgian Congo; *Manus Island*, Admiralty Islands; and *Truk*, spoken in the Caroline Islands, Liebenzeller Mission.

There are some eighty or more languages in which short passages or collections of passages have been published but in which no complete book of the Bible has appeared.

It is said to have cost \$13,500,000 to produce the motion picture *The Ten Commandments*. During the first year of its showing it grossed twice that sum.

If a mere picture produces such astonishing results, what would happen if the people should decide to live their lives in accordance with God's Law as expressed in the Decalogue. We would hazard a guess that hunger, suffering, and war could be abolished, and the scale of living raised to at least double its present level in a very short time. Furthermore, the development and fulfillment of human personality would exceed man's fondest dreams.

Man cannot save himself, but if he would learn to cooperate with God and, through repentance, faith and obedience, become sons of God, the world might become the Garden of Eden which we believe our Creator intended it to be.

Christian Economics, March 4, 1958,



Panel on Reaching the Masses: left to right: R. M. Whitsett, L. E. Lenheim, R. S. Watts, E. J. Folkenberg (standing), M. L. Mills, F. W. Detamore, T. Carcich, G. Cupertino, V. G. Anderson, R. A. Anderson.

Reaching the Masses

PRESIDING CHAIRMAN: L. E. Lenheim

PANEL PERSONNEL:

Introduction—Elman J. Folkenberg

Moderator—Theodore Carcich

R. A. Anderson	W. E. Murray
V. G. Anderson	J. L. Shuler
G. Cupertino	E. C. Ward
F. W. Detamore	R. S. Watts
M. L. Mills	R. M. Whitsett

MODERATOR: "Our particular discussion this opening session is 'Reaching the Masses.' God's last message of mercy is to go to every nation, kindred, tongue, and people, and we have been told that a voice must go forth to arouse the nations. How shall we do it? What methods, what ways, what procedures, can we employ? E. J. Folkenberg, who has just returned from the New Gallery in London, will introduce the subject. By the way, Brother Folkenberg is now taking up the work in the New York Center in New York City. We know this subject is on his heart."

E. J. FOLKENBERG: "It seems almost presumptuous to be talking here this morning about reaching the masses because there are so many in the mass and so few of us, relatively speaking. Yet the populace is to

be reached, and God will enable us to do it. We cannot be content with the old methods of yesterday—we must devise ways and means that fit today's thinking. We often sing, 'Change and decay in all around I see,' and that is exactly the kind of world in which we live—a changing, decaying world.

"Potatoes will always be potatoes, but there are some new ways of serving them. Truth does not change, but methods of presenting it change with the changing times. I believe we as a people need the spirit of experimentation. Knowledge is constantly reaching new frontiers. It takes a good deal of courage to step out and try something different.

"You know the moods of cities change almost overnight. To illustrate this fact: Some time ago in London we sent out a piece of direct mail advertising, 'The Secret of Personal Happiness.' This went directly to about 12,000 homes. We put it on good paper. Each envelope was addressed by hand and sent out by first-class mail. As a result about 600 new people came to the meeting. Four months later we decided to use exactly the same subject, the same kind of paper, the same kind of stamp on the

envelope, the same kind of envelope, hand addressed, only sent right next door to the previous section. The first direct mail proposition brought us in 600 non-Adventists; the second time we sent it out, it brought us in 150. Nothing was changed except the date. Why the difference? Simply because the mood of that great city had changed. This is made possible because of the systems of mass communications, television, and radio. The majority were not interested in the 'Secret of Personal Happiness,' whereas just a few weeks before, they were.

"We have some great preachers in our midst. We have some of them right here on the platform—men who have molded public opinion as far as our ministry is concerned, men who have worked out a philosophy of evangelism on their knees with an open Bible before them, who have worked night and day to perfect a method that will work for them. But I think they would be the first ones to tell us that their methods do not work equally well in every place for every man. These men would be the first ones to tell us that we should not be reflectors of their thoughts. We ought to be individual thinkers; we ought to be developing our own program, perhaps using some of the good ideas of others, yet not being imitators.

"It takes something large to capture the mind of the masses. We recognize it is much easier to take a town of 10,000 than it is to take a city of 10 million. But we must think and act in a large way even for small towns. For example, when we came to the little town of Turlock, California, we tried the ticket idea. We took an auditorium that would seat 3,000 people—that was a third of the town. I maintain that when we start out large and take the biggest place in the vicinity, there is a psychological reaction that grips the minds of the people. They think, 'This must be big or it wouldn't be in the biggest hall.' When you put an ad in the newspaper, make it worth while. And then the subconscious reaction is: 'This is something unusual; I want to hear this subject.' We found it worked. In this little town of Turlock, population 10,000, we had more than 3,000 out to the meeting. Cars were jammed bumper to bumper right down the main street of the town because they thought something big was going on.

"That philosophy can be carried right through because it is fundamental in the

thinking of people. We have been specifically counseled that extraordinary efforts are needed in these days to reach the masses. Extraordinary efforts to capture the attention of the people! I don't mean garish efforts; I don't mean spectacular efforts that border on the cheap and the sensational. But, brethren, the world is making extraordinary efforts and the church is compelled to think of extraordinary methods for getting God's message to man.

"Then, when we reach them, how are we going to keep them? Not by a tame, lifeless message. D. L. Moody was on fire. He was never ordained, he was a lay preacher, but he believed in his message with all his heart and the people knew that he believed it. He was rather rough with the King's English. Read his unabridged sermons and you will realize that. But the great of the world came to hear this man preach because he was on fire, and he believed what he said. The same results will be ours when we burn for the Lord.

"Now, who are the masses for whom we are aiming? The masses in England are those who do not go to church, and we presume it is largely the same around the world. It is easier to preach to church members than to men who do not know God.

"Let me show you something. This is a poster we used in the underground, or subways. Notice how it reads: 'Good God—Bad World. Why?' Now this we felt would attract the religious person's attention, and it did. We received an essentially religious audience. However, we wanted to aim at something else—the irreligious audience. Fifty per cent of the people in Great Britain follow the horoscope every day, according to census. Therefore, we aimed from a different angle. Here is the other poster: 'Know Your Future—but There Is a Better Way to Know Your Future.' This was printed over the picture of the horoscope, the crystal ball, and the séance. What happened that night? We had an auditorium full of starry-eyed crystal-gazers. We wanted them. Why? We had chosen the story of a dream that a king had, very interesting to those who are interested in dreams. They learned that the astrologers and the soothsayers were of no value in understanding the dream. However, there is a God in heaven who told the answer. This is a better way to know your future. Brethren and sisters, we baptized many of those good folk. They found there was a way not only

to know their future but to know the God who can direct their future.

"We should think very seriously of aiming at the most difficult areas of human thought and life. Those are the people who do not go to church, who walk the streets disillusioned with religion—at least, many of them—atheists, infidels, agnostics, people who perhaps once called themselves Christians, but do not work at it now. We have a tremendous task in front of us, as every single one of us knows.

"Standing in Westminster Abbey before the tomb of David Livingstone, one can read the secret of Livingstone's life. 'Pray as though it depended all upon God, then I must work as though it depended all upon me.' What an unspeakable challenge is before us today!"

MODERATOR: "What can be done for the big cities like Chicago, New York, London, Rome, Singapore, as well as the small towns that are dotted throughout all the land? How can the masses be reached, maintained, and held?"

R. M. WHITSETT answered his question by observing that we need to use every skill possible in our evangelistic business. Our audiences may be small these days, but we can build them. He described how, among other things, he used pictures for illustrations on one side of his platform, and black light on the other side. He stood in the middle with a floodlight upon himself. He explained that he liked the lights partially dimmed in the auditorium. This he observed, "attracts the masses and goes a long way toward holding the attention." In his evangelistic program he also used souvenirs and gift awards to increase attendance.

The MODERATOR wished to know if there was not something that could be done to lay the right kind of groundwork before the first sermon was preached. Are there not methods that an evangelist can use by which he may have hundreds, yes, thousands, of advance reservations?

J. L. SHULER affirmed that one of the methods he has used successfully in laying a good groundwork for his meetings, was to unite the church members in obtaining several thousand enrollments in the Bible correspondence course. He goes into a city six or eight weeks beforehand. In one place he had more than 4,000 people enrolled before the first sermon was ever given. They had already received four or five lessons and their interest in Bible study was already

aroused when the services began. This group forms a good nucleus for the opening night.

A week before the meetings were to open a letter was written to these students telling of the great mass meeting and of the interesting subject that was to be presented. They were told that a certain section of seats had been reserved for them and all they needed to do to secure one was to telephone or write. This was also advertised in the newspapers. Interested people, doc-

We should be as courteous to a man as we are to a picture which we are willing to give the advantage of the best light.—Emerson.

tors' patients, and so forth, also received the letter inviting them to request reserved seats.

M. L. MILLS stressed the significance of good preaching. It is still God's chosen method of reaching the masses. One person will tell another that his heart was warmed, that he received something of value. And he will say, "You must come and hear these great Bible messages."

E. J. FOLKENBERG reminded us that we should not forget the mass media of communications by way of radio and television.

H. E. METCALF, from the audience, told how he used radio almost entirely for the winning of friends. A month or two before the evangelistic meeting begins, he makes use of a daily, early-morning radio program.

Other men emphasized that the radio was a very effective means of advertising their meetings. Our attention was brought to the fact that we should have sermons of an unusual nature, messages that are out of the ordinary, timely topics. Some of the panel felt that conversion sermons, sermons that arouse a desire, create an interest in the Bible, were of vital importance for the beginning of an evangelistic series.

V. G. ANDERSON listed six ways that he felt would be good in reaching the masses:

1. *Utilizing our laymen.* We reached half of the United States with a tract recently. Why cannot we do that for our evangelistic meetings?

2. *Utilizing our colporteur interests.* He informed us that we reach one fifth of the United States with our colporteur work every year.

3. Newspapers.

4. *Bible correspondence school.* His example of this potential was the Southern Union Bible School, which has enrolled three quarters of a million since it began a few years ago.

5. *Radio*—capitalizing on the local interests of the local broadcaster and also that of the Voice of Prophecy.

6. *Television.* His illustration of this was the recent *It Is Written* television program

Nothing is so easy as to deceive one's self; for what we wish, that we readily believe.—Demosthenes.

presented in the city of Washington, D.C., for nine months. "I think that Washington knows more about Seventh-day Adventists today than they ever did in all of their lives because of this program. When George Vandeman opened his first meeting he had about 3,000 viewers the first night. People have written in for the Bible lessons from this one television program from 350 post offices; 15,000 enrolled for these lessons." That surely is one method of arresting the attention of the masses. All six of these items put together would indeed make an impact on any great city or community.

RALPH WATTS told how much he appreciated hearing of all this work in the large city efforts, but he was thinking of the worker in the smaller cities and smaller districts, even beyond the reach of radio and television. We shared the warmth of his happiness as he told us how last year 8,962 souls had been baptized in one of their unions in the central part of Africa. He said there is no secret magic about it; they just followed the plain instruction that had been given to Seventh-day Adventists through the messenger of the Lord—linking up our lay workers with the ministry.

We cannot overlook the fact that great masses of population are in the rural areas. They are scattered about in small towns and cities of from 50,000 to 100,000 population. One conference recently launched a program for its rural people by putting on television programs that will blanket the entire rural areas of the State. That is reaching the masses even though it is in small groups.

F. W. DETAMORE presented the matter of keeping the crowd. His evangelistic com-

pany likes to give special awards for certain accomplishments. He feels that he can increase his attendance anywhere from 50 to 100 per cent in one night by this plan. He cuts down on his advertising expense and uses some of the money to procure some beautiful pictures. A picture is given to each individual who brings a new friend on a certain night. Also he has a picture for the friend who is brought to the meetings. Next time he offers a phonograph record by his singing evangelist to each person who brings three friends. In his third week he offers a beautiful white Bible to each one who brings four new friends. These must be new friends. He keeps reaching out, expanding, swelling. "We've never found anything like it," says the evangelist. "Now for steady attendance," he continued, "we give a book of the week. If a man comes six nights out of seven, he gets a book free."

H. E. METCALF plans to begin something in his next campaign that he has not used before. He reminds us of a well-known cereal company that spends hundreds of thousands of dollars reaching people through giving little gifts to children. The manufacturers put marbles, whistles, and various things in the cereal boxes. He plans in his next campaign to give a special gift to the boys and girls who attend fifteen out of the twenty-two nights. Of course, mother or father, or both, will come with the children.

G. CUPERTINO, from Southern Europe, gave us a winsome smile and then apologized for his poor English. He explained how in his division he had to deal with eighteen main languages. "If I could speak to you in Italian or French, it would be better." In Southern Europe the men use all kinds of methods. If they cannot have a hall or a church, they will get permission to use something else. Great joy filled his countenance as he enthusiastically told how last year 9,618 souls were baptized. "All this inspiration has given us courage. Continue to pray for our work."

Many of the men are finding that Saturday night is an excellent night for a campaign. Others are holding meetings in different places simultaneously; even though some of them are small, they are reaching many people. One man reported that he was having good success with a Sunday morning service; another, at four o'clock Sunday afternoon, with his smallest crowd being around 1,100, his largest 1,600. One

brother urged that a plan be devised whereby evangelists all over the world might be able to know how best to cooperate with the already existing agencies that are reaching the masses, such as television, colporteurs, radio, correspondence courses, advertising, and so forth. It would be well for a plan to be worked out whereby all these avenues of communication could be correlated into a successful program.

R. A. ANDERSON wished that the local conferences could have a classification of all the media that had been used for the last ten years so that when an evangelist came into a city he could know exactly what had happened and would have a source of names and interests that would be of great value. The evangelist then would be able to channel his appeals to persons who have already been awakened to a love of the Bible.

As the men on the panel talked back and forth, we were made conscious of the fact that we have a great work to do and a short time in which to do it. God would reward our great faith and sacrifice if we were but willing to put ourselves and our plans at His feet. It was voiced that one of the secrets of the success of the evangelistic campaign in Washington recently was that more than 1,200 lay members went out week after week, visiting homes in the vicinity. Union, local conference, and Seminary workers joined the laymen in this work. It did something for the hearts of our own people who were praying and working for the campaign.

We learned that in some of our overseas divisions, window posters have proved very successful, followed by newspaper advertising. Indonesia is an example. It is quite evident that a man has to know his field, its perspective and background, and the psychology of the people for whom he is to labor. Then with united counsel and the blessing of God, he must step forward in faith to accomplish the work.

In closing, the moderator suggested that although it is obvious that we need a lot of ocean liners in this program, let us not forget the tugboats. If you happen to be a tugboat, do not try to be an ocean liner, for God needs good tugboats and plenty of them. "The time has come when, as never before, Seventh-day Adventists are to arise and shine, because their light has come, and the glory of the Lord has risen upon them."—*Evangelism*, p. 36.

Let's Think It Over

People

There is nothing so important to the Christian ministry as people. All else is secondary. The Gospels are filled with incidents in which Christ dealt with people, one by one. All that is meant by counseling is the cure of souls.

Alcoholism

But with few exceptions the churches are strangely silent on the major problem of alcoholism. This is a tremendous problem that ministers should be dealing with. The emphasis placed on "surrender" in the Alcoholics Anonymous principles is also basic to Christian teachings.

Ignorance of Christian Belief

One of the greatest weaknesses of Protestantism in America today is that too many of its members do not know what they believe or why.

Inadequate Instruction

I find it appalling that ministers would accept new members into their churches without adequate instruction.

The Spirit of Evangelism

Our goal ought to be having every member of every church an evangelist. When the spirit of evangelism disappears from the church, something happens to that church; it becomes faultily faultless and splendidly dull.

Evangelism Today

The evangelist note should be in today's preaching.

Evangelism has come back into its own in a more Christian, sounder form grounded in the local church.

Today, virtually every large denomination has a full-time secretary of evangelism.

The free-lance evangelism apart from the church has largely disappeared and so has the too-often spasmodic and seasonal type of the individual church.

A goal for the new evangelism—a conversion that is "the total gospel converting the total man in the total social situation."

DR. JOHN SUTHERLAND BONNELL

Pastor

New York Fifth Avenue Presbyterian Church

(Turn to page 60)

More Powerful Preaching

PRESIDING CHAIRMAN: F. G. Clifford

PANEL PERSONNEL:

Introduction—J. A. Buckwalter

Moderator—W. R. Beach

R. A. Anderson	H. W. Kibble
C. E. Bradford	G. D. King
E. E. Cleveland	R. H. Pierson
M. K. Eckenroth	C. A. Reeves
Edward Heppenstall	H. J. Westphal

J. A. BUCKWALTER: "A little girl after her first few weeks at school asked her teacher: 'Do I know as much now as I don't know?' The poor little dear did not know that she would never reach that attainment. None of us knows all there is to know about preaching, and we are painfully aware of the contrast between the power of the gospel of God, and the weakness of much of our presentation.

"The dogmas of the quiet past,' Abraham Lincoln once said, 'are inadequate for the stormy present.' If that is true of the dogmas of the state, how much more is it true of the preaching of the gospel! The preaching of the past is not adequate for the hour to which we have come today. There must be a growing awareness of our need for greater preaching. The Bible contains the great cardinal principles that underlie more powerful preaching. And these are re-emphasized in the writings of the messenger of the Lord.

"The first prerequisite for more powerful preaching is *more dependence upon the Spirit of God*. Paul declared that his preaching was 'in demonstration of the Spirit and of power' (1 Cor. 2:4). It was not a fanciful interpretation of human philosophy or wisdom. It centered in association and relationship with God's Spirit.

"The indwelling Spirit of the living God is the secret of the preacher's power. 'God can teach you more in one moment by His Holy Spirit than you can learn from the great men of the earth.'—*Testimonies to Ministers*, p. 119. All human philosophies are wholly inadequate for powerful preaching. Only the religion that comes from God can lead to God. When it comes to the ministry 'the same spirit that dwelt in Christ,' we are told in *The Acts of the Apostles*, page 365, 'is to be the source of

their knowledge and the secret of their power.' Powerful preaching of the Word of God comes from the same spirit that dwelt in Jesus. This is the secret of powerful preaching. Again we are told: 'The secret of success is the union of divine power with human effort.'—*Patriarchs and Prophets*, p. 509.

"The secret of powerful preaching, therefore, calls for *more communion with Christ* because that is the way we achieve union with the divine power of the Spirit of God. A Western rancher, a big, tall, strapping fellow, went to ask for a preacher for his local church. The district superintendent looked up into his face and said: 'I suppose you want a *big* man.' To which the rancher replied: 'Well, I don't care about his size; all we want is when he is on his knees we would like to have him reach heaven.' More communion with God will sanctify our ministry with the merit of Christ.

"More powerful preaching calls for *more uplifting of the Christ*. We are to take hold of the hand of Jesus Christ and the hand of our fellow men for whom we are working, and bring them together. The apostolic concept of preaching was to lift up Jesus. In 1 Timothy 2:5 the apostle Paul declared that he was 'ordained a preacher' of the 'one mediator between God and men, the man Christ Jesus.' The ordained preacher is to uplift Christ and set Him before men as the one who unites human and divine love and brings humanity into contact with divinity—into union with divinity. Powerful preaching is 'not in the art of display, but in lifting up Christ, the sin-pardoning Redeemer.'—*Testimonies*, vol. 9, p. 142. One of the Christian leaders of the past once observed: 'Today, I preached Bernard and all the scholars came up and praised me; yesterday, I preached Christ and all the sinners came up and thanked me.'

"*More earnest study of the Word of God* is a vital need in the ministry. Biblical preaching is the only true preaching. To lecture on philosophy and all that sort of thing is not preaching. In *Prophets and Kings* we are told: 'The words of the Bible, and the Bible alone, should be heard from the pulpit.'—Page 626. We are to grapple with the great themes of the Word of

God. There is too much 'cheap fodder' brought into many of our sermons. Several of our physicians have spoken to me on this point. One doctor said to me: 'Elder, I go to church Sabbath after Sabbath, and I never find anything that can help my soul. Our minister is a good man, but he is loaded down with promotion and does not study to bring us the great things from God's Word.' What a tragedy!

"I remember hearing how a man down in the old Southland once introduced a preacher. He said: 'We are glad to have our brother preach to us this morning. He is well reversed in the Scriptures.' There is too much 'reversed' preaching in the pulpit today. We need to put our whole heart into searching the Scriptures, and a new power will attend our preaching of the Word of God.

"More powerful preaching calls for *more love for souls*. We need to feel more of the burden of lost humanity resting upon us. The preacher needs to identify himself with his people. Charles Kingsley once introduced his sermon by saying: 'Here we are again to talk about what is really going on in your soul and mine.' He identified himself with his people and he poured out a heart of love and compassion that won them to Christ. Every minister could well test the value of his Sabbath morning sermon by asking himself: 'Did my people meet God in my service this morning?' This is the prime purpose of preaching. The one great fundamental fact of Christ's ministry as described in *The Desire of Ages*, page 678, was that 'during every hour of Christ's sojourn upon the earth, the love of God was flowing from Him in irrepressible streams. All who are imbued with His Spirit will love as He loved.' Jesus' love was imparted to everyone with whom He came in contact. His was the overwhelming, irrepressible love of eternity reaching out to His fellow men. When we as ministers love as Jesus Christ loved, there will be more powerful preaching.

"Another principle of more powerful preaching is *more surrender of self*. The apostle Paul revealed his love for his fellow men and the attitude of the minister of

Christ as he ever seeks to uplift the Lord Jesus. The great goal of the ministry he declared to be 'that we may present every man perfect in Christ Jesus' (Col. 1:28). To this end he could say of apostolic preaching: 'For we preach not ourselves, but Christ Jesus the Lord' (2 Cor. 4:5).

"Preaching is a revelation of God through human personality. It is not a revelation of self under the name of the Lord Jesus Christ. A brother who was praying for a minister who was about to deliver the message at the morning worship said: 'Lord, we thank Thee for our brother; now please blot him out.' How important it is to realize that no man can glorify Christ and himself at the same time. Self-renunciation is a factor in more powerful preaching.

"We also need *more clarity and fervency* in the preaching of the Word of God. We need to make our explanations clear and forceful. The great truths in our sermons should stand out like mileposts, clear and positive. Every outline of a sermon should provide four things: 1. Definition, 2. Development, 3. Direction, 4. Destination. Clarity and definiteness in outlining sermons will help to make the essential points stand out clearly. One preacher once prayed: 'Lord, give me learning enough to preach plain enough.' The kind of learning imparted by the grace and the Spirit of God will enable us to make truths stand out so plainly that the uneducated hearers can know the great essentials of the gospel of the Lord Jesus Christ, and be warmed by the great heart of God's matchless love. This, too, is an essential factor in more powerful preaching.

"Every time you preach, your mind is on parade and every time you preach, your heart is revealed. The fervency that transforms preaching into a living experience is not in the mouth, important as that may be; it is not in the words of the preacher's vocabulary, important as they are; it is found in the thought, in the feeling of the soul of the speaker. When a man gets on fire for God, as John Wesley said, 'people will come to see him burn.'

'... heart to heart ye will not sway and fashion,
Save in your heart you will feel it first. . .

CHARITY—LIFE'S GREATEST INVESTMENT

¶ WE BEGIN to realize the value of our possessions only when we commence to do good to others with them. No earthly investment pays so large an interest as charity.—JOSEPH COOK.

All unrefreshed the soul still sickens,
Till from the soul itself the fountain burst!"

"So, as we come to the pulpit to proclaim the words of the Eternal God, let us remember four things: 1. What?—our subject. 2. For whom?—our God. 3. To whom?—our people. 4. What for?—our purpose in the sermon. We are ever to win and hold men and women for the Lord Jesus Christ, and we must remember that only God can make a powerful preacher."

THE MODERATOR thanked Brother Buckwalter, then asked: "Just what is more powerful preaching? How can we define more powerful preaching?"

G. D. KING: "Well, that is a hard question, but I have a quotation here from *Gospel Workers*, page 61, that I think does crystallize it: 'Men in whose hearts Christ is formed, "the hope of glory," and who with lips touched with holy fire will "preach the word."' How can we judge the power of preaching? We could say by the results. In *Evangelism* page 700 we read: 'The truth, the Word of God, is as a fire in their bones, filling them with a burning desire to enlighten those who sit in darkness. Many, even among the uneducated, now proclaim the words of the Lord. Children are impelled by the Spirit to go forth and declare the message from heaven. The Spirit is poured out upon all who will yield to its promptings, and casting off all man's machinery, his binding rules and cautious methods, they will declare the truth with the might of the Spirit's power. Multitudes will receive the faith and join the armies of the Lord.'"

EDWARD HEPPENSTALL: "What constitutes a great preacher? I think a man should have a sense of claim on human hearts when he stands up to speak. This is not achieved by shouting, nor is he a man who is concerned with his notes. His people are more important to him than his notes. How does a preacher come to have this sense of claim? We all know very well that we can stand up sometimes and beat the air, but at the end of the sermon we realize that we simply haven't communicated anything to the hearts of the people. When a man presents the truth it must have become

to him more than a set of ideas. A powerful preacher is the one who has the ability to actually reproduce the truth that he is proclaiming. This cannot be done by preaching other men's sermons—no matter how excellent they may be. This merely reproduces words, not a living truth. I realize that we cannot become completely original; there is no such thing. Sometimes I think I have an original idea and then a few months or years later I come across somebody who has had the same thought. But we do need a deeper, more profound, study of the Word of God. One will never feel the sense of claim unless the truths he studies have claimed him."

C. A. REEVES: "Every great reform movement and every great revival in the history of the church have been brought about through preaching that has been Bible centered. True preaching will, of course, be filled with the Spirit of the Scriptures. I am sure all of us desire the reputation that Seventh-day Adventist preachers of a few decades ago had when they were known as real students of the Bible. We should prepare our spiritual treatment as skillfully as a medical doctor plans for his patients. I would like to suggest that one of the greatest incentives and one of the best moves to encourage stronger preaching, more powerful preaching, would be for us all to take out our Greek Testaments and pursue a careful analysis of the New Testament. Perhaps we could have a reading course that consisted of the Greek Testament alone. Such a probing would bring a new content into our preaching that would rejoice the hearts of our congregations."

H. W. KIBBLE: "It has been well said by the messenger of the Lord that a revival of true godliness among us is the greatest and most urgent of all our needs. More victory in the preacher's life would mean more power in his preaching. Ministers must be converted men, consecrated men, dedicated to their sacred task of preaching this everlasting gospel. They must demonstrate by their lives that which they proclaim from the pulpit. They must be aflame with holy fire, for the gospel food is of little use when served cold. The preacher's heart

CONTENTMENT

❏ RESIGN every forbidden joy; restrain every wish that is not referred to God's will; banish all eager desires, all anxiety; desire only the will of God; seek him alone and supremely, and you will find peace.—FENELON.

must be overflowing with the richness of the Word of God. It takes a man to roll a wheelbarrow; it takes steam to move a steamboat; it takes gasoline to move an automobile; it takes electricity to move a locomotive; and it takes the Spirit of God to move the church, to move the hearts of men."

R. H. PIERSON: "Paul said, 'Those things . . . seen in me, do.' One version says: 'Be imitators of me.' Of the Saviour, the servant

Watch the morning watch. Do not see the face of man until you have seen the face of God. Before you enter on the day with its temptations, look up into His face and hide His word in your heart.—F. B. Meyer.

of the Lord said: 'What He taught, He lived. . . . What He taught, He was.' It was this that gave His preaching power. It seems to me that one of the most important things in our preaching is that our message must first have a living connection in our own experience. We must be what we desire to have others be. Then we may have a powerful ministry."

H. J. WESTPHAL: "The more Christlike we are, the more we will produce. Christ's method alone will give true success in reaching the people. The Saviour mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them: 'Follow me!' It would be a mistake to preach first, and then hope that our lives will drag the people along with us.

"It might be said that Christ was the greatest strategist who has ever lived upon this earth. Military strategists of old usually sought for the weak spot in the enemy forces, then drove a wedge into it, separated them into groups, and then picked them off one by one. And that was the strategy of our Lord. He came close to the individual. Let us read it: 'Our Saviour went from house to house, healing the sick, comforting the mourners, soothing the afflicted, speaking peace to the disconsolate. He took the little children in His arms and blessed them and spoke words of hope and comfort to the weary mothers. With unfailing tenderness and gentleness, He met every form of human woe and affliction.' In other

words, He searched for the tender spot in humanity and drove His wedge of love there. Yes, of course, Christ preached some great sermons, but largely His ministry was a demonstration of love. And when a minister demonstrates this love by visiting the sick and comforting the mourners, soothing the afflicted and speaking peace to the disconsolate, bringing comfort and hope to the weary mothers, taking children in his arms and loving them—when a minister does that, though he may not be a great public speaker, he will have power in his life and in his preaching."

J. L. SHULER: "I have a suggestion on how to be a powerful preacher. In Acts 18:24-28 we read that Apollos mightily convinced the Jews. Why? Because he was mighty in the Scriptures. Powerful preaching is preaching that moves people along the line that God wants them to move. Powerful preaching is preaching that lodges the all-powerful Word of God in people's hearts. Powerful preaching is what gives the people what they need most, rather than what they might like the best."

R. A. ANDERSON: "Brother Moderator, I notice what the apostle says: 'We preach not ourselves, but Christ Jesus the Lord.' There is the secret, I believe, of powerful preaching. How was he able to do this? Because he had seen Christ. He lived in the memory of that. I note these significant words by the messenger of the Lord written back in 1892, at the very time when she was writing such books as *The Life of Christ* (or rewriting it), *The Desire of Ages*, *Thoughts From the Mount of Blessing*, and *Steps to Christ*. There is a statement in one of the letters: 'I know not how to speak or trace with pen the large subjects of the atoning sacrifice. I know not how to present subjects in the living power in which they stand before me.' Then she adds this thought: 'I tremble for fear lest I shall belittle the great plan of salvation by cheap words.'

"If one chosen of the Lord to pen such messages as she wrote, trembled for fear of using cheap words, it should drive every minister to his knees to ask God to give him words with the right ring and thus help him to present Christ in all His beauty.

"Powerful preaching is not merely clever words, but making truth stand out before people so that they can grasp it; not preaching ourselves but preaching Christ Jesus the Lord. Paul says: 'We preach

Appreciation

From our earliest years Adventists have been a people of books. *Questions on Doctrine*, the recent compilation of scholarly answers to searching questions, was prominently displayed at the General Conference session, and appreciation on the part of all marked its reception as a reliable statement of our denominational belief. More than 120,000 copies of this book have already left the press and a stream of orders is coming in constantly from all parts of the world. For a limited time the publishers were able to give a special reduction in price, which proved a real blessing, not only in overseas areas but also throughout North America where our church members have been presenting this volume to ministers and leaders of other Christian groups.

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Christ,' then he adds one more word—'crucified.' To enable people to see a crucified and risen Saviour, the One who sends forth His Spirit as the Comforter into hearts that they may have victory, this is powerful preaching. 'With what burning language' the apostles 'clothed their ideas as they bore witness for Him!—*The Acts of the Apostles*, p. 46. Those just heralds of the cross proclaimed the truth with 'burning language' because it was the Spirit of God who spoke through them."

MODERATOR: "Thank you, Brother Anderson. Now we have mentioned clarity in our expression, the choice of words and many other things, but I'd like to ask someone on the panel, Is there any relationship between powerful preaching and correct preparation? Would there be any relationship there? For instance, How much time do you men spend on sermon preparation?"

FROM THE FLOOR: "It takes a lifetime—years of background and preparation." The average time for the actual preparation seemed to be between twenty and thirty hours. One suggested that we have need for more training in the techniques of sermon preparation. Perhaps a portion of our institute time could profitably be used in the study of better methods of sermon organization.

E. E. CLEVELAND felt that making a sermon Christ centered and using the love of and for Christ in the appeal, would do much toward more effective preaching.

H. W. KIBBLE added the thought that much depends upon our sermons being beamed to meet the peculiar needs of the people of that hour. "A sermon should solve some problem for the people in the congregation," he said. "Have you noticed that when Peter preached at Pentecost he preached to the needs of the people? They were pricked in their hearts, and multitudes were moved, and said, 'What shall we do?' John the Baptist, by Jordan, preached of the sins of the people and called them to repentance, and they cried out: 'What shall we do?' Elijah on Mount Carmel exalted the true God, called the people for a decision, and they were moved to come over on the Lord's side and acknowledge the true God. Jonah when he went to Nineveh cried out and preached with such earnestness, impressing the need for repentance so fervently that the whole city fell upon their knees. Daniel before Nebuchadnezzar

preached to meet the particular need of the moment. The king was worried about the hereafter. Daniel explained the meaning of the image down to the coming of

A Prayer

My prayer is such a little prayer,
And yet . . . O God, I pray
Give me this—the strength to bear
The sameness of each day.

—Gertrude R. Bennett.

Christ; it was a powerful presentation to a one-man audience. The results—a king bowed in worship to the true God. Beaming our messages to the needs of the people will bring power to our ministry."

M. K. ECKENROTH: "It has been said: 'If the pulpit is on fire, and the man is on fire, the people will come to see him burn.' I think it is still apropos. You remember the example of Abraham when he took Isaac to sacrifice. As they were going up the side of Mount Moriah, Isaac said: 'Behold the fire and the wood: but where is the lamb?' We have a lot of fire, a lot of wood, a lot of the institutional structure and the skeletal framework, but where is the Lamb? If you have fire, and still do not have the Lamb, you do not have a sacrifice. Christ came not to reveal the gospel, He is the gospel. Jesus Christ and the preaching of Him, the wonderful truth of righteousness by faith, and all of its kindred truths, will produce powerful preaching.

"Now, on this question of preaching a Christ-centered message—a Christ-centered sermon. We had a whole course in the Seminary on this theme and it took months to get through. We cannot give it here in a few minutes. But the Christ-centered sermon as it is outlined in the Spirit of prophecy certainly must include seven very fundamental facts. The messenger of the Lord says they must be included in every sermon we preach. They are listed in the book *Evangelism*. You will notice they are all related—the love of God, conversion, the cross, practical godliness, the second coming of Christ, a corner for children (probably one of the hard ones to get into every sermon), and finally the appeal. If you get those seven points into your sermon, you are bound to have a Christ-centered sermon. You can't miss."

G. D. KING: "Mr. Moderator, we probably all think our preaching is fairly good, at least it would be human to think so. Perhaps, though, we can recognize that there may be some lack of quality and depth in our preaching. I think it is a reflection, to some extent, of the times in which we live. We are living in a very superficial age and people are superficial in their appreciation. I suppose it would be true to say that never has the church been so magnificently

London. It was at the time when Modernism was rife and people were losing their hold on the Word of God. We used to go to Westminster Hall to hear Dinsdale Young preach. Other churches were almost empty, but he kept the Westminster Hall full, mainly of young people, because he was a powerful preacher under the Spirit of God and by the Word. He had no gadgets. He was a master of the Holy Scriptures. There was the secret of his power."

The Man of God

He stood, God's man, on Nebo's brow,
His lifework nobly done;
He gazed across the purpling hills
At his last setting sun.
The twilight shadows fell at last
The land survey complete.
An aged hero bowed in peace
Beside angelic feet.

Not in the weakness of decay,
Or hapless worn-out life;
Undimmed the eye that gazed afar
Across the vale of strife.
After the conflict rest had come,
And there on Nebo's height
The tired warrior fell asleep,
With Canaan's land in sight.

Angelic watchers scooped a grave
And laid him in the dust,
But Michael's mighty call was heard—
The chains of silence burst.
Triumphant from the darkened tomb
God's man came forth, to stand
A living witness to the Christ
In Canaan's visioned land.

O wondrous page of life and love,
Teach these frail hearts to know
Jehovah rules the realms on high
And things on earth below.

—ROBERT HARE

equipped with all kinds of aids and gadgets as it is today. I am for all the visual aids and all the helps we can get, but brethren, let us watch particularly that in the use of gadgets we are not letting the gadgets become our master rather than our aid.

"I want to tell you one experience. When I was a student in college, Dinsdale Young, seventy-three years of age, was preaching in

J. A. BUCKWALTER: "If you will allow me, I would like to come back for a moment to the Christ-centered preaching. We often hear it said that there are some preachers to whom you listen, there are some to whom you cannot listen, but the real test of preaching is whether you get the people to listen to Christ. If your sermon helps them to listen to Christ and His gospel, and it has the science of salvation, it is Christ centered. Coming back to this question about the preparation of a sermon, I would like to inject this thought. I think it is very great folly for men to sit down and try to prepare a sermon all in one sitting. There ought to be several times at least during the week in which they are giving thought and meditation to their Sabbath morning sermon. A crowded program during the week, allowing little or no time for spiritual study, leaves the heart and mind thin and shallow."

R. H. PIERSON: "I would like to say a word about the content of our preaching. It seems to me that if we are going to have powerful preaching and present the message in a powerful way, we ought to avoid speculative preaching. We would better spend our time on some of the themes that will help us to be prepared for the tremendous events that are just before us. We need to remember that our preaching is to convict sinners and to comfort and counsel saints. We must keep in mind both soul conquest and soul conservation, and if we are going to be able to convict sinners with our preaching, and if we are going to be able to hold those who have already made their decision for the Lord, our preaching will follow deeply into the Word of God. All our preaching should be with love; however, if we are not careful, we can get over so far on the side of love that we fail to point out sin. Isaiah admonished: 'Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their . . . sins.' I believe that if we are going to get ready a

people for the coming of Jesus, we must clearly, yet with compassion and love, point out sin in the lives of individuals. This will ensure powerful preaching with eternal results."

E. E. CLEVELAND: "Just a minute, please. I would like to go back to the question raised from the floor, because I think it is very vital—it was about allowing a congested, crowded program to strangle our spiritual preaching power. I pastored eight churches at one time; had to raise Ingathering goals and everything else, but, brethren, I refused to allow anything to interfere with my running a twelve-week evangelistic campaign and keeping up my own personal preaching. I think that if we delegate more authority to others, it will give the minister more opportunity for meditation, study, and personal visitation that is being denied to some. We cannot let down on the world's programs. So let us enlist our capable laymen to share the load.

"Here is a practical suggestion of a different nature; how to rescue a flat sermon in the middle of the sermon. I developed a little technique of my own and I call it: 'Pray while you preach.' Brethren, I think of some sermons that were headed nowhere, not because I didn't prepare them but because they just weren't catching fire while I was preaching. In the middle of such a sermon, I just breathe a little prayer to the Lord: 'Power, Lord, power.' The people think I am resting, but I am praying. That, my friends, has rescued many a sermon of mine. Only as God gives us the power can we have powerful preaching."

MODERATOR: "Now that was fifty seconds, and it was worth it."

R. A. ANDERSON: "Mr. Moderator, I'd just like to make a little observation. I do not believe that John the Baptist preached simple sermons, and I'm sure Peter didn't preach a simple sermon on the day of Pentecost. They were preaching out of a full heart. I don't know that Peter spent twenty hours in preparation for that particular sermon. He spent several years. He spent many years, and that is what makes a powerful sermon. It must flow out of the life. 'It takes twenty years to make a sermon,' says E. M. Bounds, 'because it takes twenty years to make a man.' If the sermon is not the outflowing of a life it will never be powerful, no matter how simple or how complex it may be. But if it is the outflowing of a sacrificial life, it can be the

deepest sermon you ever listened to, and it can be powerful. It may be on a simple *theme*, but sermons that are powerful are never simple. They come out of the depths of men's souls."

MODERATOR: "And they are fruitful, aren't they?"

F. F. BUSCH (from the floor): "I would like to mention one or two things that I have found very helpful to me, and on which I have convictions on the matter of preaching. Nothing has been said here this morning about the advantage and superiority of expository preaching, but I believe that our preaching as pastors is going to become more powerful, our people are going to be more spiritually fed, and there will be more worship in our services if our preaching is expository. I think our students in college often get the wrong impression about preaching, because they hear a great many sparkling, brilliant speakers. I am not so sure that they hear very much really sound, expository preaching of the Word as it ought to be preached in Sabbath morning services.

"The second thing that I think we often notice in our churches is that our ministers, because of certain evangelistic methods, have lapsed into the method of presenting doctrinal subjects by proof texts. The preacher will take a text and use only the most obvious and common thoughts that can be derived from it. This is because very often our preaching is mostly topical preaching. I believe that we need to do more textual preaching, or expository preaching. And I find that in doing this, there are a few rules that, if followed, are very rewarding.

"First, in preparing a textual sermon, I try to study what is the real thought and meaning of the text. Second, How does this text reveal Christ? Third, Is the gospel invitation to a needy soul in this text? I do not consult commentaries or books or anything else until first of all I have spent considerable time, possibly hours, meditating and studying that text, noting all of its implications. Not until I have first of all found to my own satisfaction a sketchy, broad outline, do I go to commentaries. This, I think, has enabled me to preach some original sermons on all themes, using texts that are common, but bringing from them thoughts both new and old.

"Not long ago I completed a series of eight Sabbath-morning sermons on the gos-



Crowds entering the main auditorium at Cleveland.

pel invitation of Matthew 11:28-30. This proved a most rewarding experience to me, and, I believe, to the congregation. This, I feel, is what we need, more textual preaching, more pondering on a single text or a short passage, until we find the riches and the depth there is in it, rather than a casual or superficial use of texts in a proof sense. I feel that this would improve our preaching. I know that it has mine."

G. D. KING: "Just thirty seconds, Mr. Moderator, to set forth a practical thing, but I believe it has an influence on our preaching. There is growing among some a habit of reading sermons rather than preaching sermons, and I wonder whether that makes for power. One great American preacher recently said that the business of an essay is elucidation. The business of a sermon is transformation. We need to remember that. He also said that some sermons are deadly dull because they are little essays on pious subjects. Let's avoid that, brethren.

"A young preacher, not long ago, in his new church visited one of his members, an old Scotch woman. Rather unwisely he asked her what she thought about his sermon, and this is what she said: 'First of all you read it; second, you didn't read it very well; and third, it wasn't worth reading.'"

H. W. KIBBLE: "When the officers who were sent out to arrest Christ returned and were asked why they didn't arrest Him, they said, 'Never man spake as this man.' No, never man spake as He spake, because never man prayed as He prayed. He spent whole nights in prayer. In Adlai Esteb's words I would say:

The final scenes on the stage are set,
The time and the need and the men have met:
The world at its worst needs men at their best,
We are called for this hour; shall we stand the test?

"More powerful preaching does not need to be lengthy preaching. Someone said: 'If you don't strike oil in twenty minutes, stop

boring.' Or, 'The longer the road, the greater the tire.' Remember, a sermon does not need to be eternal in order to be immortal.

"In order to have a powerful sermon I have felt for a long time that we must have the ability to create an atmosphere when we stand up that is more than religious. It is so easy to be religious, so difficult to be spiritual. And we must make a great effort to understand the difference. I think Brother Bietz this morning set it forth when he talked about being a surrendered man. Unless a man is surrendered to God when he stands in the pulpit, he isn't a Christ-centered man and he can't preach a Christ-centered sermon. He won't have power, will he?"

J. J. AITKIN (from the floor): "I just want to say this, that in Europe we have found the most powerful thing in our preaching is living close to the Lord. The apostle Paul said: 'If God be for us, who can be against us?' We rejoice to realize that Europe today is finding out that the Seventh-day Adventist minister knows the gospel of Jesus Christ, and the sooner we as a ministry find out that we have the heritage of the ages—the 'cloud of witnesses,' as the apostle Paul expressed it—the better."

MODERATOR: "That's the old fighting spirit, and that's the way the work advanced in Europe. I think we are very grateful for this fine panel. Let me sum up in a few sentences.

"Powerful preaching is purposeful preaching. When we enter the pulpit or the place where we are to speak, if the angel of the Lord should say: 'Stop, what doest thou here today?' we should be able to reply: 'Lord, Thou knowest why I am here!' That will give us power and purpose in our preaching. It will make us persuasive, effective, fruitful—and that is powerful preaching. Ours must be Spirit-guided preaching. Only the Spirit of God can convince, convict, and convert. Results will be seen when people are convinced, convicted, and converted. Then, there must be more of a worshipful attitude in our preaching, more love for souls, more understanding of Scripture.

"The great preachers of the past have been men of a deep understanding of the Word. They did not just quote texts, or marshal texts, but poured out their souls through those texts, giving the impression that those passages of Scripture were written for that very discourse.

"More clarity in our presentation is needed. It was intimated, but not stated, that we should be more interesting in what we say. I tell you, brethren, a sermon that isn't interesting cannot be powerful. We must be interesting or the people will not listen, their hearts will not be stirred.

"More victory in our living was mentioned. We must be able to say as one preacher did when asked: 'What is a Seventh-day Adventist?' he replied: 'A Seventh-day Adventist? That is what I am.' And as we seek to betroth men to Christ, and to God in Christ, man must see evidence of that betrothal in our own lives.

"Correct strategy was mentioned. A happy preacher with a happy message will be a powerful preacher. He may not be a powerful theologian but he will exert a powerful influence on his hearers. If we want long-faced people, we can go out to the stable and get the horses, but our congregations want preachers with round, happy faces, and with a happy sermon. People must meet God. They must find a hook in every sermon; something they can hold on to.

"Originality, interest, fire—these are the things a preacher must have. His subject, his God, his people, and his purpose were all mentioned. We must have sermons beamed to certain people. Well-chosen words, not cheap words, words that stir and convict; these are essential if we would communicate our message. Words bedecked with flaming brands are a vital part of powerful preaching.

"And one last point—a realization of the great moment in which we live; a sense of time. Shakespeare spoke of a time and a tide in the affairs of men. There is a time; we must recognize it. It is the last hour. As we go out from this convention I believe there will be more power in our preaching, and there will be more souls for our service. May God bless to this end."

A LESSON FOR DICTATORS

"Religious liberty is so blended with civil, that if one falls it is not to be expected that the other will continue."—Charles Turner.

Our Worship of God

PRESIDING CHAIRMAN: L. K. Dickson

PANEL PERSONNEL:

Introduction—A. L. Bietz

Moderator—M. V. Campbell

R. A. Anderson Charles Keymer

M. K. Eckenroth W. Mueller

L. E. Froom W. A. Nelson

Leslie Hardinge H. L. Rudy

H. W. Lowe W. C. Webb

L. K. DICKSON: "The subject under discussion is 'Worship.' I cannot think of anything more important to the church than this. During the previous panels we have considered our relationship to the world at large, the great unsaved population of this world; also our relationship to the great task of pastoral work. But today, we are considering our relationship to God in worship. To introduce our topic we will call on Dr. A. L. Bietz, pastor of the White Memorial church in Los Angeles and head of the Department of Religion at the College of Medical Evangelists. Dr. Bietz."

A. L. BIETZ: "Good morning, friends! I did not know that my presentation was to follow so closely that of my brother's at the last meeting. I hope it is all right. Perhaps you have heard the story of the two boys, brothers, who had had a very serious quarrel in the afternoon. They were accustomed to praying for each other just before they went to sleep. Well, that evening as they were kneeling, and the one brother, who had been the victim of some molestation, prayed his prayer, all was well until he got to that place where he was to mention the name of his brother. But right at that point he stopped. Mother prompted him and mentioned the name of the brother, but the little fellow wouldn't mention the name. She urged him again, but he wouldn't respond. Finally, the mother, sensing that something was wrong, said, 'Well, don't you know that the Bible says you should love your enemies?' And the little fellow said, 'Yes, I know that, but he is not my enemy, he is my brother!' Well, I am very delighted for the privilege of following after my brother, who spoke at the devotional meeting."

"We have a wonderful topic to consider."

Many times as Seventh-day Adventists we have spoken of having a warning message to give to all the world. But at the heart of the Adventist message are the words, 'Worship him.' Adventists are to be primarily a worshipful people. It is not just a task of warning, but it is a task of producing men and women who have the Father's name written on their foreheads. In other words, a group of men and women who are to be filled with the Spirit of God. Adventism to me is not just a creed, and not just a set of doctrines. Adventism, I think, essentially is a way of life. And that way of life is a way of worship.

"Now, I think of a number of reasons for worship. One is as an avenue of winning souls. There are some churches who are gaining thousands upon thousands of members today and they are doing it through worship. We emphasize evangelism, and that is right and proper. We think of instructing large crowds in great cities and doing this from great halls. But to me, one of the greatest avenues of soul winning is through worship. And I believe that there are hundreds of thousands of people who could be won to the Adventist message today if we brought them to the very heart of Adventism, which is the experience of worshipping God."

"These are days of tremendous sensation, days of noise and bustle. But many people no longer respond to sensation. They are overcharged; too many impulses have struck them. They are tired, they are weary, they are exhausted. Sensational approaches no longer work as they did in days gone by when life was comparatively quiet. If we but realized it, more and more people will respond to the worship atmosphere, and many will be won to Jesus Christ and to the message we love if we provide a climate of worship for them. Not long ago, in Southern California, an outstanding religious leader who is not a member of the Seventh-day Adventist Church, attended our worship service. After the service this person came to me and said: 'I have never been in a service where I felt so close to the living God.' And as she spoke tears were rolling down her cheeks. 'I shall be

everlastingly grateful,' she said, 'that you have allowed me to be in your congregation, and to feel the warmth of your congregation and the warmth of the God you worship.' This pleased me, and this woman is now coming regularly to the White Memorial church—won through worship.

"Not long ago—in fact, just a week before I came here—a professional man who had just recently been baptized said to me: 'Would you like to know why I became a Seventh-day Adventist?' I said: 'Indeed, I am always interested.' 'Well,' he said, 'I came to this service here at the White and you were out in the vestibule when I arrived that Sabbath morning. You see, I had been asked to come by a physician, and when I came in, you greeted me. You put your hand on my shoulder, and you said: "Friend." Then I moved into the congregation and at once felt an atmosphere of peace. I was surrounded. I can't explain it, nor can I define it, but I felt I was with God's people, and I was with God. And I couldn't be in that service without coming to grips with my own personal relationship with God.' This doctor, now baptized, was also won as the result of the experience of worship.

"Not only our services of worship but the total Adventist message ought to be presented in a worshipful atmosphere. Too often, I fear, we preach with a closed fist instead of the open hand. A few months ago I had the privilege of being in Washington, D.C., conducting the H. M. S. Richards lectureship on preaching, and among those who attended were some evangelists. I received a letter from one of these evangelists after I returned to Los Angeles. I cherish that letter. This man was conducting public evangelism when he wrote the letter. He said: 'After this meeting I changed completely my method of preaching the Adventist message. Into my Sunday night services I have brought the atmosphere of love, of acceptance, and worship, and my wife said to me: "This is what I have been waiting for all these years of your ministry!"' But may I say that not only wives of ministers have been waiting for this but thousands upon thousands of people also are waiting—people who want to worship God.

The Bible is a window in this prison of hope, through which we look into eternity.—Dwight.

"Now, let us think of worship. But how shall we think of it? Someone has said that worship is the arousal of love of the creature for his Redeemer that carries over to the will and touches all of the springs of human action. It is an attitude in which the mind bows in reverent faith, and the heart is stirred with holy feelings that seek expression in appropriateness of movement of the will in external deed. Worship is

Without constancy there is neither love, friendship, nor virtue in the world.—Addison.

achieving fellowship with a loving God and with human agents.

"Let me express a deep personal conviction that salvation is not by the tree of the knowledge of good and evil, but salvation is through Jesus Christ and a worshipful relationship to a personal God. Words are necessary, but only as means, not as ends; they are not to be aggressive, but avenues to the living God. And worship always produces a sense of hopefulness through total involvement of body, mind, and spirit. How many times I have heard people after a prayer meeting, or after a worship service, having been exhausted before they came, say after the meeting, 'Oh, I feel so refreshed. I feel that life has flowed through every nerve and every tissue and every fiber of my whole being. I have been healed.' The Seventh-day Adventist message is a healing message, and no one ought ever to listen to a Seventh-day Adventist sermon without having felt the healing influence of the presence of God.

"As we heard this morning, instead of living abstractions, we need to live with a personal God. Then new life will come into the church and people will say, 'There is a person who is a worshipful person.' Now, may I suggest too that worship is not only a great means of soul winning, but worship is to be a means of keeping the people in the church after they have come among us. Why are there so many apostasies? I think one of the reasons may be that we have given good classroom instruction, but we have not provided worshipful churches. These people, having had their lives changed, have come into the

church. But have they found it a home of worship? There is too little at-homeness with God or at-homeness with God's people. People leave the church for motivation reasons, not for intellectual reasons. Those who have left the Adventist Church, have not left it for reasons of doctrine but for reasons of feeling. All motivation to stay an Adventist resides within feelings, and worship motivates a person.

It is right to be contented with what we have, never with what we are.—Mackintosh.

"I was interested in what Elder Ratcliffe had to say the other evening. He spoke of bringing so many people into the truth in Australia, and then a lament. He said: 'We teach these people to fall in love with Jesus Christ, and then we bring them to the church, but the church does not marry them. I think of evangelism as courtship. It is wonderful! It is great! It is thrilling! Yes,' he said, 'and it is sensational. People fall in love, and courtship is a restless type of thing. But marriage, this is what is going to hold the people in the church.' However, I don't think you are going to get married except through the experience of worship. And so in evangelism our evangelists teach the people to fall in love with Christ. They give them instruction for marriage; that is all right. You have to have the marriage itself, and that is worship, that is the church at worship. Debate produces debate, argument produces argument, definition produces countless definitions, institutionalism produces pressures and counterpressures, but worship produces fellowship with God and loving fellowship with God's children within and without the church.

"It seems to me that a pastor is essentially a leader in worship. Have we been taught how to lead our people in worship? Have we been taught how to marry our people to God? Is the church a marriage? I have been particularly concerned with the fact that so many Seventh-day Adventist young people leave the church. Why? Perhaps we have thought that our instruction would hold them. It does not. Knowledge of itself holds no one. But worship does hold them. Just last Sabbath a number of young people came to me and said: 'Oh, we were reared in Seventh-day Adventist

churches.' There was a glow on their faces as they said to me: 'I felt God here this morning. It was good to be here.' These young people were teen-agers. Is this what our children feel when they come to our churches? If they do, they will always be with us. If they don't feel this, then I fear we may lose them.

"Now, what are the qualities of worship? Let's just quickly look at these. First there is *adoration*, where the people who come to church feel themselves loved by God. I spoke to a person just the other day who said, 'We went to church last Sabbath and did we get ourselves scolded!' They probably did, but they did not worship. This pastor did not bring them into loving fellowship with God. When we come into His presence it is to adore Him. Can we say: 'O God, we love You; it is so wonderful to be here this Sabbath morning. We love You and we love God's children, and this love binds us all together and we are healed.' That, dear friends, is worship.

"And then comes *confession*, where we own up to what we are, where all sham and pretense goes, where heart touches heart and mind touches mind, and people face each other with open faces instead of hiding behind masks. And then, there is *fellowship* in worship. And one of the most important is *thanksgiving*. Our people must be taught to worship. So many of our people feel, for instance, that unless they are hearing a sermon, nothing is happening. What a pity! We need to teach them to worship.

"Now, there are certain techniques that I think must begin in the home. The minister himself must create an atmosphere; he must create a climate. I think that there must be an order of worship, a building for total participation, where the congregation is active, and the congregation receives and gives. There must be warmth, there must be built a concept of the church not as an institution, but as a society of loving persons redeemed by Jesus Christ, who is the great Lover. Baptism now becomes worship, the Lord's ordinances become worship, every campaign, every fund-raising device is no longer a fund-raising device but an act of worship. When we built the White Memorial church we did not sell a doughnut or

The cross is the only ladder high enough to touch Heaven's threshold.—G. D. Boardman.

a pie, or a single piece of prepared cloth made by the Dorcas members. We raised that money through worship; worship only.

"We must also know something about beauty, and we must know something about worship for children and the grading of worship services for youth. We must know something about attitudes; we must know something about creating atmosphere. Let me emphasize again that worship is for the purpose of winning souls. It is for the purpose of keeping and nurturing souls, and worship ought to be studied in terms of techniques that provide greater soul winning and greater redemption from the tragic apostasies."

MODERATOR: "Thank you, Dr. Bietz. There are many phases of this topic that should come into our discussion. What has been so ably presented was slanted largely to worship in the church. Worship, however, includes a much wider field than that. It affects a man's very life. A man can live a life of worship. There is private worship, family worship. These and other phases make up the whole topic of worship. I was interested in the striking definition that was given. I won't attempt to repeat it, but I am sure we all appreciated it. I expect we have all heard someone at sometime use the expression, 'I adore her,' or, 'I adore him.' We know what is meant. They mean they love that person. And at the heart of Dr. Bietz's definition of worship is love. Brother Anderson, what do you think is the relationship between love and worship?"

R. A. ANDERSON: "I do not believe that we can truly worship God until we love Him. We can sense His presence as does the primitive man in the most degraded areas of society. He recognizes a power outside of himself, and is compelled at times to be reverent. Some terrific situation in nature that causes fear, causes also an attitude of awe or reverence. But he does not know a personal God of love. In fact, he very often expresses his worship by trying to appease the anger of nature's God and so brings along a few gifts of bananas or yams to appease his god in case some tragedy may overtake him.

"But what a different concept we get when we turn to the Word of God! Here we find a revelation of the God of love. He needs no appeasement, for in one great love gift He brought us into fellowship

with Himself. If we can get men and women to sense that when they come into the presence of God they approach One who loves them, not a demanding, exacting Being, then we can more readily lead men to bow their hearts and their knees in adoration and praise.

"To know God as a God of love leads us to surrender our lives to Him. When that becomes real to a man it carries right throughout his life, affecting his contact with his family and his fellow men. True worship is God reseen and man remade. A man who goes to church, sings the hymns, and even bows his knees in prayer, then comes home and kicks the cat, has not worshiped at all. He may have been in the place of worship; the experience of worship he never entered into. Unless we know the experience of worship, our people are being robbed of the very thing that can make them good neighbors as well as loving and lovable people. And that, in turn, will react on the community. When our congregations are known as those with whom God has been speaking, then people will be heard saying: 'We will go with you: because we have heard that God is with you' (Zech. 8:23)."

W. C. WEBB: "Brother Moderator, I would like to emphasize one point. It is this. It is easy to put on a false front in this matter of worship. Except our worship begins at home and makes us as happy as well as a holy people, we are really little more than hypocrites. Worship must begin in our hearts, otherwise our worship is in vain. After all, worship is more than attending church. We read in Hebrews 11 that 'he that cometh to God must believe that he is.' We can only worship God as we recognize consciously that God is present.

"As Brother Bietz emphasized, our message is not only a message of warning, but is really a call to worship; a call to those within the church as well as those without. The urgency behind that message is: 'Fear God, and give glory to him; for the hour of his judgment is come.' While that is the urgency, our message is: 'Worship him that made heaven, and earth, and the sea, and the fountains of waters.' Is not this what our Lord meant when He said: 'Worship the Father in spirit and in truth,' and 'the Father seeketh such to worship Him'? Our responsibility as leaders in the church is to make others acquainted with the Lord whom we love, whom we adore. Every one

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of us here this morning who ministers in the name of the Most High God feels that we want to do everything that we can to present Him as a loving, heavenly Father."

MODERATOR: "Before we take up the next phase of family worship, I want to say just one more word on personal worship. Most of my life I am not with my family. I am traveling and alone. But one can and should enter into a worship experience in the hotel room by oneself, reading the Bible, praying, and asking God's direction for the day. We need Him to guide every step of the way, and make our consciences tender so that we will do nothing to displease Him. How much more satisfying it is when we can have the wife and our children together and worship as a family! But that is a privilege I have not been able to enjoy a great deal because of my work."

L. HARDINGE: "As Christians we have an advantage over the heathen people, for we have the Bible, and I would like to stress the all-important part that the Bible must play in worship—individual, family, and church. Our knowledge of God cannot be discovered apart from the Bible. What our young people in college need to learn is how they can make their study of the Bible in the morning and the evening really worshipful. To eat the Word of God is to take its principles, concentrate the mind upon it, try to understand its ramifications, and then lift up our hearts to God and say: 'God wants me to apply these principles to my life today, and to practice the presence of God every moment of the day. What would the Lord have me to do today? How would He have me to appreciate His will and to show forth that appreciation in my daily life to those with whom I come in contact?' Now, if we can do that personally, then I think our family worship will be more effective."

H. W. LOWE: "Brother Moderator, I was born and raised an Anglican. I left Anglicanism when I was in my teens, but I have wonderful memories of those early days. My father was a very godly man. My mother was the one with the aggressive

There is no bigotry like that of "free thought" run to seed.—Horace Greeley.

spirit. She was a wonderful woman and took the lead, but father had a kindly quieter disposition. One of the things I shall always remember of him was that he would gather us children, and with the open family Bible on his knee, the big Bible with pictures in it, would tell us Bible stories. Then we would have our little prayer and go to bed. You know it takes more courage and more love to be worshipful in the home than it does to be worshipful in the church. Was my dad a better or a worse man than many Adventist dads I have met? I would not want to say, but in many of the homes of our people, family worship is too little known.

"I remember a woman at a camp meeting not long ago. She came to me burdened about her children—teen-agers—and I listened, and then I began to ask questions. Did she go to work? Yes, she was out from early morning until late at night, as was also her husband. And who cared for the children? Well, they waited for her to come home. Did she have family worship? At that question she began to weep. Brethren, that is the reason we are losing many of these young people. Mother working, father working, no worship, no Bible reading. And so I ask again: 'Was my dad, an Episcopalian, better or worse than many Adventist fathers today?'"

C. KEYMER: "I would particularly like to speak about the matter of music in the church worship. As ministers we do not know, or are not acquainted with, our *Church Hymnal* as we ought to be. Many of us know the titles of a few songs, but when it comes to choosing a hymn, we do not really know our hymnbook, and consequently do not always make the right choice of hymns. Some of the very beautiful hymns we so often overlook and neglect. I would like to encourage every minister to take his hymnal and study it, rather than just look at it occasionally or rapidly in trying to find some kind of song that

PREACH THE WORD

¶ A LAWYER who was converted at one of Moody's meetings said, "I went to hear Moody expecting that it would be easy to pick flaws in him. But he stood on the platform and hid behind the Bible and pounded me with text after text, until they got under my skin." Moody did one thing: he preached the Word and not himself.

A tree will not only lie as it falls but it will fall as it leans.—J. J. Gurney.

might fit, and hurriedly choosing it. I find it very helpful to study the hymnal, and notice particularly the contents of those hymns. Not only the first stanza, but the second and the third stanzas. There are some very beautiful thoughts expressed in those hymns that we overlook so many times. They can appropriately be connected with the message of the day, or with a theme of the Scripture reading that might be given.

"I have taken the time to make a list of worship hymns, of devotional hymns, of hymns of praise, of hymns that would be more appropriate at the close of the sermon. I have those typed out on a sheet that I have inserted at the back of my *Church Hymnal*. And so when it comes to choosing hymns for worship, I have a list of appropriate ones from which to choose.

"To select a hymn of praise at the beginning or opening of a service of worship is important, for certainly our worship service should be an adoration to our God. Too often we choose songs that are really inappropriate and out of place for our worship services. Then the closing hymn is most important. To have a hymn that fits the message that you have tried to present brings a response from the hearts of the people. And after all, the response of the worshippers is the real purpose of worship."

MODERATOR: "Brother Eckenroth, I have noticed that sometimes in your campaigns you have not had a singing evangelist, and yet I have found that the people sing heartily, and that you seem to be able to choose music that interests them. What guides you in your evangelistic choice, and is there a difference between evangelistic music and worship music?"

M. K. ECKENROTH: "Well, there is very definitely, Brother Moderator. I am very much impressed with what these other men have said. And really I have found it hard to keep still up to this time. Actually, when Brother Keymer was speaking, I

thought of this quotation in the book *Evangelism*—our trusted sword—page 498 and top of page 499. We read that the early morning often found our Saviour in some secluded place, meditating, searching the Scriptures, or in prayer. 'With the voice of singing He welcomed the morning light. With songs of thanksgiving He cheered His hours of labor, and brought heaven's gladness to the toilworn and disheartened.'

"When I first read that quotation, I just pictured our Lord singing in the early morning and along through the day. As He saw the toilworn and the disheartened, He not only preached to them but He sang to them as well. Now, thinking of our different services, I feel that too often our worship breaks down in our public meetings because we use the same music that we use in Sabbath school or in the evangelistic meeting. These testimony songs are good in their place, but we need to teach our people to sing more of the rich hymns of the church, especially in our worship services. I was at a workers' meeting some time ago and this question of music came up. One of the workers lamented the fact that our hymnal did not contain some of the good old songs that were in *Christ in Song*. And that expresses a great cross section of our thinking. All too frequently our congregations are asked to content themselves with inferior music. That which is in one section is what is often used in all the other services."

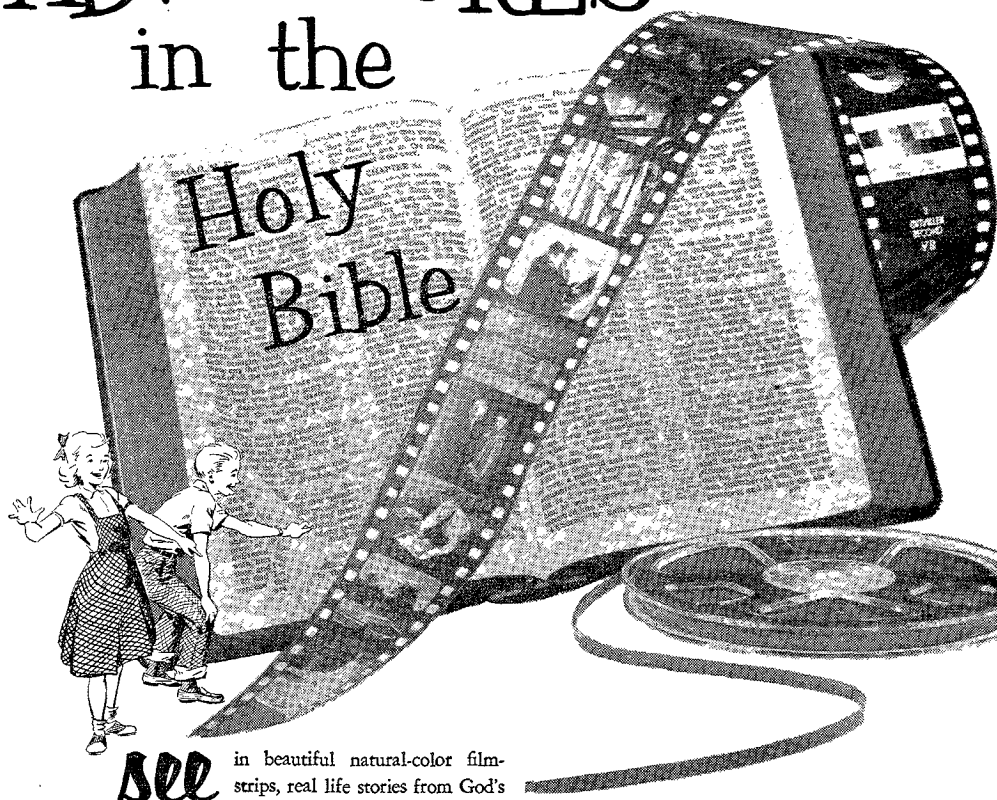
R. A. ANDERSON: "Brother Moderator, could I break in for just a moment? I would like to read something again from the inspired pen of the messenger of the Lord on page 505 of *Evangelism*: 'Music can be a great power for good; yet we do not make the most of this branch of worship.' Now, although they were singing quite a good deal when this was written, yet we are told that we do not make the most of it. Then again: 'Music should have beauty, pathos, and power. Let the voices be lifted in songs of praise and devotion.' We see, then, that music is to exert a power in our worship. But it must be the right kind of music.

"The apostle Paul speaks of being filled

HUMILITY

I must confess to a feeling of profound humility in the presence of a universe which transcends us at almost every point. I feel like a child who while playing by the seashore has found a few bright colored shells and a few pebbles while the whole vast ocean of truth stretches out almost untouched and unruffled before my eager fingers.—ISAAC NEWTON.

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THE MINISTRY

with the Spirit, speaking to yourselves (that is to one another, as a group in fellowship), in psalms and hymns and spiritual songs. Note the three types of singing—psalms, hymns, and spiritual songs. The hymn is generally an ascription of praise to the high and holy God. Spiritual songs, or testimony songs, have their place, but worship demands more than testimony or rally songs. The great hymns of the church are stairways, as it were, on which devout souls of other days ascended into the very presence of God. And in worship our congregations can ascend those same stairways if rightly led. We need to give a great deal more thought to this matter of singing, I believe, in our worship services and even in our family worship.

"Be careful not to sing always the same songs. Just this morning, someone said to me: 'Why not sing a hymn to bring the people in?' Is that why we sing, just to fill in the time? A hymn of praise to the God of love has a far higher service than that. No, let the people sing when they get in. Let us train our worshipers to come in quietness and confidence and then lift our hearts to God in praise and prayer. This is acceptable worship."

M. K. ECKENROTH: "I know we would not be too hard on our men out in the field. Actually in the crowded curriculum of ministerial training today we have very little place to give the necessary instruction to our ministers in this important field. That is one of the things that I worked so hard for while at the Seminary. We need a strong musical course in our Seminary curriculum. Until we train our ministers to have a finer musical appreciation, I don't know how we are going to get into the field a worship program incorporating this."

L. E. FROM: "I have been asked several times by leaders of other churches how it is that when they come into an Adventist congregation there seem to be so many disturbances. What can we do? Surely we need to help our men to lead our people into the quiet reverence of real worship."

MODERATOR: "Can people worship better when they are sitting on a hard bench or on a padded seat? Can they worship better if there is a rug on the floor? How about stained-glass windows? How about pictures? How about the cross? There are so many things that I wish we had time to discuss."

A. L. BIETZ: "I think that the minister must be the leader of worship long before the actual worship service starts. At the White Memorial all ministers are present and on hand to welcome people thirty minutes before Sabbath school. Our total ministerial staff is in the vestibule. We greet the people, our ministers move through the congregation to create an atmosphere of worship, because the minister himself symbolizes to the people the one who is to lead them into the presence of God. And as you go through the congregation, as you meet your people, as you wish them God's blessing, this prepares them for the worship atmosphere."

"There must be no whispering ever between ministers on the rostrum. This is disorganization. Ministers must themselves always be the example of worship, and if they are not, the people will not follow them. Noise in our churches is largely due to the disorganization on the part of those who are supposed to be leading the church. Then, too, announcements as such must never under any circumstances be brought into the actual worship service. There are other times for these."

"Concerning the appointments of church furniture, hard seats are better for those who worship a god of pomp and circumstance, and who feel that they worship God when they punish themselves. For those, hard seats, I think, are good. But for those who worship a God of love, probably the softer seats would not be a disadvantage. I think the total furniture appointments, including even stained-glass windows, are all part of the creation of an atmosphere; all of these are very, very important. Worship is an art, and the leader must be an artist."



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R. A. ANDERSON: "Mr. Moderator, could I just make a little observation here? A recent issue of *Look* magazine gave an excellent summary of Adventism, but there was one little point that has a bearing on our discussion. Permit me to read it: 'While the casual observer might gain the impression that Adventists tend to be a bit eager in their money raising, activities of this sort are actually part of a program outlined by the Church. Such eagerness is engendered at an early age. Recently, on a Los Angeles television station, a seven-year-old panelist revealed that his father was an Adventist minister. Asked what distinguished his church, he replied, "Ours is noisier than the others." What he meant was not that the Adventists whoop it up with old-time spiritual fervor (they don't), but that there is sometimes considerable commotion in Adventist meetings. This is because even the tiniest babies are expected to be in church on Saturday morning, though they will not become members until they are in their early teens. Hence, in churches without special "cry" rooms, there is often an overtone of infant sobs and parental talk, and considerable travel to the rest rooms. Adventists develop the churchgoing habit early.'

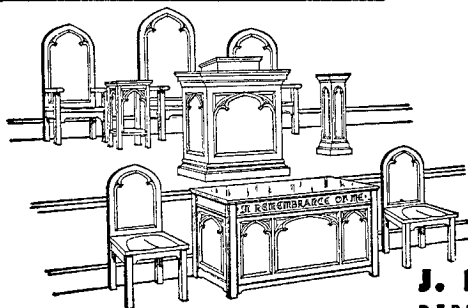
"Now, that is the way an observer not of our faith sums it all up. Should this not challenge us to do more in teaching our congregations what worship really is? There are many techniques that could be empha-

sized, but it is good to refresh our minds concerning the impressions a journalist gets when he walks into an Adventist church.

"And should we not study hard to make a better transition from the Sabbath school into the worship hour? Most of our churches do not have facilities that permit us to conduct our Sabbath school elsewhere, so it is conducted right in the sanctuary. That is perhaps unfortunate, but we cannot help ourselves. But when we come to the worship service, reverence and decorum should be our watchwords. On the bulletin board over there is a poster that says: 'Strange Sights in the Sky.' Too often folks come to our services and see strange sights on the rostrum with our multicolored suits and our bright-colored short socks. Brethren, should we not study our dress so as to promote the spirit of worship?"

MODERATOR: "Well, in summing up our discussion I would say that the most important thing of all is a worshipful life. To carry the spirit of worship with us throughout the day, let us begin the day with family worship, gathering all of the members of the family together. Let us urge our members to study the Scripture briefly, and by prayer dedicate their lives to God anew each day. This will help them to come together in a spirit of worship on Sabbath, when we can enjoy the beauty and inspiration of genuine worship. Worship in the home carried over into the church will be a bulwark against the forces of evil."

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Lesson X

Managing Your Household Time The Halloween Problem

LOUISE C. KLEUSER

Today let us discuss an extremely practical theme for the minister's wife, in fact, for all workers' wives. Because women generally are housekeepers, our shepherdesses will be interested in exchanging ideas about conserving time in the home. Unless the element of time is taken into account we may not be conscious that it is being wasted. As a result, self-improvement, and even a few hobbies, may be sacrificed, and life in the manse may become monotonous and uninteresting.

Homemaking is more individual than any other occupation. The homemaker works by herself and she could get into a rut. It would be impossible to suggest standard methods for ministers' wives; the size of the family is a determining factor. Again, the husband's habits and talents, and the wife's own skills, will vary in each home. It may take wise planning to find time to attend to church work outside of the home; but more is expected of a worker's wife than of a laywoman. This means that time will need to be found for essential ministerial duties.

It is important for any worker to develop time-consciousness. Some good managers divide the hours of the day into periods, segregating the day's tasks to fit into morning, afternoon, and evening hours, and making out a little schedule to pin up over the kitchen sink. If this obvious reminder does not tend to make the homemaker too time-conscious, it will be very helpful. Such a schedule should provide for extras or emergencies that need to be fitted into the daily routine, but common sense and some imagination and, later on, experience, will suggest ways of handling them.

A worker's wife has little time for just visiting—a pleasant pastime for less soul-burdened

neighbors. However, this does not mean that neighborliness is unimportant, and there may be some purposeful visiting that is witnessing for righteousness. The worker's wife should be known in her community as a comforting big sister, one whose enriched background and sparkling personality provide helpful and worth-while ideas for better living and serving. Such contacts should be worked into the daily program without making the neighborly caller conscious of one's busy schedule. A nervous manner or an untactful inference may drive an approachable neighbor away. We should recognize the Spirit's leading in these calls, even though they may come at an inconvenient time. After your caller leaves you may need to hustle to get the noon meal ready for the family, but you will sense the joy of having done what your Master expects of ministers' wives. And your husband will be proud of you.

Keeping Physically Fit

Of course, you will want to be mentally cheerful and physically fit. It is the tired worker who becomes slow, inaccurate, and fretful. Here again it pays to become motion-conscious and to make every stroke count. When possible, a short nap in the middle of the day will help to keep you poised. The tension of any task lessens when you can visualize the work accomplished. When life is young we react to the exhilaration of activity. Our interest seems to push us pleasantly from one thing to another. As long as the conference budget takes care of our locomotion, even a church campaign can become fun. Your husband may be superintending a project in the churches of his district. He will count on your help, and most of all on your inspiration.

Soul winning provides delightful compensations. The word *drudgery* has no place in the worker's vocabulary once the life has been dedicated to the ministry.

Some who really do know the secret of efficiency have suggested that the homemaker should learn to work rhythmically. They produce interesting statistics on what rhythm has accomplished in production plants, when soothing music has brought joy to the otherwise nervous pieceworker. So sing while you are ironing and dusting. You are not dependent on a record player for providing rhythm, just "keep a song in your heart," as the junior would say. While handling the more irksome chores, let your mind make plans for the family garden, or for some pleasant recreational surprise. The homemaker may well be envied, because a reasonable amount of housework provides wholesome exercise and promotes good posture.

Referring to dusting, here is a gem of good counsel for ministers' wives: "Decide on the smallest amount of dusting and cleaning that will meet the need, and build your own household program around it." She is advised to practice intelligent neglect. The exaggerated punctiliousness, preciseness, and scrupulousness of the "dutiful" housekeeper hardly fit into the role of the minister's wife. We caught another morsel of wisdom at a shepherdess gathering: "Simplify the home itself by putting away those articles that require too much time and care." As we listened we were counseled to resort to the use of plastic tablecloths or place mats and an array of other labor-saving devices.

There is much more to be said on the subject of conserving the ministerial wife's household time. If she is already experienced, she will be able to enter into a lively discussion at your meeting. For those desirous of learning from an expert, the *Handbook for Ministers' Wives* (published by Woman's Press, N.Y.) will really come to your rescue. In her chapter on this

topic, Welthy Honsinger Fisher refers to the brochure *Time Management for Homemakers*, which can be procured from the Consumer's Education Department of the Household Finance Corporation. For practical living in the ministerial household, Mrs. Fisher, herself a minister's wife, will provide you with excellent suggestions. Also see *Life and Health*, February and March, 1958. The articles by Shirley Bozarth will provide ideas for this month's discussion on managing your household time.

Halloween

To add reality to the foregoing discussion on our management of household time let us now give some thought to the timely Halloween problem. Were you daydreaming about some recreational program while doing the family ironing? Now you can turn your dreams into a practical test. The date for Halloween is October 31; its utility, zero; its orthodoxy, impossible! But our analysis will not guide you through this All Saints' Day problem. It is of Catholic origin, to be sure. It masquerades in the guise of witchcraft and undignified beggary; but it seems to be lots of fun for even our Adventist youth. Dare we take the joy out of our children's lives? This is a big question. Some have endeavored to direct youthful exuberance into more orthodox channels. We now use the costumes of mission lands and solicit for worthwhile welfare and uplift projects. You may wish to discuss the following points:

1. The origin of Halloween.
2. Is Halloween a constructive or destructive custom?
3. Substituting pleasure without compromise.

We will do well to enlist the help of experienced shepherdesses—those able to balance argument. We suggest that someone be prepared to present the tests that should be applied to our social life. See *The Bible Instructor*, page 205.

L. C. K.



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"None Other Name Under Heaven"

T. R. FLAIZ, M.D.

Secretary, General Conference Medical Department

SOME time ago I asked a schoolroom of Adventist children of sixth- to eighth-grade level what teachings and practices came to their minds when they thought of Seventh-day Adventist teaching and doctrine. Some of the replies were: "They don't work on Sabbath," "they don't eat meat," "they don't dance or go to movies," "they don't eat pork," "they don't believe in jewelry," "they don't smoke or drink," "Adventists don't drink tea or coffee." And so the list of "they don'ts" went on, indicating the strong negative impression of Christianity made upon these youngsters by the many "don't" to which they have been exposed. This was religion to them. I am sure many of them, subconsciously or otherwise, interpreted this code of Christian conduct as the basis of entry into heaven.

The thinking of these children, I am sure, was in a measure a reflection of the obtuse thinking of the parents on the matter of Christian doctrine. It is evident that as these youngsters grow up they will carry into the Christian experience of their mature years much of the same concept; namely, that there is in some way a measure of merit, or righteousness, incurred in the proper observance of their conduct code of living.

At what point in the development of our children, or at what point in the instructions of our new members, are we failing to put religious emphases in their rightful proportions? It is little less than a tragedy that these young people should have uppermost in their minds a code of taboos of secondary significance at best, when they should have one bright and crystal-clear, central, and all-pervading thought—Christ, the One and only central theme of the Christian religion.

There are other religions, non-Christian religions, that accept much of the high ethics of

conduct that we teach; and we do not believe it brings them one iota of salvation. Will it bring any more merit to an Adventist than to a Buddhist, who lives by the same restrictive code?

The fact is that many Adventists live in a cloudy atmosphere of restriction and limitations, of emphasis on special, but secondary doctrines, and with far too little of the joy and freedom that is the right of those who fully appreciate what Christ means to us.

Those who have accepted Christ in their hearts have stepped into a new experience, a new relationship, new purposes, and new joy of living. Christ—His birth, His ministry, His death, His resurrection and ascension, His mediation, and the transcendent blessed hope of His soon coming—should so completely overshadow other historical and doctrinal facts that the relative importance of each truth falls more fully into its proper place in relation to the central truth of Christ. Is it possible that, in our evangelism, we give time and emphasis to lesser subjects that should be devoted to preaching Christ?

Paul declared to the Corinthians that he was determined to know nothing but Christ and Him crucified. As we study Paul's epistles we find he followed this pattern very closely. He rebuked gross error wherever it appeared. He gave timely counsel to old and to young, but all such counsel was Christ centered. When some would have drawn him into discussion of subjects of only ritualistic significance, he gently rebuked them, pointing out that the kingdom of heaven is not meat and drink. Here, again, he gave no license to a lowering of accepted Christian standards, for he counseled that whatever they did, it was to be to the glory of God.

Several years ago in opening a series of meetings one of our well-known evangelists allocated

several nights to astronomy, archeology, et cetera. A woman teacher from the university, a professor in mathematics, interested in the subject matter, and anticipating future topics, asked an attendant, "When is he going to speak on mathematics? I want to be there."

Recently I was shown an announcement of a course of evangelistic meetings then under way. There were the striking current political-interest titles for Daniel 2 and 7. There were the 2300 days, the state of the dead, the law and the covenants, the Sabbath, the change of the Sabbath, Matthew 24, the new earth—the general list of evangelistic topics. Doubtless, at some time or other this young man found a place to present Christ, but it was not obvious in his advertising and it would appear to have been secondary to these announced topics. Is it possible that Adventists are rightly criticized for their preaching so many things other than Christ, the central theme of the plan of salvation, through whose sacrifice we have hope of eternal life?

The great evangelists of the Protestant church, who have stirred thousands and brought about significant revivals, centered their preaching in Christ. True, they did not leave their converts without instruction in practical, godly living; but this was a part of the growing process, which naturally followed conversion through acceptance of Christ.

The converted person wants to know as did the Philippian jailer, "What must I do to be saved?" Paul's simple reply gives us food for serious thought. Without question that first and apparently genuine experience of conversion was followed by further counsel and instruction. The conversion resulted from the work of the Holy Spirit in his heart as he beheld the godly lives of the apostles.

The remarkable conversions following Pentecost resulted directly from the preaching of Christ. Peter's sermons were centered in Christ, whether to the audiences in the Temple or to the Jewish leaders. He boldly declared of Christ, "There is none other name under heaven given among men, whereby we must be saved," and converted thousands to follow Christ as their Lord and Saviour. The impact of such preaching even checked the plans of the rulers bent on the destruction of the disciples.

The large numbers of people who turn out to hear Evangelist Billy Graham know that they will be hearing about Christ and not remotely related Bible subjects. These people are, many of them, in earnest, and return to hear more of Christ presented as the Saviour of men. Many are converted, not to a doctrine or a conduct

pattern of living, but to Christ, the Saviour from sin.

An interesting series of lectures may develop a range of subjects, all of interest to some people. Even religiously related subjects may be presented in an interesting manner, which holds attention. Only the preaching of Christ, however, gives the basis for conversion. So earnestly should this truth be held before the people, that children, asked as to essential Christian teachings, will come up with something more pertinent to salvation than the answers of the church school children who were questioned. So brilliantly should this truth of Christ as our Saviour stand out that other doctrines will be seen in their proper perspective, as satellite truths, with significance only as they may serve to reflect some of the light from the source of all light—the Sun of Righteousness.

Let's Think It Over

(Continued from page 36)

Communication and Revelation

There is no knowledge without revelation.

If God had not acted, we should not even exist, let alone know anything. If He did not continue to act upon us, we should have no materials for our knowledge.

All communication of God with man requires also the activity of human reason. God's speaking accomplishes no communication unless man is questioning, seeking, and listening.

Faith

Faith, in a broad sense, is necessary to all knowledge and to all action.

We are continually moving out beyond the degree of certain proof which we have attained and must do so, even in the quest for more truth.

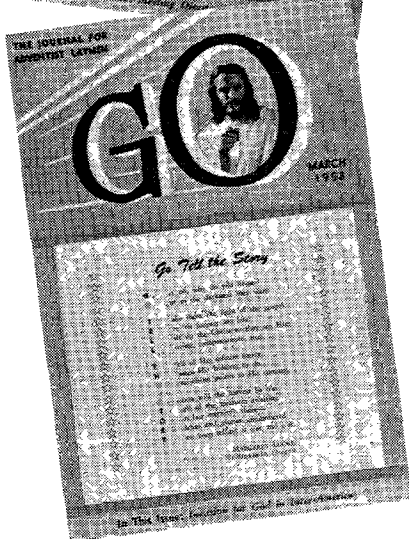
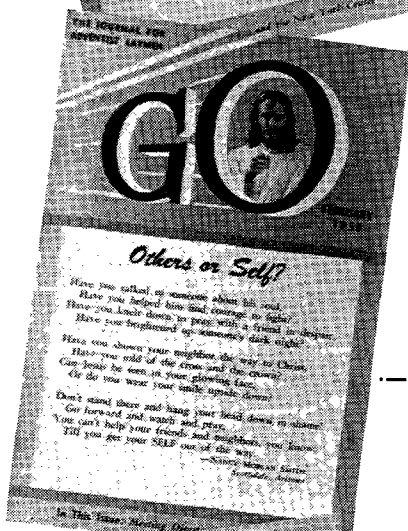
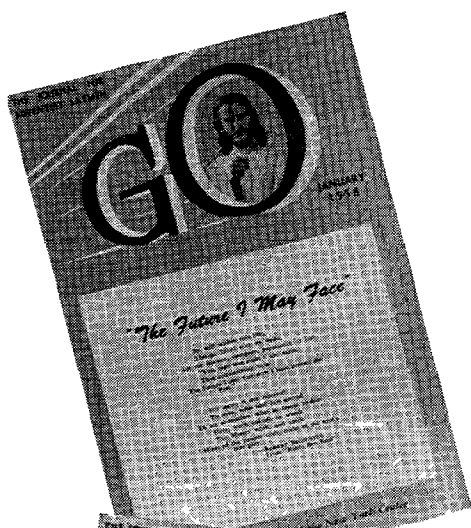
Faith is not a leap unguided by reason, but is an absolute commitment, whereas rational evidence provides only degrees of probability. Faith without reason is blind fanaticism. The attempt to reason without faith results in positivism. What is needed is the close union of reason and faith in reasonable faith and faithful reason.

The Trinity

The doctrine of the Trinity safeguards for Christians both the faith in the unity of God and the preservation of that rich diversity in which He has been made known to us.

DR. L. HAROLD DEWOLF

*Professor of Systematic Theology
Boston University School of Theology*



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News

(Continued from page 63)

the Bible in every hotel in the country "for lonely traveling men." Since then, 38 million Bibles have been distributed, and today, the Gideon Scripture has become, Mr. Zondervan said, "an accepted part of the furnishings of any hotel or motel."

¶ The Census Bureau reports "mixed marriages are much more common among Roman Catholics than Protestants and Jews." However, 94 per cent of American couples are of the same religious faith. There are 2,255,000 marriages between Protestants and Catholics.

¶ A sample Census Bureau survey among 35,000 households in 330 areas across the country in which voluntary answers were given to the question: "What is your religion?" indicated that two out of three persons more than 14 years of age in the United States regard themselves as Protestants. One in four reported being Roman Catholic. If this represents the situation throughout the country, it would mean that there would be 79,000,000 persons in the United States above 14 years of age who are Protestants and 30,700,000 Catholics.



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NEWS -- From Current Journals



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

¶ Recently more than 180,000 Jehovah's Witnesses—from all parts of the United States and from 120 foreign lands—jammed the Yankee Stadium and the Polo Grounds in New York City for their International Assembly. Some 117,200 Witnesses filled the seats, infield, corridors, and walkways of the stadium and about 63,000 more swelled the Polo Grounds as the largest religious convention ever held in New York got under way.

Highlighting the opening sessions was the graduation of the thirty-first missionary class of the Bible School of Gilead in South Lansing, New York. The school is a missionary training unit of the Watch Tower Bible and Tract Society, official title of the sect, which, according to the Witnesses, has 719,000 members throughout the world. The graduation service was conducted by Nathan H. Knorr, of New York, president of the Society and the Bible School. The 103 graduates, who completed a five and one-half month course, will represent the sect at such distant points as Samoa, India, Laos, and Japan.

Witness officials reported that since 1950, the sect has increased its membership by 118 per cent. They claimed that membership was boosted by 522 per cent in the past 15 years and that there are now ministers preaching in 125 languages in 164 lands.

¶ Lutheran pastors who attended the third annual Institute on Preaching were given some "straight from the shoulder" criticism of the modern minister's preaching personality. Dr. G. E. Lenski, a professor at the Pacific Lutheran Theological Seminary in Berkeley, California, said some of the major preaching faults were "sanctimoniousness, the apologetic attitude, negative mindedness, the frivolous attitude, and the one-track mind." Today's preacher, he said, is exposed to three principal temptations: "The temptation to shine, the temptation to whine, and the temptation to recline."

Dr. Lenski was critical of sermons for their "lack of speech clarity, unrefined speech habits, wordiness, explaining the obvious, mistaking noise for sense, and failure to give color and meaning to the spoken word." He also said he found many preachers lacking in "sincerity, relevance, love of souls, and gospel content" in their sermons.

Dr. Gould Wickey, executive secretary of the Church's Board of Higher Education and director

of the institute, said, "It is imperative that false pride, false humility, slipshod grammar, sentimental rhetoric, and superficial scriptural exegesis be detected, exposed, and corrected in order that clergymen may become more effective preachers."

¶ Senator H. Alexander Smith said in Washington that only a return to God can restore America's "moral leadership" in these distressing times. Speaking on the floor of the U.S. Senate, Mr. Smith told his colleagues that "the times call for a renewal of our faith and a new dedication to re-establish the moral leadership of a free America in the world." The "distressing world problems of today remind me that throughout our history, in times of national crises, America has affirmed through its leaders that 'God governs in the affairs of men,'" he said.

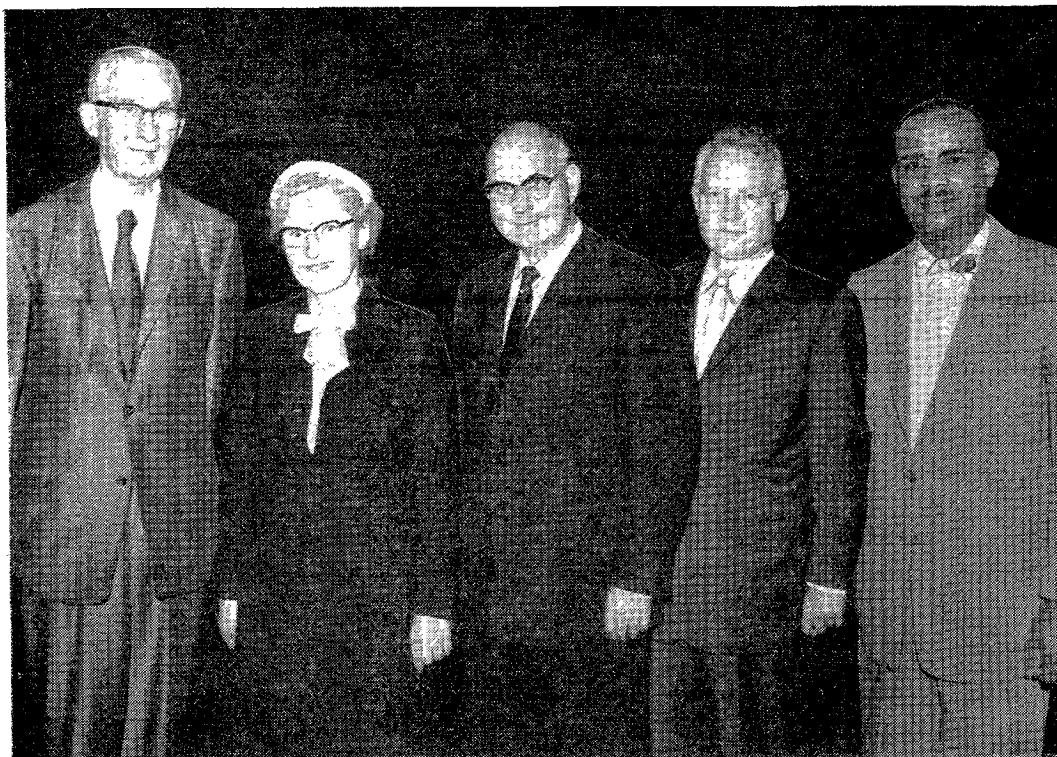
In quoting these words of Benjamin Franklin, Senator Smith stressed that the spiritual heritage of the founding fathers "springs from the Declaration of Independence and its statement of basic moral and religious principles, which are rooted in the Judaeo-Christian tradition of human dignity and equality under God." This being our spiritual heritage, Senator Smith said, "How can we find the right answer unless we turn to God to illuminate our understanding?"

¶ An intensive campaign to distribute 3,600,000 Bibles throughout the United States during the coming year was urged in Louisville at the national convention of Gideons International. P. J. Zondervan, of Grand Rapids, Michigan, publisher and president of the society, called for this goal—almost a million more Bibles than were given out last year—to celebrate Gideon's 60th anniversary in 1959.

Meanwhile, Mr. Zondervan reported that hotel and motel rooms in 46 States have now been completely "Bibled." At last year's convention in Minneapolis, the Christian businessmen set out to place Bibles in each of the 720,200 hotel and motel guest rooms in this country and Canada, then without them. At the same time that Mr. Zondervan called the "Bible vacuum" almost filled, he urged that one million more Bibles be placed in England by October of 1958 and an additional million in Japan by the spring of 1959.

It was noted that the society's progress grew from a resolution adopted 50 years ago to place a copy of

(Continued on page 62)



Headquarters Ministerial Association secretaries who stand ready to serve the world field: Walter Schubert, Louise C. Kleuser, R. Allan Anderson, Andrew C. Fearing, and E. Earl Cleveland.

Sharing

The editors of THE MINISTRY sincerely desire that your professional journal will be of practical service to each worker in the field. We want every page to speak words of training, strength, guidance, and inspiration.

It has been suggested that we provide more "how" articles—the kind that help a man where he works, lives, and has his ministry. We are grateful for the information we receive concerning the larger reach-the-masses type of evangelism, and we trust this will continue. However, it is felt there is a need for more counsel styled for the pastor in a large district of small churches.

The pastor-evangelist has an intense longing to be a greater soul winner. He desires to carry out all prescribed church programs, and he wants to do it more spiritually and more efficiently. He yearns to be a scholar of the Holy Scriptures, and to dig deeply into the mines of sacred truth. He looks toward THE MINISTRY to aid in filling these ministerial needs.

THE MINISTRY is a composite of thought from men in all avenues of our sacred calling. Each has been given some particular gift. We have been placed in different circumstances and environments. In the operation of our service, ideas and methods have been developed that have proved of value. God has blessed in various ways. Why not share your thoughts and successful programs? Have you prepared material for a workers' meeting? Then widen your sphere of influence by sharing it with the world field through these pages.

It is in sharing that the fellowship bonds are tied more tightly in spiritual strength and service.

A. C. F.

THE MINISTRY