

# The Ministry

FOR GREATER POWER

AND MORE EFFICIENCY

August, 1947



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## Notes and Notices

### Information and Sundry Items

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❖ PERIODICALLY some evangelist with a flair for sensationalism resorts to some stunt that is decidedly off color to draw a crowd or to startle or impress his audience. If these proclivities

#### **BUFFOONERY NEEDS TO BE ABANDONED**

were confined in influence to the individual, and could be passed off as a personal eccentricity, that would be one thing. But every minister in this cause is a public and official representative of the movement as a whole. When unworthy, his words and acts reflect upon the entire ministerial brotherhood, misrepresent the church, and flaunt the express counsels of God given to govern our public representations. When someone is dressed up as the devil, and is run out of the tent or hall; when someone is costumed to burlesque the pope, and then is chased off the platform; when someone, lying in a coffin placed on the platform, jumps up out of the casket at an appropriate moment—sometimes to the accompaniment of screams from a startled audience—there may be dramatic effect. But there is also mortification and resentment because of the misrepresentative character of these stunts on the part of the majority of our careful, thoughtful, spiritually minded body of workers. There is chagrin and reaction on the part of the refined, cultured, and better class laity of the movement, who form the backbone of the church. And there is dismay and disgust on the part of conservative non-Adventists who are searching for truth. More than that, we are told in the inspired counsels to the worker body of this movement that there is weeping among the angels and grief in the heart of Christ. Someone needs to cry out against such misrepresentative stunts. Ours is a solemn, searching, sanctifying message that we are commissioned to give mankind. Its appeal is sobering and separative. It should be in sharp contrast to the spirit and method of the world. It should appeal to the best minds—the careful, reverent, substantial class of people, who will become a tower of strength to the message they espouse. When there is recourse to the stunts of the circus, the publicity methods of the yellow press, the antics of the actor, and the buffoonery of the stage, someone has missed the way. He is using strange fire. He has taken over the methods of the world and of the popular evangelist of the world, and has forgotten the high plane of this message. We have never been commissioned to affront the religious sensibilities of others. Let us as workers put the frown of disapproval upon the violations of the clear ethics of Adventist evangelism.

❖ ALL workers will wish to acquaint themselves with the changes and improvements in the W.M.C. visual aids prophetic symbol service. Simplified and now less expensive, as reproduced in durable sheet form (to paste on) rather than as three-ply cutouts, these aids, as a result of this change in form, will be of special interest where costs and difficulty of transportation have hitherto made their possession difficult. Read Richard Harris' article on page 24.

❖ AWARDS of \$1,000, \$500, and \$250 are being offered by *The Churchman* for the three best sermons which have been preached and submitted to its Sermon of the Year contest, which is open to clergymen of all denominations. The sermons must deal concretely with issues bearing on good will and better understanding. Each week one sermon is given a citation and is broadcast by a distinguished reader over WOR, New York (9:15 E.S.T. Sunday mornings). At the end of the year these fifty-two sermons will be published in book form.

Application blanks, giving full details, may be secured by writing to *The Churchman*, 425 Fourth Avenue, New York 16, New York.

❖ A RECENT letter from V. T. Armstrong, president of the Far Eastern Division, tells of the literature relief plans of that field for their national workers. "During the war years many of our national workers lost their books and periodical files, and were thus deprived of the inspiration and help which our denominational literature affords," Elder Armstrong writes. "In order to assist the workers who have lost their libraries, it was voted by our division committee that THE MINISTRY be furnished free to all who can read English, and that as far as possible they be supplied with the back issues from January, 1942, and on."

#### **Field Research Service at Seminary**

❖ THE Theological Seminary has reorganized the Field Research Service to aid our workers, particularly evangelists, in securing reliable source material. These source statements are reproduced photographically and may be procured in photostat form.

The photostats furnished through the Field Research Service are provided on a permanent loan basis, at cost of production, the charge including a small amount for overhead. The ordinary book-size photostat costs about forty cents per exposure.

The documents thus reproduced are of Catholic as well as Protestant origin, and deal, for example, with doctrinal catechisms, worship of Mary, Sabbath-Sunday question, etc.

A catalog containing all the available items is being printed and will be mailed to all who send in a request to Daniel Walther, In care of Seminary, 6830 Laurel Street, Takoma Park 12, D.C.



# The Ministry



FOR GREATER POWER AND MORE EFFICIENCY



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## Preaching Christ as the Center of All

By WALTER C. MOFFETT, *President  
of the West Pennsylvania Conference*

IN OUR earlier public efforts we followed the plan of presenting the doctrines five nights a week in purely argumentative form, devoting one night to what we termed a practical subject. This was a dry, theoretical presentation of some phase of practical religion, such as faith, conversion, sanctification. As I look back on this experience, it seems to me that we were dangling a skeleton of dry bones of doctrines before the people, with no meat or marrow. However convincing to the head, we certainly were not reaching the heart or satisfying the longing of the soul.

As we visited the people in their homes and discovered their heart yearning and perplexities, coming face to face with human tragedy on every hand, gradually a change came over our preaching. The doctrines were still there, for a body without a skeleton is merely a jelly-fish. But a new life and power came in as we sought to lift up Jesus as the One who could supply every need. We caught the vision of Him who, "beginning at Moses and all the prophets, . . . expounded unto them in all the scriptures the things concerning himself," while the hearts of His hearers burned within them and their sorrow was turned into joy.

It is not a matter of putting on a label and theorizing about the name and person of Jesus. That leaves a man just as dead in trespasses and sins as he was before. Jesus is the Alpha and Omega, the beginning and the end, of the whole plan of creation and redemption. Everything centers in Him. He is inseparably interwoven in every doctrine. He is the Truth, the Way, the Life.

Incidentally, if a man truly preaches Christ he will preach the doctrines. Philip took Isaiah 53:7, 8 for his text, and preached Jesus to the Ethiopian eunuch. At the conclusion of that Bible study the man requested baptism. If we preach Christ we will preach baptism. If we preach Christ in these last days, it must be in

the setting of the last threefold message of warning and mercy that prepares a people for His coming.

I once heard an earnest minister spend forty-five minutes of his Daniel 2 sermon on his introduction. He got buried in the ruins of Babylon. True, the dreams of Nebuchadnezzar forecast the passing of earth's greatest civilization, but the climax is reached in the stone which shall smite the image when Christ shall return as King of kings and Lord of lords to sweep away the wreckage and ruin which sin has wrought, and to establish His kingdom in everlasting righteousness and peace.

After my first lecture on the 2300 days (*lecture is the proper word*), a man inquired, "Do you mean to tell me that I have to master all those mathematics to get to heaven?" I assured him of the vital importance of such an understanding. He had been attending regularly, but that was his last meeting. I had failed to reveal Jesus as the Lamb of God that taketh away the sin of the world, our High Priest and Advocate in the heavenly sanctuary.

While conducting a radio program openly as a Seventh-day Adventist, more than ever I felt the importance of lifting up Jesus as I covered every truth of the Advent message. "In the Beginning Was the Word," was the title and text for one presentation of the Sabbath as the Lord's day, sanctified and blessed for the good of mankind. In every message I endeavored to present Jesus as our burden bearer, whose blood washes away the dark stain of our sins, whose power sets the sinner free from every evil habit, who gives healing of body and mind and soul, and fills the heart with joy and peace—the one Friend who never fails us. Prejudice melts away when Jesus is lifted up.

We can truly preach Christ only when our own hearts have been touched with the transforming power of His Spirit, when our own hearts are overflowing with His love and joy

and peace. The message must come from the heart to reach other hearts. It must thrill our hearts before it can thrill other hearts. We must be on fire for God if we would kindle a flame on the altar of other hearts. That is the secret of the power of men who have moved the world.

In these closing moments of human probation, when the work of God is bogged down with the mechanics of organization, a new emphasis, a new life and power, must come into our work and into our preaching. May God grant that we with Paul "may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth all knowledge."

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## Kindly Correctives

*Correct Speech and Cultured Conduct*

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### Lost Power on Dizzy Heights

By F. CECIL PETTY, *Evangelist,*  
*Lake Titicaca Mission, Peru*

I STOOD on a mountain and watched a large truck with a heavy load creeping up a winding road toward the summit. "A great amount of power is required to haul that weight over the top," I remarked to a friend.

"Yes," he said, "a large amount. And those who haul them must be careful that they do not overload their trucks. Here at more than twelve thousand feet above sea level, engines that use gasoline have forty per cent less power than they have at sea level. And they lose more as they climb. The reason is the lack of sufficient oxygen to give good combustion."

Yes, a truck might move along with five tons at a low altitude, but here the driver knows that when he has three tons he is loaded. I have thought, as I have seen the trucks climbing the many hills and realized that they have but sixty per cent of possible power, how like some Seventh-day Adventists they are. The higher the trucks climb into the altitude, the less power they have. The higher some in the cause climb on the ladder of personal achievement, the less power they have for God.

I do not mean they do wrong by endeavoring to get as good an education as possible. Any man with consecrated talent will accomplish more for God as he advances mentally. The Spirit of prophecy is emphatic on this point. Mental laziness is a sin. We are to advance in every field of knowledge as far as possible. Surely no Seventh-day Adventist would attempt to justify willful ignorance. But while we are to advance as far as possible mentally, we are to

grow in grace also. In describing the symmetrical development of Jesus, the Scriptures tell us, "The child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon Him." "And Jesus increased in wisdom and stature, and in favour with God and man." Luke 2:40, 52.

A washwoman or a janitor may be a greater soul winner than a man with a Ph.D. The man with education has potentialities, but they are of no benefit unless they are consecrated to God. Paul says in Romans 1:16, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation, to every one that believeth; to the Jew first, and also to the Greek." No man arrives at the place where he can substitute personal achievement for consecration; where he can bring men to the Lord by parading his much learning. Those who try this lose more power the higher they climb. The unlearned who depend on the Lord entirely are of much more value in the work of God than they. The dying king in his palace would call his consecrated cook to his bedside rather than a conceited, self-righteous bishop. The power is in the gospel, and not in man's superior knowledge. God's messenger warns us:

"Even the great men are more easily drawn by the simplicity of the gospel than by any effort made in human power. We need more of God and far less of self. God will work through the weakest human agent who is charged with His Spirit."—*Evangelism*, pp. 557, 558.

Talent and intellectual achievement mean nothing in God's cause unless God can use them. But there is no limit to their usefulness if they are consecrated.

Many of the ministers of the popular denominations feel that to have a sermon complete, they must quote freely from Shakespeare and other famous authors, and draw lessons from the morals of novels and best sellers. They must talk fluently of this and that philosophy and the laws of psychology. Such men walk and talk with the sages of all time, but too few of them walk and talk with God. There are some in the remnant church of God that are in danger of falling into the same snare, some who feel that without a knowledge of the grand masters life would be drab.

I once heard one of our members, a university student, say that he thought Shakespeare was inspired of God the same as Mrs. E. G. White! Some Adventists who are acquainted with the great authors and probably read them more than the greatest literary work in print, the Bible, doubtless like to quote freely from them, as do ministers of other denominations. Illustrations are worth while in any sermon. Jesus certainly used them. But just here is an interesting fact. Although there was literature in Christ's day, and by excellent authors, not one illustration did He use from that source. His

—Please turn to page 46

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# CHALLENGE OF A WORLD TASK

*A Survey of Mission Problems, Methods, and Relationships*

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## A Better Approach to Roman Catholics

By DANIEL HAMMERLY, *Austral*  
*Union Evangelist, South America*

THE Spirit of prophecy tells us: "Among the Catholics there are many who are most conscientious Christians, and who walk in all the light that shines upon them; and God will work in their behalf."—*Gospel Workers*, p. 329. These words are a source of comfort for every missionary who labors in a field where there are many Catholics. Nevertheless, the large number of Catholics in the countries of Latin America make difficult the proclamation of the Advent message.

I confess that for some time a wrong attitude on my part brought me into needless conflict with Catholics. So much so that when explaining Matthew 24 I spoke strongly of the Inquisition. I acquired a collection of slides that showed the tortures that applied to the obstinate and rebellious. In each friar I saw an enemy, in each monk a poor victim, and in every Catholic, a fanatic. I preferred to deal with skeptics, agnostics, and atheists rather than with those who professed the Catholic religion. Since this attitude provoked opposition among the Catholics, it very evidently was a mistaken one, and fruitless. By this erroneous method it was impossible to gain Catholics to the truth.

I remembered that my mother had been won by the Advent message in France from the ranks of Catholicism. I observed that many faithful Catholics possessed a sound Christian spirit, as shown by their pious lives dedicated to devotion and charity. I noticed that there were many who lived sincerely within the light that they had, and that they willingly submitted themselves to heavy and painful penitence with resignation.

Since what I observed indicated that these people lived lives dedicated to Christ, I thought, Why not bring to them the message in such a manner that they cannot help thinking and feeling that in Adventism they are in the presence of genuine Christianity? Why not work in such a manner that a Catholic is led to believe that he is advancing from one stage of historic Christianity to the genuine and apostolic Christianity?

When I considered Catholics in general to be profoundly sincere, I felt an inward change of heart that led me to change my outward attitude. I began to feel a Christlike love for Catho-

lics. I became interested in their beliefs and writings, and I was not able to find satisfaction in speaking of the Inquisition. I changed my arguments and the subjects of my lectures, also the tone of my voice. And I left off using a large number of my slides.

What was the result of this change of attitude? I had a greater attendance at my meetings, and a larger audience remained throughout the length of the meetings. Numerous priests came to the meetings, who helped by their very presence to give confidence to Catholic members. Invitations even came from priests and monks to give lectures in their own convents and schools. Finally, there was a priest who received a series of Bible studies over a period of several months, and he soon recognized the importance of the message he heard. A teacher in a school of nuns accepted the truth, and today is in the work as a Bible instructor. Many strong Catholic families were converted, who used to take communion and go to mass regularly. A number of priests, who later were forbidden to attend the meetings, still write me and request all the publications that I can give them.

### Adopt Methods of Apostle Paul

Is it worth the effort to adapt ourselves to the Catholic mind in the same form the apostle approached the Gentiles, Greeks, Romans, and Jews? I assuredly believe so. Such work is more blessed in fruitage. During eternity it will be possible to continue to enjoy the fruit of our prudent labor in behalf of the souls that adore God as the Roman centurion Cornelius did. His prayers, I am sure, were recognized by Heaven. In order that Cornelius might be illuminated, God had to remove Peter's prejudice.

It causes me deep sorrow to see that there are many workers in our ranks who still continue working as I began to do two decades ago. I followed the example of other workers whom I considered experienced, but who, despite their good intentions, were victims of the very opposition they provoked, because of their having neglected the principles clearly expressed by the Spirit of prophecy.

Today I consider it a privilege to work among the Catholics. I have adopted as a

standard of conduct among them fifteen principles given us through the Spirit of prophecy in the book *Gospel Workers*.

1. "Those who have been educated in the truth by precept and example, should make great allowance for others who have had no knowledge of the Scriptures except through the interpretations given by ministers and church-members, and who have received traditions and fables as Bible truth. They are surprised by the presentation of truth; it is as a new revelation to them, and they cannot bear to have all the truth, in its most striking character, presented to them at the outset.

2. "All is new and strange, and wholly unlike that which they have heard from their ministers; and they are inclined to believe what the ministers have told them,—that Seventh-day Adventists are infidels, and do not believe the Bible. Let the truth be presented as it is in Jesus, line upon line, precept upon precept, here a little and there a little.

3. "Let not those who write for our papers make unkind thrusts and allusions that will certainly do harm, and that will hedge up the way, and hinder us from doing the work that we should do in order to reach all classes, the Catholics included. It is our work to speak the truth in love, and not to mix in with the truth the unsanctified elements of the natural heart, and speak things that savor of the same spirit possessed by our enemies. All sharp thrusts will come back upon us in double measure when the power is in the hands of those who can exercise it for our injury.

4. "Over and over the message has been given to me, that we are not to say one word, not to publish one sentence, especially by way of personalities,—unless positively essential in vindicating the truth,—that will stir up our enemies against us, and arouse their passions to a white heat. Our work will soon be closed up; and soon the time of trouble, such as never was, will come upon us, of which we have but little idea.

5. "The Lord wants His workers to represent Him, the great missionary worker. The manifestation of rashness always does harm. The proprieties essential for Christian life must be learned daily in the school of Christ. He who is careless and heedless in uttering words or in writing words for publication to be sent broadcast into the world, sending forth expressions that can never be taken back, is disqualifying himself to be entrusted with the sacred work that devolves upon Christ's followers at this time.

6. "Those who practice giving harsh thrusts, are forming habits that will strengthen by repetition, and will have to be repented of. We should carefully examine our ways and our spirit, and see in what manner we are doing the work given us of God, a work which involves the destiny of souls. The very highest obligation is resting upon us.

7. "Satan is standing ready, burning with zeal to inspire the whole confederacy of satanic agencies, that he may cause them to unite with evil men, and bring upon the believers of truth speedy and severe suffering. Every unwise word that is uttered by our brethren will be treasured up by the prince of darkness. How dare finite human intelligences speak careless and venturesome words that will stir up the powers of hell against the saints of God, when Michael the archangel durst not bring against Satan a railing accusation, but said, 'The Lord rebuke thee'?

8. "It will be impossible for us to avoid difficulties and suffering. Jesus said, 'It must needs be that offenses come; but woe to that man by whom the offense cometh.' But because offenses will come, we should be careful not to stir up the natural temperament of those who love not the truth, by unwise words, and by the manifestation of an unkind spirit.

9. "Precious truth must be presented in its native force. The deceptive errors that are wide-spread, and that are leading the world captive, are to be unveiled. Every effort possible is being made to ensnare souls with subtle reasonings, to turn them from the truth

to fables, and to prepare them to be deceived by strong delusions. But while these deceived souls turn from the truth to error, do not speak to them one word of censure.

10. "Seek to show them their danger, and to reveal to them how grievous is their course of action toward Jesus Christ; but let it be done in pitying tenderness. By a proper manner of labor some of the souls who are ensnared by Satan may be recovered from his power. But do not blame and condemn them. To ridicule the position held by those who are in error, will not open their blind eyes, nor attract them to the truth.

11. "When men lose sight of Christ's example, and do not pattern after His manner of teaching, they become self-sufficient, and go forth to meet Satan with his own manner of weapons. The enemy knows well how to turn his weapons upon those who use them. Jesus spoke only words of pure truth and righteousness.

12. "If ever a people needed to walk in humility before God, it is His church, His chosen ones in this generation. We all need to bewail the dullness of our intellectual faculties, the lack of appreciation of our privileges and opportunities. We have nothing whereof to boast. We grieve the Lord Jesus Christ by our harshness, by our unchristlike thrusts. We need to become complete in Him.

13. "It is true that we are commanded to 'cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins.' This message must be given; but we should be careful not to thrust and crowd and condemn those who have not the light that we have. We should not go out of our way to make hard thrusts at Catholics.

14. "Among the Catholics there are many who are most conscientious Christians, and who walk in all the light that shines upon them; and God will work in their behalf. Those who have had great privileges and opportunities, but who have failed to improve their physical, mental, and moral powers, and have lived to please themselves, refusing to bear their responsibility, are in greater danger and in greater condemnation before God, than those who are in error upon doctrinal points, yet who seek to live to do good to others.

15. "Do not censure others; do not condemn them. If we allow selfish considerations, false reasoning, and false excuses to bring us into a perverse state of mind and heart, so that we do not know the ways and will of God, we shall be far more guilty than the open sinner. We need to be very cautious in order that we may not condemn those who, before God, are less guilty than ourselves."—*Gospel Workers*, pp. 325-329.

In view of this divinely inspired counsel we must recognize that many times we have not worked in harmony with it. As a consequence our poorly considered actions have produced reactions on the part of Catholics that to us have seemed difficult to understand. We have repelled rather than attracted. We have put barriers in the way by our wrong impulses, instead of smoothing the way of the Lord. The promise that God will work in behalf of Catholics should be to us a cause of mediation, prayer, and sanctified activity in seeking the wisdom that emanates from the love of God. We need the Spirit of Jesus to help us work in a proper manner, and the constant influence of the Holy Spirit.

In Latin America and in all the Catholic countries of Europe, God will work powerfully in behalf of those who still are ignorant of the great truths of the threefold message. We are to be co-workers in the great work that will soon be realized.

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# RADIO EVANGELISM IN ACTION

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*A Discussion of Plans, Methods, and Objectives*

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## Possibilities and Drawbacks\*

By WILLIAM A. FAGAL, *Pastor-  
Evangelist, Brooklyn, New York*

**R**ADIO evangelism is a tremendously appealing form of soul winning. The possibility of presenting a sermon and having an audience, even though unseen, which numbers into the thousands or perhaps hundreds of thousands, will always be thrilling to the evangelist with such an opportunity. He can thus, all at the same time, speak to people in their homes, at work, and riding in their cars, to the sick and suffering in hospitals, to family groups who are worshipping God through the medium of his broadcast, and to single—perhaps lonely—individuals. The privilege of bringing a message of hope to so many at a time when it is most needed is indeed stimulating and invigorating.

Without doubt the radio is one of the mediums that God has provided in the last days to herald the message of the return of the Lord in a way heretofore undreamed of and unparalleled. One can picture the radio as being, in part at least, a physical fulfillment of that prophecy so peculiar to the Advent people: "And I saw another angel fly in the midst of heaven"—the radio carrying the message with the speed of an angel through the midst of heaven—"having the everlasting gospel to preach unto them that dwell on the earth." The list of those who first came in contact with the message through an unseen messenger is growing day by day. Thrilling indeed it is to meet a soul who is rejoicing in the truth as the result of one's radio labors. The same Holy Spirit that used the broadcaster as he was speaking the Word was also present in the home many miles away to impress truth upon the heart of an honest soul longing and looking for light.

Almost everyone recognizes the tremendous advantages of the use of the radio, but there is danger that some might not see its limitations. There is perhaps no other form of evangelism that can keep a man so happy and make him feel that he is accomplishing so much, while in reality he may be producing but little. Altogether too many apparently feel that just being on the air is the end result of the use of this medium. Such comfort themselves in the fact that they are sowing seed that surely will spring

forth a hundredfold someday. Because of limitations of material, it sometimes happens that a broadcaster is not even preaching our distinctive message. There is danger that in radio evangelism we lose sight of the real goal of *souls saved*, while we strive for other aims, such as the number of times or hours that we are on the air.

Without doubt the only reason for Seventh-day Adventist ministers being on the air is to make other Seventh-day Adventists. The ultimate goal of all our work always has been and always must be souls! This thought should run like a silver thread through all our planning. Every part of our sermon and our public prayer, every announcement and every bit of music or poetry, should be included only if it has a contribution to make to this end. We must not feel that a radio program has justified its existence just because it is self-supporting, or because it has a large response in correspondence, or because it is popular. The only thing that justifies our being on the air is the continual and relentless search for souls.

### Preaching Our Distinctive Message

And now for some practical plans. How can we best accomplish our recognized and avowed aims of making our radio broadcasts real soul-winning agencies? The material that is presented over the air should carry our distinctive message. However, it would be wrong to make such a statement without giving due consideration to the fact that the too-zealous promulgation of some of our more testing truths might very well result in the station's cancellation of our contract. A presentation of the beast and his image or even an unadulterated attack on the mark of the beast might very well be the last Seventh-day Adventist sermon that an already unenthusiastic manager might care to have sent out from his station towers.

What do we mean, then, by preaching our distinctive message? First of all, our broadcasts must carry some powerful sermons about the person and office of Jesus Christ. But it is not enough to stop at that. It would be well if every broadcast made mention of the new birth, and invited sinners to take their stand for Jesus Christ and accept His atoning blood. There are

\* Paper presented at Columbia Union ministerial institute.



several reasons for this. There is power in the name of Jesus, and all souls who are to hear of the reformatory teachings of Seventh-day Adventists must first have a living knowledge of Jesus.

A second reason is that in every audience there are persons who are hearing us for the first time, and they are listening to see whether we are believers in the fundamentals of the Christian faith. They will know by our attitude toward Jesus that we stand on the Bible alone as the sole rule of faith.

A third reason is that Seventh-day Adventists are most unjustly accused of being unbelievers in the new birth and the atoning sacrifice of Calvary. It is well to meet such an objection before it ever arises.

#### Wide Range of Topics to Present

It is surprising what can be presented over the air if a little tact and discretion are used. I have been following the plan of presenting my radio sermons in series of four to each general topic. Then at the end of the month we have these radio sermons printed, and offer them to the public. Within the past two years in our New York City broadcast I have presented the following doctrines of the faith: inspiration of the Bible; the divinity of Christ; the work of the Holy Spirit; the second coming of Christ; the resurrection; tithing; the communion service; the place of anointing and prayer in the healing of the sick; the ordinances of humility and baptism; the attitude Christians should take toward motion pictures, cigarettes, intoxicants, the modern dance, stage plays, and the reading of improper literature; the state of the dead; and the punishment of the wicked. It will be noted that this leaves very little of our truth that has not been touched upon in some way.

We preached four sermons on the state of the dead and gave the subject in its essential fullness. Perhaps because of little faith we expected a deluge of unfavorable mail. During the four weeks that these sermons were being presented, over three thousand pieces of mail came to our office. Only two letters were against our stand on this great subject. After preaching on the ordinance of humility, we received no unfavorable letters, and scores of people wrote in that they saw this service in a new light.

We have just finished a series of sermons on the punishment of the wicked. In the fourth sermon the fact that the wicked will not burn eternally was presented. The other sermons in the series had been preparing the ground for this truth by developing the idea that punishment will be given out after the second coming rather than at death. Once again I expected a deluge of protests, and went to the office with foreboding. We received the deluge all right, for the mail was twice its ordinary size, but not one single unfavorable comment was re-

ceived. Literally hundreds of people wrote requesting copies of the sermon.

I am convinced that more of our truth can be presented over the air waves than we perhaps have hitherto realized. However, I am just as convinced that simply preaching the doctrines by means of radio will never be as productive as our radio evangelism should be. Something else must be done to provide adequate follow-up. The radio sermons might give the audience a taste of our truth, but probably very few will be impelled to action by them. Something a bit more personal and compelling must be brought to their attention. It was to meet this need that the Bible correspondence courses were prepared. This is one means of follow-up that has been tested and proved, and has resulted in the harvesting of many precious souls that surely would never otherwise have been gathered in.

On every one of our broadcasts we draw attention to our correspondence course. Regularly, when we circularize our lists for contributions to the work, we enclose an enrollment blank and urge our listeners to avail themselves of this free service. But even this course is not personal enough, and there must be a visit to the home by one qualified to answer questions and assist the student in taking his stand for the truths that he has learned. It is unfortunate that this visitation, which is so very important for the success of this method of soul winning, is so often neglected. Ordinarily such a visit is most profitable when a student has passed the Sabbath question.

After a time, when the radio broadcast has gained sufficient prestige in the eyes of the listening audience, it is well to conduct a public meeting where those interested can meet the broadcasting group in person and hear them explain the message. I have become convinced that this is a very important thing to augment the preaching of the radio message. In our work in New York City we have more than doubled our radio baptism each year by this method.

Frequently a radio broadcast in connection with the effort is conducted somewhat as an appendage to it. It seems that a better method would be the reversal of this. In our larger cities a radio broadcast could very well be considered a regular part of the conference program. It takes years to build up a radio congregation. It takes time to inspire confidence in one's acceptance of the Bible and the fundamentals of the Word of God. Why should we not capitalize on the confidence of the people, instead of closing up our work and hurrying off to some greener field, where the process is repeated?

People who have become accustomed to listening in each week to a religious broadcast will respond when an invitation is given to attend a public meeting where the broadcaster is to be the preacher. Then when they come out to



a service, they will not approach the truth with an attitude of suspicion. They already feel that they are acquainted with the preacher, and they know his views very well. In all probability they are in sympathy with his ideas or they would not have attended the meeting. What vantage ground this is for one who is watching for souls! After months of meetings it is not difficult to invite these people out to the church on the Sabbath and to include them in the baptismal class a little later. Thus the radio has been used to win souls who otherwise might never have been contacted.

It is well to develop a mailing list in connection with the radio broadcast. This can be used to circularize the listening audience in asking for gifts, to invite them to the meeting, to send them free literature, and to establish other contacts that will prove fruitful later on. This list should be kept up to date, for when the laborers are few there is no point in carrying the names on an active list of those who long since have lost all interest in the broadcast. We follow the practice of discarding the names of those whom we do not hear from in any way in a year and a half. Our present lists includes the names and addresses of about eleven thousand people who have written to us within the last eighteen months. They are the ones upon whom we concentrate our endeavor.

The expense of radio work has always been heavy. There are ways of getting funds to help carry on the work, but it is usually not best to make direct appeals over the air. This is done at times, but it never contributes toward the heart appeal of the broadcast. We have followed the practice of informing the people by means of correspondence that we are dependent upon them and their generosity for the continuance of our work, and stopping at that. However, our own people have always stood loyally by the radio program, for they thoroughly believe in this work. There is something about it that captures the imagination.

There are other questions which each evangelist must settle for himself. There is, for instance, the question of whether we should be identified on the radio as Seventh-day Adventists. I am afraid that this question will never positively be answered. There will always be some who will find great success in frankly identifying themselves with the denomination. There are others in more difficult sections of the country who will hesitate to attempt this. In the conservative and prejudiced East I have always hesitated to identify myself as a Seventh-day Adventist minister over the air.

I frequently receive letters asking me for my religious affiliation. I have prepared a statement that has been made into a form letter which I unhesitatingly send out to those who ask this question. In the letter they are reminded that denominations have not been mentioned in the radio broadcast or in the Bible

lessons. They are told that the Bible is above any denomination, and that all of us ought to be able to agree on it and its teachings. Then they are given the information that they have asked for—the broadcaster is a Seventh-day Adventist and all the workers in his office force are members of that church. We never feel it wise to deny this information to one who insists on having it. In two cases just recently I have received replies from persons telling me of their joy in discovering I am a Seventh-day Adventist. They had once been Adventists, and had found their hearts becoming warm again to the truth as a result of our broadcast. Both have been rebaptized.

Radio evangelism is the greatest and most rewarding work in the world if it is conducted properly. It borders upon being a waste of energy, time, and money if it is not. The message is being proclaimed to earth's remotest bounds with the speed of light by means of radio. If all who have the opportunity to preach by means of radio are faithful to their sacred trust, the work will soon be finished, and Jesus will come again. May God give us wisdom to complete His work speedily on the earth.



## Evangelistic Handbill Exchange

FOR some time the Ministerial Association has sponsored a handbill exchange, with many of our evangelists co-operating. In the expanding activities of our world evangelistic program we feel that more of our brethren throughout the entire world field would like to participate in this helpful feature.

The plan is a simple one. We ask that each evangelist send us fifty or seventy-five copies of his best handbill or piece of advertising. In exchange for this we will send to him fifty or seventy-five copies secured from the other men participating in the exchange.

Of course this means that no one should feel sensitive if some other evangelist uses his choice title or layout. If any worker feels his titles are exclusive, he should not make them available through this exchange, for they will surely be used by others. But really, none of us has anything truly original. We have all been inspired and directed by that which comes to our notice. "And what hast thou that thou didst not receive?" I Cor. 4:7.

We invite all of our evangelists to send us materials, and take advantage of this excellent medium of exchange of ideas. It is apparent, of course, that we cannot keep the exchange functioning unless all who desire material will send in some of their own. In this way our supplies will be kept full and fresh. Address your letters and materials to Ministerial Association S.D.A., Takoma Park 12, D.C.

M. K. E.

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# THE LARGER OUTLOOK

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*A Study of Principles, Perils, and Developments*

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## How Is Your Word Stockpile?

By H. M. TIPPETT, *Associate Book Editor,  
Review and Herald Publishing Association*

IF YOU were to receive from some mandatory power an order to the effect that for the rest of your natural life you would be confined to the use of one hundred English words to express all your wishes, all your needs, all your opinions, all your loves, all your hates, all your communications for whatever purpose between yourself and your friends, just what words would you choose?

Realizing how hard it is for the average person to write exactly what he wants to convey in a ten-word telegram, I have been liberal in suggesting one hundred words as a minimum, for although that is ten times the number of words in an average telegram, it affords a thousand times more power in saying just what you want to say, for it is by word combinations or words in juxtaposition that new ideas are born or new expressions coined for old ideas. The acquisition of words is like installing more pipes in a pipe organ. Greater combinations and a more extensive facility for beauty and harmony are afforded.

If, for instance, I use the word *cheerful* with *waiter*, I get a simple descriptive phrase, but if I use *cheerful* with *pessimist*, I create a highly forceful figure of speech, sardonic in tone, and recognizable as the rhetorical figure known as oxymoron (meaning sharp-dull), and applied to a combination of things that do not ordinarily go together. We see other examples in the phrases: *cruel kindness*, *laborious idleness*, and *generous miser*.

It is likewise by the putting of words together in unusual ways that we get a corruption of speech, as in slang. Radio humorists rely a great deal on this means for their comic effects. Using the word *dumb* in its definite sense we describe a bit of human tragedy, but when the word is applied to someone in a good-natured way as an epithet, it becomes comic metaphor. It is often the case that because we have no more forceful words at our command, we fall into colorful slang for effect. There are things of the human spirit, however, that cannot be adequately expressed in such workaday language.

It is because we are unable to say some things for ourselves that we cherish our poets and word wizards who can say them for us. But there are potentialities in all of us for

greater facility in saying what we want to say effectively, if not beautifully. In the more than half million words of our unabridged dictionaries we have potentialities for the beautiful couching of truth such as the world has never yet heard. The ingredients of the atomic bomb have been here in our earth since Eden, or at least since the catastrophic Flood, but it has taken modern science to conjure their dynamic synthesis into a powerful utility. Words, too, become dynamic for good or evil when conjured into recognizable patterns of thought.

Contrary to the popular notion held by many people, the acquiring of an adequate vocabulary is not merely a job of assembling a miscellaneous conglomeration of six- or eight-syllable words. The broadening of one's stock of common words is probably the most advantageous procedure.

How much common words can mean in given situations! When the deepest emotions demand utterance, when one wishes to summarize a beautiful experience in human relationships, or seeks for cheerful expressions of hope in the face of human tragedy, how mute he is—how empty and tawdry seem the fancy words, the lovely phrases culled from books, or the glitter of a brocaded vocabulary. No, at such times men stammer for utterance. In their extremity they reach out for the simplest and most threadbare words, finding the comfort in them they would in old friends.

Someone has called attention to the world's farewells, and what a common pattern they follow. At railway stations, when loved ones are about to leave for extended separations from us, we do not indulge in eulogy or other forms of oratorical pose. Yet more is said in the commonplace things with which we fill up the moments of waiting than we care to admit. Finally, it is, "Good-by, Mother," "So long, Bill," "Good luck, pal," or "Be good, darling; we shall be praying for you." These are the phrases frequently on people's lips at times of separation. They are sealed with filling eyes, trembling lips, a nervous wave of the hand, or a tender embrace, and, oh, what a world of meaning there is in them.

### Variety of Diction Adds Interest

The question arises: Shall we be articulate only on the emotional plane? Must we never rise above a commonplace diction? It is true that with only the hundred words I suggested at the outset it would be surprising how well we could get along in our daily relationships,

for even the most voluble of us never use more than a few hundred different words each day. But a good cook does not always use the frying pan for his concoctions. Occasionally he finds use for the roaster, the broiler, the stewpot, or the baker. Neither should we preach, debate, orate, give sales talks, or engage in social converse all on the same level of diction.

Stuart Chase in *The Tyranny of Words* says that we are concrete in our thinking only as we use referent words that directly relate to objective things. He means such words as *chair*, *pencil*, *sidewalk*, and *moon*. There is little difficulty of being understood on that level. It is when we use such common words as that in transferred or figurative meanings that there may be confusion, unless we use them skillfully. When we say, "He's going to get the chair for his crime," we do not mean a love seat. When we are told that a certain lady pencils her eyebrows, we understand that the verb is being used outside of its office reference.

I had a rather severe lesson taught me some years ago on carefulness of speech. After three months' canvassing among the Flathead Indians in Montana, I made ready to return to my home in Butte. Feeling rather exuberant at the thought of going home, I contrived to compose what I thought was a jubilant telegram to inform my parents of my homecoming. With only ten words at my disposal, I congratulated myself on my ingenuity, for this is what I wrote: KILL THE FATTED CALF. THE PRODIGAL RETURNS THURSDAY TRAIN FOURTEEN.

Our home was five miles from the city, and the message was telephoned to my good stepmother. Not being able to hear too well over the phone, she got a badly garbled idea of what it was all about, and ran tearfully into the bedroom to tell my sick father, "Something terrible has happened. The train Harry was coming home on ran into a calf, and he was killed and they are bringing the body home tomorrow." Dressing hurriedly, she took the streetcar to town to find out the full message. Needless to say that the reception committee at the train next day greeted me with quite as much chiding as affection. Even on the level of our workaday vocabulary we need to be careful that our nay means nay and our yea, verily.

But stepping up from the common referent word to collective ideas as expressed in our everyday speech, we find that the objectivity is not quite so clear. For instance, we talk glibly about "the white race" or "mankind" or "the courts," and what do we mean by each concept? Can we be sure that those to whom we talk understand the terms the same as we do? The hazard is that they do not. For one "the white race" may mean the English-speaking world, for another it may mean all those who do not belong to the other races, and that is a vague concept. Yet others are puzzled as to whether

we include those who are part white in the term. Obviously, then, such terms are only approximately exact and for definition need to be bolstered by other terms.

Let us step a bit higher in the scale and think of the labels we use for abstract concepts. We talk easily about freedom, but what do we mean? We stoutly contend for religious liberty and yet show that we are not clear about the term at all times, for we indulge the spirit of intolerance so often toward each other. We likewise bandy about words like *truth* and *individualism* and *love*, for which we have no objective referents, save such aspects of them as are covered in general by these broad terms. We talk about *truth* sometimes as though all that it connotes were comprehended in the mere word itself. We talk about *love* as though it could be bounded as a country is bounded, showing its latitude and longitude. We are accountable for these tools of thought and how we use them.

My father for many years was foreman of a copper mine in British Columbia. The mine had an up-to-date carpenter shop, furnished with every conceivable kind of tool for the demands of the surface workings and of the timbering projects in the mine workings. When any man came looking for work as a carpenter, and there was need for such a workman, father would take the applicant to the carpenter shop and give him a little oral examination on the tools, for he was a master carpenter himself. It didn't take him long to find out whether the man seeking employment was bluffing, or whether he really knew his tools. He reasoned that any man pretending to be an artisan should know the tools of his trade. Likewise, any person whose work brings him into contact with the public should know the tools of language, especially if the success of his efforts depends on persuasion or argument, as in the case of the salesman or preacher or teacher.

#### Vocabulary as Index to Success

In an exhaustive investigation made not many years ago by one of our national educators, repeated and careful tests showed that the greatest stock of words was owned by the biggest executives of America. The magnates of industry, the great merchantmen, all scored higher averages than even college professors. It was found, too, that the measured English vocabulary of these executives correlated with their salaries. Not only in the executive field was this true, but also in such professions as medicine and law it was found that the higher men ranked in these fields of public service, the greater was their vocabulary command. The conclusion was that there was a definite relationship between a good stockpile of words and success.

There are those who shout for the simpler words, and that is good as far as it goes. We need have no quarrel with those who champion

a simple diction. Bunyan did wonders with a vocabulary that registered 65 per cent in one-syllable words. "And then he caught him and slew him and cut off his head" is a typical Bunyan sentence. But let us not condemn the man who can use effectively a loftier and more flexible level of diction. All movement in music is not staccato. A spondee movement in prose would be most soporific. We like speakers who use dactylic, iambic, anapestic, and trochaic words with equal ease. Those who decry the use of the beautiful words Latin and Greek has furnished us, insisting on Anglo-Saxon as the only legitimate source of expression, are like the person who avers the only food man needs is corn pone and blackstrap molasses. He cries, "Fie, fie," to anyone whose gastronomic desire envisions waffles and Vermont maple sirup.

Admittedly a melody can be played on the piano with one finger, but there are those whose souls respond to the architectural and tonal intricacies of a Bach fugue. Shall we proscribe the literary Bachs and Mozarts, and reduce our language to the level of the market place? The whole question reduces itself to the simple recognition that there are at least five levels of speech: the literary, the formal, the general colloquial, the popular, and the vulgar. No cultured person uses the latter, but we all at some time or other use the remaining four, depending on the time and the occasion. We do not use the literary level when we ask our neighbor at the table to pass the dish of sauerkraut. Nor do we use baseball vernacular, which is an example of the popular level, when we preach a sermon. A public prayer calls for speech on a formal level. Even the freshmen in a certain college were shocked one time when in the devotional prayer at chapeltime a seasoned worker addressed Heaven thus: "Oh, Lord, you know how everything has gone haywire in this old world." Not even those good people carrying the torch for a man-in-the-street vocabulary could defend such bad taste as that.

The third angel's message is couched in a colorful concrete language. We must learn its terms not only in the patterned phrases of accepted usage in denominational circles, but we must also seek new ways to make it vivid and appealing without descending to the level of the circus or carnival. To one worker whose eloquence is forceful without being ornate, his friends say: "We like the way you put things." Should we not all be verbal shot-putters whose words hit their mark?

Pitt and Lord Chatham of England both read the dictionary twice through, word by word. It paid in their marvelous oratory in the English Parliament. Lincoln often sat in the twilight reading the dictionary until the embers in the fireplace burned low. Men who write classics like the Gettysburg Address usually have that kind of background. Fanny Hurst's stories bring as high as \$2,000 each from popular mag-

azines because of her painstaking care with words. Doesn't the vital message we represent to the world deserve as faithful workmanship in the tools of expression as these?

Whether we improve in this matter of vocabulary command or not depends chiefly on our attitude. We may be like Job who "opened . . . his mouth, and cursed his day," or like Jesus who "opened His mouth, and taught them saying, Blessed." If we emulate the Saviour in our careful choice of words, that which was recorded of another by one of our poets may be true of us:

"The stern were mild when thou went by;  
The flippant put himself to school and heard thee;  
The arrant fool was silent and he knew not why."

## Calendar Revision Comes to a Vote

By CARLYLE B. HAYNES, *Chairman, General Conference Committee on Calendar Revision*

WE HAVE more of a fight on our hands to defeat calendar revision than many anticipated. The project to put a new calendar into use in all the world January 1, 1950, is moving with accelerated speed. It is not only in Congress. It has been placed before the Economic and Social Council of the United Nations. It was considered by this council in its fourth general session in March and referred to the fifty-five member nations of the United Nations. By the time of the fifth general session of the Economic and Social Council, which has been set for July 19, replies are expected to be received from all the member nations, whether they are for or against the proposal to put the World Calendar into effect in 1950. The Economic and Social Council then expects to formulate a recommendation to go before the General Assembly at its meeting in September.

We have asked our people everywhere to pray that the Lord will keep His hand over this grave situation. We ask the leaders of our people, our ministers and conference officials, to do everything in their power to mold public opinion against the adoption of the World Calendar.

The General Conference Committee is calling our people everywhere to a supreme effort to influence public opinion in defense of the sacred days of the world's great religions. The General Conference Committee on Calendar Revision has prepared a brochure for general circulation, and has asked the conferences to provide their people with large quantities of these for free distribution. Your co-operation in this important project is earnestly solicited and deeply appreciated.

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☞ "THE man who tries to drown his troubles in drink only irrigates them."

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# UNION EVANGELISTIC INSTITUTES

*In Connection With Recent Union Conference Sessions*

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## Pastor as Leader in Christian Education

By DAN A. OCHS, *President*  
of the *Columbia Union Conference*

IN SPEAKING of the pastor as a leader in Christian education, let me state from the very outset that that is one of his pastoral duties, his ministerial obligations, his God-given responsibilities. Joel commands, "Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children." Let us briefly analyze this God-given command.

Who is to blow the trumpet in Zion? The one in charge of the church—the pastor, the priest, the minister. Is he merely to blow the trumpet? Indeed not. The trumpet blowing is the easiest part of all pastoral duties. Perhaps that is the reason it is too frequently overworked. Of what value is trumpet blowing without any specific program for the church members? The Lord, it appears, knew full well that in the last days there would be a tendency to do a lot of trumpet blowing—a variety of meaningless "sounding brass, or a tinkling cymbal," without action, without doing, without results. The Lord here commands the minister to "call a solemn assembly," "gather the people," "assemble the elders," and "gather the children"—the lambs of the flock. Moreover, the pastor is to be deeply in earnest in this whole program. "Let the priests, the ministers of the Lord, weep between the porch and the altar." Joel 2:17.

Notice the real burden of the pastor, and the object of his all-inclusive plan for God's people as he prays: "Spare Thy people, O Lord, and give not Thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?" Verse 17.

The burden of the pastor's preaching and his planning is to bring people out of Babylon, out of the world, to be separate. In other words, he is to be the leader in an all-out program of complete separation from the world, from worldly practices, and from heathen philosophies. What else would you expect him to be, and to do, since he is a preacher of righteousness and a champion of present truth? In all his preaching of Seventh-day Adventist doctrines, he will definitely consider Christian education to be one of the essential, cardinal truths

that make up the very backbone of the belief and work of God's remnant church, as set forth in the following:

"When the truth for these last days came to the world in the proclamation of the first, second, and third angels' messages, we were shown that in the education of our children a different order of things must be brought in."—*Testimonies*, vol. 6, p. 126.

I ask, what is this "different order of things"? None other than Christian education in contrast to worldly education. No wonder the Lord repeatedly uttered such striking statements as the following, in connection with the work and object of the three angels' messages: "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." Rev. 14:8. "Come out of her, My people, that ye be not partakers of her sins." Rev. 18:4.

### Separation From the World

Not only is the Bible specific on this question of separation from the world, and gathering our children away from worldly influences, but the Spirit of prophecy also has much to say as set forth in such quotations as the following:

"We are under solemn, sacred covenant to God to bring up our children, not for the world, . . . but to love and fear God."—*Fundamentals of Christian Education*, p. 289.

"The companies that are raised up need a place of worship. . . . The schoolroom is needed just as much as is the church-building."—*Testimonies*, vol. 6, p. 109.

"In localities where there is a church, schools should be established, if there are no more than six children to attend."—*Ibid.*, p. 199.

In the light of all that has been said, and for the sake of emphasis, let me ask three hypothetical questions.

1. What would you think of a Seventh-day Adventist preacher who preached this last message of truth in all its fullness and power—regeneration, conversion, prophecy, tithing, millennium, baptism, the law, the Sabbath, the mark of the beast, etc.—and urged people to accept all, and then after they accepted all and were baptized, he would say, "Now you may continue to fellowship and worship with your former friends in their church each Sunday." I can hear you say, "How utterly foolish!" And you would be absolutely right.

2. What would you think of a Seventh-day Adventist minister who took over the pastorate of a well-established Seventh-day Adventist church by saying to his congregation, "You know, it costs a lot of money to keep this church building in repair, to meet all church expenses, and at the same time support the world-wide missions program. Just across the street is a large church building with ample seating capacity. Why not go there to worship with those people every Sunday? It would save all of us money, time, and effort. They tell me they have an exceptionally fine pastor, their children and young people's division of the Sunday school are the best in the land, and they are equipped with the very latest, their teachers are exceptionally well educated and are specialists in dealing with young people."

Again I can hear you say, "How foolish! God's message is designed to bring people out of Babylon, and to keep them out." And right you are.

3. Now let me ask you another question, What would you think of a Seventh-day Adventist pastor who would say to his congregation, "It would cost a lot of money to operate a church school for all the boys and girls in the church. You know how difficult it is to get a good church school teacher these days, and we really cannot afford to provide the school with up-to-date equipment. Also some of our children would have to go such long distances to attend the church school. But just down the street there is one of the most modern public schools, supported by our tax money. It is accredited. They have exceptionally competent teachers, and the school is well equipped. Why not send our boys and girls down there?" We do not usually get the same wholehearted response to this third question as to the first two. But why should this be so? There is just as much danger to the spiritual welfare of the church.

Show me a church organization where the children and young people have access to church school privileges, and I will show you a living, growing church, with a pastor who has a real vision of Christian education. Show me a church organization where the children and young people do not have access to church school privileges, and I will show you a dying church, with a pastor who has lost his vision of Christian education. Or, show me a church organization that has lost its children and young people because of no church school advantages, and I will show you a dead church, with a pastor who has never had a vision of Christian education.



¶ THE man who pays to support the church and then spends his time finding fault with it, is undermining his own investment.—*Christian Advocate*, April 3.

## Bible Schools in Neglected Places

By JOHN R. JOHNSON, Pastor-  
Evangelist, Charleston, West Virginia

THE prompt act on the part of Andrew in bringing his brother to Christ reveals one of the greatest principles of soul winning: "One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ. And he brought him to Jesus." Here is organization, well-directed effort for a single soul, and a persistence in that effort until results are obtained. A definite aim and a definite purpose must inspire the co-worker with Christ.

"In our planning for the extension of the work, far more than the cities alone must be comprehended. . . . Those in the highways are not to be neglected; neither are those in the hedges; and as we journey about from place to place and pass by house after house, we should often inquire, 'Have the people who are living in these places heard the message? Has the truth of God's Word been brought to their ears? Do they understand that the end of all things is at hand, and that the judgments of God are impending? Do they realize that every soul has been bought with an infinite price?' As I meditate upon these things, my heart goes out in deep longing to see the truth carried in its simplicity to the homes of these people along the highways and places far removed from the crowded centers of population. It is our privilege to visit them and acquaint them with God's love for them and with His wonderful provision for the salvation of their souls."—*Evangelism*, p. 45.

The organization of community Bible schools in small city efforts and in rural evangelism depends on openings resulting from the sowing of the gospel seed. We can expect no interest or openings unless we sow the seeds of truth. However, if we will faithfully "sow beside all waters" God has promised: "My word . . . shall not return unto Me void." Isa. 55:11. The organization of a single Bible school is simple after the interest has been aroused. I shall confine this report to the various ways that should or could be used to arouse the interest so that a community Bible school may be organized. To my mind this is basic and underlies everything else in the consideration of this subject. Let us consider five avenues which are open to us for the organization of Bible schools.

First, encourage the lay preacher to find openings by continually sowing the seed of truth. If the ministry could be awakened to the potential strength which lies in the hands of the lay members, our results in soul winning would be tenfold. It should be our constant objective to encourage our faithful members to go to work where they are.

"The sower sowed 'his seed.' Christ taught the truth because He was the truth. His own thought, His character, His life experience, were embodied in His teaching. So with His servants: those who would teach the word are to make it their own by a personal experience."—*Christ's Object Lessons*, p. 37.

When our laity become soul-winning conscious they will keep in close touch with the minister, the Bible instructors, and those competent to open Bible schools, pointing them to new interests. This earnest burden for souls will change the atmosphere of any lukewarm church, and God's work will go forward with power. This is one of our greatest avenues for Bible schools, through the soul-burdened lay member who is continually sowing the seed.

Second, where we have churches, let the lights shine out for Sunday night meetings. We must not allow ourselves to get into the do-nothing rut. Many workers feel that because they are not permitted to have a large evangelistic effort, with a large financial budget, that they can do nothing. This is a grave mistake. Sunday night meetings in the church will require but a minimum expense account, and great good may result.

During last year's work I recall a very good experience that will serve as a humble illustration of how a community Bible school was organized five miles out of the city in a rural community. A man became interested in our message through attending our meetings. He was living in a rural section and opened his home for Bible studies. Although not yet a member, he worked with a steady enthusiasm among his neighbors and friends. For five months a Bible school was carried on in his home once a week. Each meeting found there the same interested ones, and friends whom they invited. After the Sabbath truth was presented, a branch Sabbath school was organized, which met on Sabbath afternoon. Although the final results have not been realized, five people from this rural community have been baptized.

As a third avenue we list systematic work with the Bible correspondence courses in the rural and outlying sections. The Ingathering program will serve very effectively as a means of sowing the gospel seed, and if properly carried on will bring good results. In our Ingathering work last year, while calling on the homes for offerings, our members were asked to enroll as many as possible in the Voice of Prophecy correspondence course, and the 20th Century Bible Course.

We are beginning to see the results of this faithful effort. In a little community some thirty-five miles from the city, a family of four have become interested through the Voice of Prophecy Junior Course. A small girl of eleven finished the course. This family is now asking for help, and desires to study the Bible in their home. In the same neighborhood a man completed the 20th Century Bible Course, and is keeping the Sabbath. Also two other women in this vicinity are interested. The way is now open for the organization of a community Bible school. If we would be faithful in using the correspondence courses, doing a systematic work

in rural and outlying sections, God certainly will see to it that His chosen ones find and accept the last warning message.

The fourth avenue is following up the work of the colporteur evangelist. The faithful work of the colporteur evangelist is still another avenue for the organization of the community Bible school. Recently one of our colporteurs revisited a woman to whom he had sold a book some years before. He inquired if she had read the book, and was informed that she had not. However, the interest exhibited by this faithful worker caused her to think about her spiritual needs. This contact led to the opening of Bible studies in the home. She took her stand and was baptized in December. Now the husband is looking with favor on the message and desires studies. His mother is also interested, and soon another Bible school will be started here.

The fifth is the training of lay members to do effective Bible work in the homes. For some time now we have used very successfully the slide film projector and are now operating six in the church. We use the twenty-eight studies produced by the Mayse Studio. After each study those at the Bible school are given an outline of the subject presented in the film, called the "Home Bible Course." A course on how to give Bible studies is a regular part of our church program. At these meetings the lay members take part. They give the study before the group, and learn how to operate the slide film projector.

"In a special sense Seventh-day Adventists have been set in the world as watchmen and light-bearers. To them has been entrusted the last warning for a perishing world. On them is shining wonderful light from the word of God. They have been given a work of the most solemn import,—the proclamation of the first, second, and third angels' messages. There is no other work of so great importance. They are to allow nothing else to absorb their attention."—*Testimonies*, vol. 9, p. 19.

"In clear, distinct rays light has come to us, showing us that the great day of the Lord is near at hand, 'even at the door.' Let us read and understand before it is too late."—*Ibid.*, p. 20.

## Advantages of Visual Evangelism

By PHILLIP KNOX, *Evangelist,*  
*Southern California Conference*

VISUAL evangelism offers many advantages in this modern age of pictures and illustrations. But no one may say that it is the only successful method of evangelism. Some of our most successful men of the past have demonstrated that pictures are not a necessity. However, visual evangelism is becoming increasingly popular and effective for the following reasons:

1. GOD EMPLOYED VISUAL EDUCATION in giving instruction to His prophets. The Lord said to John, "Come up hither, and I will shew thee things which must be hereafter." John



went up, and was shown newsreels of future world events. The Lord did not preach to him, but showed him four horsemen, a black sun, a bloody moon, falling stars, a woman clothed in the sun, a great red dragon, a seven-headed beast, a two-horned beast, seven flying angels with seven deadly plagues, a woman in purple riding a scarlet-colored beast, and a world lighted with the glory of three angel messengers. John saw all this and much more.

Six hundred years prior to this, Daniel the prophet stood on the seashore viewing mountainous waves whipped up by the four winds of heaven. With quickening heartbeat he watched as one after another of the four terrifying beasts came up and performed before him. On another occasion he was shown a rough goat and a ram fighting furiously, battling to the death. The master Teacher of the universe was thus making use of *visual education* as He instructed His prophets.

2. PRE-EMINENTLY A PICTURE AGE. The most popular magazines of the day are using many pages of pictures to tell their stories. Recognizing the trend of the day, the newspapers are likewise using more and more pictures to present the high lights of the news. People like to see the news in pictures. This popular demand for pictures becomes more significant in view of the fact that these much appreciated pictures, viewed with interest by millions of people, are just plain *black and white* still pictures. Of course a magazine or newspaper printed in color is still more appealing.

The change that has come to the twentieth century stage is also convincing proof that this is a picture age. The stars of the stage have had to give way to the stars of the screen.

3. SLIDES ARE TIMESAVERS. By the use of slides the evangelist can make more points plain in one hour than he can without them. Not only are his Bible texts and historical quotations instantly available, but the pictures and illustrations used aid the audience to get the desired conception much more quickly. An old Chinese proverb suggests that one picture is worth a thousand words. Without slides, charts, or other visual equipment, it takes at least three hours to develop all the points necessary in the presentation of the 2300 days, the sanctuary, and the judgment. With the use of slides, the required time can be cut in half. During the World War II crisis our government officials proved that visual education is the *fastest* and most *effective* method of imparting knowledge. Almost all the important instruction given to our men in all branches of the service was taught with pictures.

4. PARTICULARLY EFFECTIVE FOR CERTAIN SUBJECTS. It is almost impossible to effectively present certain subjects without the aid of pictures. Such topics as astronomy, archaeology, the calendar change, and many others are so

much more understandable and impressive when presented with pictures.

5. HOLD THE ATTENTION. Attractive slides will help the speaker to hold the attention of the audience without the aid of "bodily exercise," such as handkerchief waving, stage pacing, and other strange mannerisms so often employed.

Beautiful slides bringing the wonders of nature to the screen, or, reproducing the thrilling prophetic dramas of the prophets, help to attract and hold large audiences. This in turn can and should mean more souls and larger offerings.

6. AID IN READING BIBLE. Thousands attending meetings where photographs of the Scriptures are thrown on the screen, read the Bible for the first time in their lives. God's Word will not return unto Him void, but will have a telling effect.

7. HELP IN SONG SERVICE. Slides make for a better song service since all can see the songs. This eliminates the expense and distribution of songbooks.

8. SERMONS IN SLIDES. There are many wonderful sermons now available in motion pictures. "The Prodigal Son," "The Power of God," "The Birth of a New World," "Who Is My Neighbor?" and many others can be used effectively in our work.

9. ASSIST BIBLE INSTRUCTORS. Many of our experienced Bible instructors are now finding that the use of slides in cottage meetings adds greatly to both interest and results.

10. USE IN RADIO. Visual evangelism is destined to become tomorrow's most popular type of religious radio program. Two hundred fifty thousand television sets will be sold in America this year. The radio listeners of tomorrow will soon expect to *see* as well as hear. Men of vision are beginning to realize that visual evangelism has a bright and colorful future, radiant with glorious possibilities.

11. AID TO LAYMEN. Visual evangelism as now being adapted by the Bureau of Visual Education of the Pacific Union Conference, for use by laymen, as well as ministers, may yet produce a mighty army of successful lay evangelists and thus become one of the greatest soul-winning agencies in the history of evangelism.



¶ Of all who claim to be numbered among the friends of temperance, Seventh-day Adventists should stand in the front ranks. For many years a flood of light concerning the principles of true reform has been shining on our pathway, and we are accountable before God to let this light shine to others. Years ago we regarded the spread of temperance principles as one of our most important duties. It should be so today.—*Gospel Workers*, p. 384.

## Presenting the Great Prophecies

By STANLEY C. HARRIS, Editor,  
"Our Times," Nashville, Tennessee

SEVENTH-DAY ADVENTISTS have reason to thank God for the light that has been given to them. Our message is not just an ordinary one; it is *the* message. It is the last warning to be sounded to the world. There are many thousands of honesthearted people who are anxious to know the truth in this hour of confusion and great darkness. It is our solemn responsibility to see that they receive the light. The Bible states, "When Thy judgments are in the earth, the inhabitants of the world will learn righteousness." Isa. 26:9. This prophecy is finding a literal fulfillment at the present time. We have never had a more opportune time for the proclamation of the great prophecies of God's Word than we have today.

It is incumbent upon God's workers to devise methods of presenting the great truths that we hold in such a way as to impress them upon the multitudes who know them not. I want to emphasize the word *methods*, plural. I do not think that we should be satisfied with any one method. No one method will succeed so well as will a number of them. A teacher who uses the lecture method or any other method without variation will become monotonous. One outstanding teacher has said, "Any one method used to the exclusion of all others is a poor one."

We want to guard against becoming satisfied with one procedure to the neglect of all others in our evangelism. Using a variety of methods is one way to hold the crowds in regular attendance. For instance, one night we can use stereopticon pictures; on another night we can use charts; another time we may use the blackboard, or a plywood device.

There are occasions when a sound motion picture can be used, either as a preliminary or as a conclusion to the presentation of the message. (Motion picture projectors can be rented in many cities.) This method is particularly valuable when the subject of Armageddon is presented, for it can be made more striking by the showing of a picture such as the one entitled "Fire Power," an impressive war picture. Another case in which moving pictures are effective is the presentation of the subject "Hell—and the Destruction of This World." I have used a sound motion picture of the eruption of Mount Vesuvius in connection with the presentation of this subject. As the audience views the picture showing the hot, molten lava sweeping away entire cities and villages in its awful destructive work, they are impressed with the truth that our world will be burned and the elements melt with fervent heat. No words of the speaker can so impress them with this fact.

On this matter of using a variety of methods to keep our meetings from becoming monoto-

nous, we have a statement in *Testimonies to Ministers*, which reads: "Different methods of labor are really essential in sowing the seeds of truth."—Page 251. It is evident that one who uses the same procedure night after night for months at a time will wear out the patience of the people who attend, and the crowd will diminish before very long. There is a bit of strategy in the plan of keeping the people in an attitude of expectancy from night to night, and it is bound to stimulate interest so that they will want to come and see what the evangelist is going to do each night.

Pictures, charts, and devices are most valuable in the presentation of our message. A familiar old Chinese proverb states that one picture is worth a thousand words. Modern educators affirm that eighty per cent of our information is received through sight. If we were to quote texts to uphold this, a familiar one, found in Habakkuk 2:2 would fit in well: "Write the vision, and make it plain upon tables." It is doubtful if anyone can adequately present the subject of the 2300-year prophecy using words alone. Its very nature requires that it be made "plain upon tables."

A portable blackboard, placed on an artist's light easel or other stand is an inexpensive yet valuable piece of equipment for the evangelist. All charts, diagrams, maps, pictures, graphs, and sketches that we use should be as simple as it is possible to make them. Sometimes the method or device used to present such subjects as the 2300-year prophecy is so complicated that it is doubtful if the evangelist fully understands what he is doing, much less the people who are sitting in the audience.

There are various classes of pictorial display mentioned in A. J. Wearner's book entitled *The Art of Personal Evangelism*. We find the following listed:

1. CHRONOLOGICAL.—Horizontal lines marked off to represent periods of time, as desired to indicate epochs or reigns. This method would be used to illustrate the prophecy of the millennium and the 2300 days.
2. DIAGRAMMATIC.—For relationships and genealogies, also percentages and figures.
3. SYMBOLIC.—This class is that of the Bible examples of symbolical representation.
4. PICTORIAL.—The best examples of the picture class of display are the picture roll and the stereopticon.
5. CARTOONS.—Often these bear a very impressive lesson with very few words.
6. GEOGRAPHIC.—Maps of the nations or sections of the world being studied are very helpful.
7. THE GROUND PLAN.—Especially valuable is the ground plan sketch in any study on the subject of the sanctuary.

All these helps should be kept secondary to the main topic, of course, and each must contribute a definite part. Be careful to avoid the danger of overdoing the method.

I want to caution against the use of theatrical or sensational methods. There has been a tendency with some to follow the style of the popular evangelists of the world. "The work in the

large cities is to be done after Christ's order, not after the order of a theatrical performance."—*Testimonies*, vol. 9, p. 142. We are not to be actors, acrobats, or clowns. We should not endeavor to provoke laughter and tears. On the other hand we should not appear to be stiff and unbending.

Let us also remember that it is the *truth* we are preaching, and the truth needs no help from falsehood. Let us exclude from our preaching the use of all fiction, even though it has been produced by noted writers and is glamorous in its appeal. We need to take heed not to bring into the explanation of Bible stories details which have originated in Catholic tradition, such as the Christmas story. Historical novels, Christmas stories, dramatizations of Bible incidents by fiction writers, and the like have no place in our work. The use of these are really attempts to add to the Word of God, and are not pleasing to the Author.

A further warning needs to be sounded against the use of forged and invented religious documents, such as supposed contemporary manuscripts from the times of Christ; and also wild and unfounded rumors of archaeological discoveries, such as the finding of Noah's ark. It would be wise for each evangelist to familiarize himself with the book *Strange New Gospels*, by Dr. Goodspeed of the University of Chicago, in which this mass of fraudulent and forged religious documents is exposed. However, if we each stick closely to the Bible and to the *truth*, the counterfeit will not appeal to us. May God help us to recognize that we stand before a judgment-bound world, and preach the truth in all its solemnity.

In volume 9 of the *Testimonies*, we read:

"We must also have, in our cities, consecrated evangelists through whom a message is to be borne so decidedly as to startle the hearers."—Page 137. In *Desire of Ages* we are told in regard to Christ's method, "*With deep earnestness* He [Jesus] explained the prophecies."—Page 154. (Italics mine.) Zechariah 4:6 says: "Not by might, nor by power, but by My Spirit, saith the Lord of hosts."

We are preaching a serious message to a dying world. We stand between the living and the dead. We should be consecrated men and women of God, and we should manifest the utmost sincerity. Our message should come from the heart and not altogether from the head.

John the Baptist was a man who fits the description of what to my mind is the perfect evangelist. He was ordained of God, as you and I are, "to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." Luke 1:17. The following brief statements from *The Desire of Ages* reveal what a stirring preacher John the Baptist was. His messages "caused them [the people] to tremble because of their great wickedness."

—Page 104. "The whole nation was stirred. Multitudes flocked to the wilderness."—*Ibid.* "Under his heart-searching words, His hearers were convicted. They came to him with the inquiry, What shall we do?"—*Ibid.*, p. 107.

When by God's help we can preach with the sincerity, fervor, and power of John, we will not need to worry very much about methods. The greatest need is for humility and consecration such as this man of God had. The method that we need most to concern ourselves with is the method of preparing for the infilling of the Holy Spirit. May God help us to receive it soon.

## Bible Instructors' Council

By MARY E. WALSH, Bible  
Instructor, Columbia Union Conference

THE Bible instructors of the Columbia Union Conference met as a group in connection with the ministerial institute held at the Gibson Hotel, Cincinnati, Ohio, March 3-5. Thirty-five consecrated workers were in attendance at this special council, which met twice daily to discuss ways and means to do a more effective work in personal soul winning. We were also happy to have with us two young women from Washington Missionary College who are preparing for service in this specialized field.

At first it was planned to have one hour daily for our meeting; however, as we launched into the discussion of the specific problems confronting us, it was felt that another hour was necessary in order to cover the assigned topics as well as the round-table discussions.

Topics were assigned to various Bible instructors previous to the council. It was suggested that they have their material in written form so it could be made available for THE MINISTRY. Following these presentations, time was allotted for discussion and constructive criticism. Topics listed on the agenda were as follows:

1. Qualifications Essential for Success.
2. Physical and Mental Fitness.  
Personal care of the body, time for rest and recreation, time for study and prayer.
3. The Bible Study.  
Construction, each subject complete in itself, Christ the center, length, leaving copy of texts, introduction and conclusion, earnest appeal.
4. Introducing a Study to a Beginner.  
Order of Bible studies.
5. Holding and Maintaining Interest.
6. Bringing People to a Decision.  
How long should one labor with a soul without seeing results?
7. How Often Should Interested People Be Visited?
8. Meeting Opposition and Overcoming Objections.
9. How to Deal With Bible Skeptics.
10. Giving Studies With or Without Notes.  
The advantage of both ways.
11. Preparing a Candidate for Baptism.
12. How Long Should a Candidate Be Kept Waiting for Admittance to the Church?
13. Erecting Family Altar in Home of New Believers.

14. Experience in Studying With the "Better Class."
15. Reaching the Foreigners in Our Cities.  
How to secure openings for Bible studies.
16. Entering the Home.  
Manner of approach, deportment while in the home, length of visit.
17. Uniformity of Standards.
18. How to Conduct a Successful Health Program With an Evangelistic Effort.
19. Conducting Cooking Classes.
20. Training Selective Lay Members as Helpers.
21. Children's Meetings.  
A means of reaching parents and interesting them in the truth. Suitable lessons for children.
22. Equipment.  
Charts, slides, or films. Authentic quotations, flannelgraph, use of blackboard.
23. Fitting the Spiritual into the Physical.

A deep interest was manifested on the part of all as the various topics were discussed. Especially keen was the interest when the subjects "How to Conduct a Successful Health Program With an Evangelistic Effort" and "Conducting Cooking Classes" were given. The two Bible instructors who presented these thought-provoking expositions have been very successful in this special field of endeavor. A lively discussion ensued.

The round table gave opportunity for discussions of the knotty problems which the Bible instructor encounters in her work. Helpful suggestions were offered which will prove beneficial to all, especially to those just entering this sacred work.

L. E. Froom met with us on several occasions. He very forcibly stressed the importance and sacredness of the Bible instructor's work. "It is a high and holy calling," he said, "and just as important in the sight of God as that of the ministry." He further emphasized the need of a special part of each day for prayer, study, and meditation, in order to be a successful and fruitful soul winner.

D. A. Ochs, newly elected union conference president, was present at our opening meeting, and assured us of his deep interest in our work and its progress.

Miss Ada E. Dean, medical secretary of the Potomac Conference, gave very valuable counsel on how the Bible instructor should safeguard her own health, and the need of proper diet, regularity in eating, rest and relaxation. Miss Maybelle Vandermark, instructor at Washington Missionary College, was with us at our meetings. She asked us to be on the alert for promising young women who are capable of entering the field as Bible instructors, and help guide them into this sphere of service. The college stands ready to assist these potential workers.

Richard E. Harris, who has charge of the Visual Aids Department of Washington Missionary College, told how his department was being equipped to provide charts for Bible instructors. This was indeed good news to all, as there has long been a desire for charts that will meet the Bible instructor's need. He also spoke

of the miniature prophetic beasts and other visual aid devices that can be used to enhance teaching the message.

At the close of our council all expressed appreciation for the blessed and profitable time spent together. Each one returned to her respective field with a new determination to put into effect the instruction given.

## Planning the Church Budget

By A. W. ORTNER, *Pastor,*  
*Philadelphia, Pennsylvania*

A CHURCH expense budget is an important factor in the operation of a successful church program. A careless, slipshod method of financing will become a source of discouragement to the membership of the church, and will hinder the progress of the work. The rank and file of our people desire a well-planned, businesslike policy which will adequately provide for the operating needs of the church. Such a plan will receive their wholehearted support. It will strengthen the morale of the church and help in causing the Lord's work to prosper.

The well-organized church expense budget should provide sufficient funds to meet the needs of the church for a whole year. The plan should be such that numerous calls for funds will not be necessary. Such oft-repeated pleas will tend to create the impression that there is something wrong with the financial planning.

The first requisite in promoting a successful church finance plan is to educate the church members to give liberally for local needs. The pastor of the church must lead out in this educational process. The reason our people co-operate so well in supporting conference-sponsored mission projects, such as the Ingathering and the Sabbath school, is that they have been trained by a well-executed educational program to do so. They will give their support just as readily to local needs if properly educated.

One reason so many churches fail in church finance is that the local needs do not receive the proper emphasis. In the book of Malachi, God accuses His people of robbing Him. In response to their question, "Wherein have we robbed Thee?" God answered, "In tithes and offerings." From this we conclude that God expects His people to be faithful not only in tithes but also in offerings, which are needed to carry on the program of God. There was a definite financial plan in ancient Israel which provided for the needs of the temple and its services. This should be no less true of modern Israel.

I will describe a plan which has proved successful in assuring needed funds for operation of the local church program. At the close of the year the church board met to study the budget

for the new year. All matters relating to the operating expense of the church received proper consideration. Then a budget which would meet the needs of the church was worked out. This budget was approved by the board and later submitted to the church for final approval.

On an early Sabbath of the new year a stewardship service was held, during which the church expense budget recommended by the church board was presented. It is better to devote one Sabbath for this purpose than to make repeated appeals throughout the year. The matter was presented in the proper spiritual setting. Giving for the cause of God, whether for the foreign fields or for local needs, is an essential factor in the development of Christian character. This should be the basic reason for financial giving, and this approach will be much more successful than any other.

"God planned the system of beneficence, in order that man might become, like his Creator, benevolent and unselfish in character, and finally be a partaker with him of the eternal, glorious reward."—*Testimonies*, vol. 4, p. 473.

During the service a mimeographed statement was passed out to the church members. On this the expenditures of the last year were listed, also the estimated expense for the new year. Thus the church members had a clear concept concerning the church expense of the past year, and also of the budget which was needed for the new year. Such a statement will help the people to realize that the church budget requires a goodly sum and that they must do their part to assure the needed funds.

The percentage plan seems to be the most equitable basis for church expense giving. The title of the church will indicate the approximate income of the church members. In most churches two per cent of the income of the members will be sufficient to meet the needs of the church. Giving for church expense on the percentage basis is in harmony with the Bible principle of giving according to ability.

After the recommended church expense budget was submitted and accepted by the church, an appeal was made for every member to make a liberal pledge for this important cause. The two-per-cent plan was suggested as the basis for their pledges. There are always some members who will not sign a pledge card. Such are encouraged to give liberally and systematically for this purpose.

When such a matter is presented, not all the members will be present. Such members should be visited by a committee which has been appointed for this work. If this is not possible, a letter should be sent to these members, also a pledge card. In this letter an appeal should be made for them to co-operate by filling in the card, and bringing it to the church or sending it to the treasurer. If the pledges are equal to the amount of the church budget, a great deal of appeal making will be eliminated, and the

work of the church can be conducted in a sound, businesslike manner.

In churches where the expense budget is heavy, it is feasible to appoint a standing church finance committee. The church members are divided into groups according to the area in which they live, and members of the finance committee are put in charge of these groups. A pastoral letter should be sent out to the members, informing them of the plan and asking them to co-operate with the committee in raising the church expense budget. Such a letter will enable the people to be prepared when the members of the committee call.

We are instructed in the Word of God that all things pertaining to the work of the Lord should be done "decently and in order." Every worker should therefore study to formulate a plan which will succeed in giving the local work a strong financial foundation.



## Consecrated Leadership

*"My heart is toward the governors of Israel, that offered themselves willingly among the people. Bless ye the Lord." Judges 5:9.*

**A** LEADER loves his men and his people. Love teaches *how*.

A leader is not an hireling. He offers and gives *himself* for others and the work.

A leader is not suspicious but shows confidence in his men.

A leader identifies himself with the people.

A leader will visit and stay with his men.

A true leader will bear the weak on his heart and shoulders.

When adversity strikes, the leader will be there to take the blow.

A leader anticipates the need, and serves.

The self-centered man is unworthy of leadership.

A leader believes in his work as a calling, not a job.

A leader is unassuming, sincere, never pompous. He leads without the people knowing that he does.

A leader is full of courage. He is at his best when facing opposition. He turns cold water into steam, and goes on.

He inspires his men and engenders enthusiasm.

A leader is proficient and keeps himself up-to-date. He keeps ahead.

A leader never passes the blame down.

No man who has not learned to follow can be qualified to lead.

A leader's greatness rests alone in his capacity to serve.

He must be friendly, glowing, zealous. He must pray and work!

A. W. STAPLES.



## Way Stations of Mercy for Human Sufferers

HOW beautiful, as borne upon the wings of the morning, are the songs of the nurses, nurses' aides, and student nurses, as they sing their hymns of praise at the start of each new day in these way stations of mercy for human suffering—our sanitariums and hospitals. To many of the bedridden sufferers the night has been filled with aches and pains, tortures and tensions. Through the weary hours they have tossed and turned, longing for sleep, praying for relief, and waiting for the breaking of the day. Then comes the welcome sound of nurses' voices lifted in song, bringing fresh hope and cheer for that new day.

Theirs were not trained voices. But they sounded sweet, and I found myself humming and then singing along with them recently from my sickbed. It is a little feature that might well be employed everywhere.

For the group of singing workers at worship it is just a little pause for praise, dedication, and supplication at the beginning of a new period of service. Then starts the ministry of mercy for the day. Back and forth they go in their multiplied tasks, some of which are pleasant, others quite uninviting. This ministry continues on through the night. Always they come with a smile, to give the helping hand. But, doubtless, most impressive of all is the nurse's simple prayer at the bedside at the close of the day, when the patient is tucked in for the night. It is the crowning act of all, producing a deep impression.

And back of these constant nursing attendants, are, of course, the doctors—men recognized as the best in their respective lines. Their specialized knowledge—and their close co-operation with, and loyal support of, one another in the diagnosis and treatment of the varied ailments that afflict those who come for help—may well serve as a challenge and example to us preachers. Here is close teamwork of the highest order. We need more scientific soundness in our search for truth and our exposure of error. We need more respect and encouragement for serious study and true ministerial attainment by one another in our ranks. We need to foster and to esteem ministerial skill and contribution in this most delicate and difficult work in the world—the healing of the souls of sin-wracked men and women. Yes, here is a lesson for us that is needed.

Here in this way station of mercy the chaplain's vesper hours, along with his personal visits and prayers, and the relayed Sabbath, Wednesday, and Friday night services, mean much to the sum total of influence for good by the institution. And the wholesome food, carefully selected and scientifically prepared, exemplifies the dietetic ideals of the denomination. And the stress upon the principle of rational therapeutics is most gratifying. I know—for I was recently an emergency patient at the White Memorial way station of mercy for human sufferers in Los Angeles. So these are matters of firsthand contact and knowledge.

In addition to these larger institutions we need modest wayside stations of mercy all over the world—clinics and hospitals of various sizes, sanitariums, and treatment rooms scattered over all lands. We need institutions staffed with doctors and nurses, dietitians, technicians, chaplains, and Bible instructors imbued with true medical missionary vision, whose light shines out day and night to alleviate the suffering of humanity, who will faithfully teach the principles of sound, healthful living in their broad and comprehensive scope. We need to press the reformatory and educational feature, and to keep close to the blueprint. We need a better blending of the medical and evangelistic, so that patients may be ever more effectually led to inquire the way of truth and life, and to come fully into the remnant church of God.

Shine on, then, medical institutions, with your varied ministers of mercy! Exemplify the spirit, devotion, and sacrifice personified by the model, the Great Physician. Be a blessing to humanity. And don't forget to sing your morning message of hope, thus to proclaim your faith to the patients in this appealing way in your daily devotional periods. And, above all, don't forget your bedside, good-night prayer. It means more than you will ever know. Utilize every facility at your command. And God bless you all.

L. E. F.



☞ OFTEN the relief of their physical needs is the only avenue by which they [patients in our sanitariums] can be approached.—*Ministry of Healing*, p. 144.

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# A MORE EFFECTUAL MINISTRY

*Efficient Evangelistic Methods and Pastoral Technique*

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## The Altar Call and Revival Meeting—No. 1

By GLENN MILLARD, *Pastor-  
Evangelist, Kingston, Jamaica, B.W.I.*

THIS article is prompted because of my concern over the many potentially powerful sermons that are preached in our churches wherein no true appeal is made for conversions. In too many congregations the revival sermon followed by an altar call is quite unknown. I believe that this type of appeal has been neglected, and relegated to a very obscure place. We are told that "in every discourse fervent appeals should be made to the people to forsake their sins and turn to Christ." (*Evangelism*, p. 280; *Gospel Workers*, p. 159.) This does not mean that an altar call must be made with every appeal, but surely there is a very definite place for this type of appeal.

Since our supreme purpose, in fact our only reason, for existence as a people is to call men and women out of the serfdom of sin, out of Babylon, and into the remnant church, we are, in a special sense the "called of God." Jude in his epistle addressed those who are "called." Paul tells us that it is a "holy calling" (2 Tim. 1:9), and makes it very clear that we "are called according to His purpose." (Rom. 8:28.)

As God's fishermen we must not only cast our nets but also draw them in. Too often the net is cast and never pulled in, with the result that souls who might have been added to the church are never gathered in. Is it not probable that other thousands might be added to our churches if we did not fail in our invitations? Should we not ask ourselves, Have I failed to give the trumpet a certain sound? Have I been in dead earnest? Have I failed to present the message as a matter of life or death—a question of eternity? Are we impressing our hearers that their eternity depends upon their decision, or do we seem to be oblivious of these facts?

We the preachers must be stirred before we may expect to stir others. The messenger of the Lord sent us this message:

"The minister should be deeply in earnest himself, feeling from the heart the words he utters, and unable to repress feelings of concern for the souls of men and women for whom Christ died. Of the Master it is said, 'The zeal of Thine house hath eaten me up.' The same earnestness should be felt by His representatives."—*Testimonies*, vol. 4, p. 396.

"If ministers will in meekness sit at the feet of Jesus, they will soon obtain right views of God's character, and will be able to teach others also."—*Ibid.*

In this age of moral darkness it will take something more than dry theory to save souls. Ministers must have a living connection with God. They must preach as though they mean what they say. Living truths falling from the lips of the man of God will cause sinners to tremble, and the converted will cry out, "Jehovah is the God; I am resolved to be wholly on the Lord's side."—*Ibid.*, p. 447.

God's last warning message for the world is not a cold, formal, passionless message. It is warm and stirring. It is a revival and reformatory message pulsating with life. Only with such a message can we look forward to the great revival and reformation that is promised. We can then expect calls that will have pentecostal results.

Let us not fear to make an altar call, feeling that such is the work of the revivalist, the popular evangelist, or gifted speaker. It is not so. It may be carried on in a very quiet way. Success need not be the result of emotion and oratory or of psychological mass persuasion. Surely the gift of appeal and persuasion should be a part of every minister's equipment. So, let us "stir up the gift of God" which is in us. (2 Tim. 1:6.) "In every congregation there are souls upon which the Spirit of the Lord is moving."—*Gospel Workers*, p. 154. With that assurance it should not be hard for us to make calls for surrender. There are in every audience those who are longing for the warmth of a good revival meeting. They are longing for a refreshing, and if a truly searching, appealing sermon were preached and a call made, they would respond with tears of penitence and joy.

The majority of people in all our churches are essentially the same. They have similar emotions and heart longings. They want to be saved. They long for a deeper experience in the things of God, and often this need is supplied by the altar call and the afterservice. There are many honest souls in our churches who long to see and feel more of the workings of the Holy Spirit. These good people feel a coldness and dryness in our ministers, and at times are lost to the highly emotional religions when they hear rousing revival sermons. Their soul hunger is partially satisfied by this type of service, as they reach out after God. Here they find that



warmth and life for which they have longed and hungered.

Appealing sermons are sometimes preached in our churches, during which hearts are made soft and tender. Souls stand at the door, as it were, and long to respond, but they are not invited in, for no one opens the door. Thus they go home unsatisfied. It is possible that they may never again have the same desire. The simple invitation for church membership sometimes given at the close of a sermon is not sufficient to bring most people to a decision. A stronger appeal needs to be made.

I once had an experience that was regrettable, and doubtless others have had similar experiences. It was my first or second Sabbath service in a city church. The sermon was of the altar-call type, but only a short appeal was made at the close. It was my plan to have a call in about a month. A young woman told her mother that if I had made an altar call that day she would have responded. Call after call was made later, and I visited her personally in her home, but years have passed, and this young lady is still outside the fold. Those failures haunt us. How much we need to be in such close touch with the Infinite that we may know when to make our calls.

#### Preparation for the Altar Call

In the preparation and delivery of our sermons our hearts must be touched with the pathos of the cross, if we would touch others. We must be impressed with the seriousness and gravity of our message if we are to impress others. We fast and pray and search our hearts when we are called upon to pray for the sick. Then why should we not make very careful preparation when we are planning to stand before a congregation where there are many who face eternal death, and their eternity depends upon our sermon and appeal?

There are times when we may be impressed to make a call, though we had not planned it. And we may have success, too, but that should not be the rule. There should be previous careful, prayerful thought given to every feature of our program for that day. The sermon subject and the special music should be the type that will make hearts soft, warm, and tender, not that which will prepare them for cold storage. As to music, there is no place for the lilting or syncopated airs; neither must it be that which appeals only to the highly developed musical sense, but songs that are filled with love and forgiveness and the spirit of the message. We must appeal to souls that are hungering and thirsting for salvation, and draw them to Christ. Our announcements should be brief. Time is precious. Our sermon must begin and end on time. It should be concluded at least ten minutes before the close of the hour. Very able and eloquent men have preached powerful sermons and then failed in their altar calls because they

preached past the hour before beginning their appeal.

In choosing our sermon material and topic we realize that some subjects lend themselves to this kind of service more than others. We are told that "every discourse should be given under the sense of the awful judgments soon to fall on the world."—*Testimonies*, vol. 8, p. 37. Many of the prophecies of Daniel and the Revelation may be molded into excellent and forceful revival sermons. So also the second coming of Christ. In fact, our whole message is so full of Christ and definite appeal that it is very much left with the minister to select that which fits into his manner and approach. All must center on the cross. In that excellent book *Evan-gelism*, page 190, we read:

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

"The cross of Christ is the central pillar on which hangs the 'far more exceeding and eternal weight of glory.'"—*Acts of the Apostles*, p. 560.

We are to exalt Christ, not self. The purpose of the altar call is not to glorify a man. Self must be lost sight of, and Christ alone exalted if we are to have enduring success. It is because of exhibitions full of show and ostentation that the altar call has been criticized. This is the minister's opportunity to preach Christ, and Him crucified. He is not depending on eloquence or psychology. We have been admonished in the Spirit of Prophecy:

"It is not flowery discourses that are needed, not a flood of words without meaning. Our ministers are to preach in a way that will help people to grasp vital truth. My brethren, do not soar where the common people cannot follow you, and if they could, would be neither benefited nor blest. Teach the simple lessons given by Christ. Tell the story of His life of self-denial and sacrifice, His humiliation and death, His resurrection and ascension, His intercession for sinners in the courts above. In every congregation there are souls upon whom the Spirit of the Lord is moving. Help them to understand what is truth; break the bread of life to them; call their attention to vital questions."—*Gospel Workers*, p. 154.

In this work where so much is involved it is necessary that we as ministers be completely hidden in Christ, and that our message be definite. Read again this inspired statement:

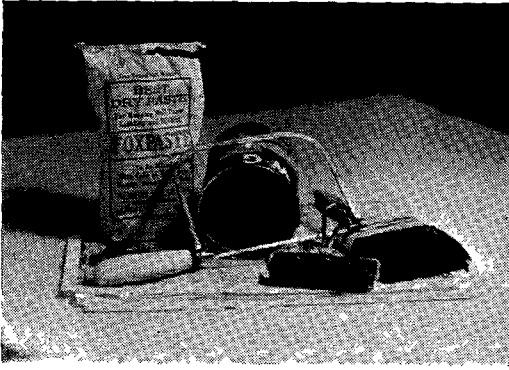
"Christ crucified, Christ risen, Christ ascended into the heavens, Christ coming again, should so soften, gladden, and fill the mind of the minister that he will present these truths to the people in love and deep earnestness. The minister will then be lost sight of, and Jesus will be made manifest."—*Ibid.*, p. 159. Let us say with Paul, "God forbid that I should glory, save in the cross of our Lord Jesus Christ."

The scenes from the last supper to the cross, as related in the Gospels, suggest topics for

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# New Paper Sy

By RICHARD E. HA  
Aids Department, Wash



These Inexpensive Tools Are All That Are Necessary to Make a Set of Cutouts

**W**E HERE at the Visual Aids Department of W.M.C. wish to thank the workers for their interest in our products as evidenced by many requests for catalog and purchases of our teaching aids. We have long realized that something must be done to supply effective, modern visual aids. For years the field requested action to be taken in supplying this need, and for years this appeal was not answered, despite definite testimony from the Lord regarding the use of such devices.

We have tried to respond to this need, and thus during the past year and a half we have sent out thousands of dollars worth of visual aids to all parts of the world. This has taken much toil, mingled with fervent prayer. Thousands of dollars more have been spent in research—developing models, sketching designs, and investigating production methods. The Lord has blessed in providing buildings, machinery, and workers to help supply this need.

We have contacted you at the various evangelistic institutes, through the mail, and through the pages of *THE MINISTRY* to determine the greatest needs and which types of devices could be most effectively used by the workers. Our conclusion and finding at the present time are: (1) The field desires cutouts and other modern devices. (2) Our present prices are too high for the average worker. (3) Variety should be sacrificed for production.

Therefore, we are curtailing the sale of many of our items in order that we might be able to present one attractive, durable, yet inexpensive set of devices. The letters from the field have influenced us to supply a product with a minimum shipping cost yet with maximum utility. Overseas divisions and some places here in North America have requested a paste-up product, which we will here describe. This is all that we are now offering.

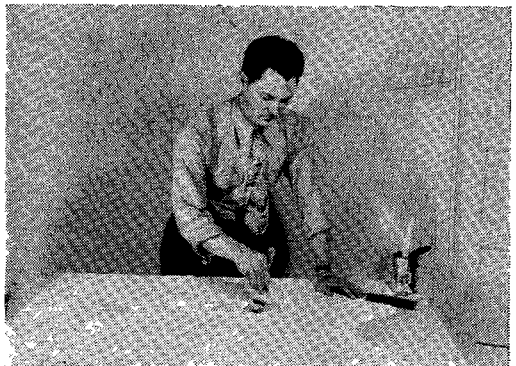
In this set are included all the prophetic symbols of Daniel 2, 7, and 8, and Revelation 12, 13, and 17. These twelve figures are printed on heavy, durable paper such as is used in



Pasting of Absorbent Paper on the Back of the Board Resists Warping



Cutting Out the Paper Beasts Makes Them Easier to Handle and Allows Closer Grouping on a Board



Applying Wheat-paste to the Board and Then to the Paper Symbol Is Easy and Takes Little Time

# mbols Cutouts

RRIS, Director, Visual  
gton Missionary College

billboard displays. They are printed in sharp colors by the silk-screen process method. The beasts stand about four feet high, and the image of Daniel 2 stands about eight feet high. The bold style design gives maximum visibility in either a small or a large auditorium.

Shipping costs and foreign duties are cut to a minimum by mailing these figures rolled up in a tube. The paper figures can be easily mounted on plywood, beaverboard, or masonite in your home. After the figure is cut out it gives a realistic, dimensional effect that makes your subject live in the minds of the audience. Following is a list of the essential supplies necessary to provide you with these cutouts.

11 paper cutouts (at \$3) .....	\$33.00
1 Daniel 2 image .....	6.00
2 pounds wheat paste .....	.50
1 six-inch roller .....	.50



Rolling the Sheet With a Photographer's Squeegee Roller Is Necessary to Eliminate Wrinkles



The Evangelist Can Either Cut Out the Beast Himself or Let a Local Mill Do the Job

*The Ministry, August, 1947*

1 coping saw .....	.50
1 paint brush .....	1.25
11 pieces of $\frac{1}{4}$ " x 4' x 4' plywood (at 12 cents per foot) .....	21.12
1 piece of $\frac{1}{4}$ " x 3' x 8' plywood .....	2.88

**\$65.75**

In this list every necessary item is mentioned, but you may not need to purchase them all. You may have a coping saw, an old brush, or some pieces of board around the house that will help lower the cost. If plywood is too expensive for your budget, masonite at ten cents a foot, or beaverboard at five cents a foot may be bought and used quite effectively, although it is not so durable as the plywood. Fir plywood is ideal for this purpose; gum plywood will warp badly if used. If beaverboard is used, paint the front and back with wallpaper sizing so that the paste does not absorb too readily into the board and allow the paper to peel off.

The roller can be purchased at a camera supply store; the paste at a hardware or wallpaper store. When buying the coping saw, purchase an adjustable swivel type, not one with a stationary blade; otherwise, you will not be able to cut out the figures in detail.

Mix your paste by pouring it into the water—mixing all the while. Do not reverse this process, or lumpy paste will be the result. Cover the back surface of your board with paste first, then coat a newspaper. Lay the paper on the board and roll with the roller till all wrinkles are removed. The newspaper will counteract warping of your board. Paste on all your newspapers first so that you can learn the knack of mounting.

Cut all excess paper from around your paper beast up to about three inches from the edge. This will make handling easier. Be careful to apply paste to the board first, then to the reverse side of the beast; if this process is reversed, the paper will absorb the paste before



The Finished Product Is Colorful and Realistic, and When Properly Displayed Makes an Appealing Device

you can mount it. As you roll the figure, do not pick up paste on your roller and spread it over the surface. Have a piece of old cloth in handy reach.

Before setting the figure aside, check the edges to be sure that no wrinkle extends from the white margin onto the beast proper. After rolling the figure there may be a few wrinkles which seem impossible to get out, but let these remain. By the next day the paper will have tightened, and thus the wrinkles will be eliminated.

After the paper has thoroughly dried it will take about fifteen to twenty minutes to cut out the figure with a coping saw. Eliminate all excess wood with a regular saw, so that your coping saw can reach the edge of the figure. When cutting, make a quick motion, sawing rapidly for a short space, and then resting. This procedure is the easiest and quickest. Tilt the saw slightly away from the surface so that the bottom of the board is cut first. This will

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## Open-air Preaching in England

By ERIC SYME, *Theological Student,  
Newbold College, England*

ALTHOUGH we are told that Jesus preached in the synagogues, it is certain that His greatest preaching and teaching took place in the open air. That greatest of all sermons was delivered upon a mountainside. As we sweep through all the long years of church history, we find that the same principle obtains, and it would be strange indeed if some of the amazing scenes of the great Wesleyan revival were not witnessed again in the last phases of this greatest of all Christian movements.

We do not seek to exaggerate the open-air ventures in old England. They were a pioneer attempt, and it is certain that later workers will improve much on us, and will get far greater results than we were ever able to obtain. But we did get results, and it is these results, and the methods we found most suitable to get them, that we seek to present.

**EARLY MISTAKES.**—In the open-air meetings conducted by other movements, the heckler or interrupter was allowed to go to great lengths, mostly because he would draw a crowd, just as a street fight draws interest. We fell into the same error, but we found that although it was one way to draw people's attention, it certainly was not the kind of attention we wished to attract. It became almost impossible to deliver a connected message, and often the heckler would draw more attention than the speaker, if the speaker was not experienced.

How well I remember one new man springing onto the speaker's box with the stirring announcement, "I stand before you tonight." At

that moment the box reeled and fell, and a cockney voice called out from the rear of the crowd, "Not for long, mate." In my own early attempts at this robust form of evangelism I rose to deliver a moving message, and as I opened my mouth I heard the disconcerting words, "Look at his mouth; you could throw a hat into it." You can imagine how disturbing this would be to a man new at the game.

The heckling problem led us into a greater mistake—giving up. We forgot that the open air is the ideal training ground for teaching a man how to preach, for if he cannot preach, his audience melts away, as in the classic words of Omar, "Like snow which lingers on the desert face awhile, and then is gone." So it is preach well, or do not preach at all, when it comes to this form of preaching. And, really, that is about the way it ought to be in any kind of preaching.

Seeking a solution to the heckling problem led us to put our pastors onto the box, when we could get them. Naturally, some of them were very good, but this system did not help this form of evangelism to grow, for our ministers are usually very busy men, and seldom have time to devote to such activities. It was these two difficulties which led us to develop the system I am about to describe. Remember now that: (1) we needed a new way to get a crowd together; (2) we wanted to control the inevitable heckler; (3) we simply had to train local, untried, lay talent.

Anything unusual will create a crowd—a street fight, a street accident, a man standing on his head in a busy street. Well, we never needed to do anything so eccentric, but there was something unusual to the man in the street which we could do, and yet it was commonplace in our movement. We could use charts.

**USE OF CHARTS.**—We evolved four charts, and the four addresses were built upon the charts in each case. By doing this we eliminated the first and second problems completely; the charts drew a crowd, and the heckler as a crowd drawer became quite unnecessary. Further, the use of the visual method simplified the work of the preacher. Added to that, by having all our texts painted onto long strips of plywood, we avoided the spectacle of a very nervous speaker trying to locate a text from a small Bible in a steady, driving wind. There was no more, "Hold on, folks, I guess I'll find it in a minute." When the speaker used the text, he thrust it straight into an improvised slot underneath the chart, and the whole crowd could read it and digest it.

Our method of controlling the heckler, who was now just a nuisance, was as simple as it was effective. We appealed to the sense of fair play, so strongly possessed by any crowd.

We usually had a chairman and four speakers. Each preacher was given twenty minutes to present his subject—no more, no less. After

each presentation he was given five minutes to answer questions. After that he descended from the box and mingled with the crowd. Many wished to consult him, and it was there that he secured names for later study.

Long-windedness was avoided at all costs. The chairman acted as general organizer of the meeting, and was noted for his directness and terseness. Each speaker also kept directly to his own subject, and never moved onto the next man's territory. Four charts were used, and four addresses were built up around them.

The first four men to try out these methods were inexperienced. They had been Adventists for only about four months, and what is more, they had entered the message through an effort run entirely by lay people. So you can see it was very much of an experiment. In learning, they followed the methods immortalized by the ancient Greek orators—one spoke while the others listened and gave constructive criticism.

At last we were ready, and our first effort was made in Hyde Park, the Acropolis of London, and the famed center for open-air speaking of England. The first meeting brought 106 names, including one valued trophy, a man who affirmed that he had been contemplating suicide for lack of something worth believing.

We carried on until the war brought the whole project to a close. Up until the time when we were forced to stop, good results were obtained. It is of interest to note that all Bible studies were taken over by lay people. We used the Home Bible Course. Some of the interested purchased our small books, and many pamphlets were given out. All means were used to sustain the interest, an interest which bade fair to be considerable. We had names from all districts in the London area, and these were handed over to the local churches.

Our local members responded enthusiastically to the plan. Specimen open-air meetings were run in the Chiswick area, and without being asked, the people offered 18 pounds (about \$72) to the furtherance of the scheme. By the use of an old automobile we were able to try out our plan in some of the country villages. The charts were illuminated by the use of the car's headlights. Many names were secured, and on summer days and evenings the whole village turned out to hear the message.

It is evident that above all else open-air evangelism is adaptable. It can be conducted by laymen or by the most experienced evangelists. Open-air work can thus be an effective and inexpensive advertiser, used in conjunction with a major evangelistic effort. Our literature can be sold and distributed at the meetings. The sale of literature is not permissible in many sections. If such a plan is contemplated, be sure that it does not conflict with any of the city bylaws.

On a widespread scale there is no limit to

the amount of publicity our great movement can derive from open-air evangelism, if properly conducted. While in Western Australia I was impressed by the effective use of a brass band in conjunction with open-air preaching. The Scripture tells us to go into the highways and byways and compel them to come in. As servants of God there is nothing left for us to do but to preach the living Word by every means within our power.

## How Can We Check Our Apostasies?

By THEODORE CARCICH, *President of the Illinois Conference*

TEXT: Colossians 1:28, 29

THE large number of apostasies which take place in our ranks each year should cause all of us to seek some method of reducing such losses. In 1943 the apostasies numbered 4,707 in North America alone. In 1944 the number amounted to 4,378, in 1945 there were 3,999 apostasies, and in 1946 another 3,795 left the ranks of the remnant church. It would cause quite a stir throughout the denomination if we suddenly awakened some morning to find that three large conferences had apostatized and left our ranks during the past year. Yet the equivalent of this *has* happened, and will happen again if we do not individually take this problem to heart.

I do not claim that we can eliminate apostasies altogether, but I do maintain that we can check some apostasies. Assuming that the evangelist has thoroughly instructed the individual before baptism in all privileges and responsibilities pertaining to a successful Christian experience (for the following suggestions are meaningless if that has not been done), it appears to me that the following three factors will go a long way in holding the individual in the church. They are: 1. The minister. 2. The Sabbath services. 3. A working church. A brief consideration of each factor follows in outline form.

### I. THE MINISTER SHOULD—

1. *Exemplify the message he preaches.*
  - a. Members have confidence in him.
  - b. A man of prayer and quiet piety.
  - c. Studies and knows the Scriptures.
  - d. His ministry as passion, not a profession.
  - e. His ministry on a full-time basis, not divided with real estate, insurance, or automobile agency.
  - f. His conduct, both private and public, always be a credit to his Lord and cause he represents.
2. *Know people in their homes.*
  - a. Sincere interest in their problems.

- b. Has a case history of each family (card index). (Includes father, mother, children, whether baptized, attending Sabbath school, children in church school, and whether there is a family altar. Reading *Review*, Spirit of prophecy, union conference paper. If nonmember, degree of interest, etc.)
- 3. *Be a pastor to all.*
  - a. Rich and poor, talented and otherwise.
  - b. To faithful, lukewarm, and backslidden.
  - c. To sick, aged, and shut-ins.
  - d. To youth, both good and wayward.
  - e. To newcomers.
  - f. Whether in discipline or admonition, pastor's actions and counsel always motivated by member's spiritual need, and accompanied by sincere kindness.
- 4. *Have a visiting plan.*
  - a. Study membership list with church board periodically.
  - b. Organize church officers to assist in visiting.
  - c. Save time and money by grouping addresses in a given territory.
  - d. Make it a point to visit members whenever in vicinity of their homes.
  - e. Save time by limiting most visits to fifteen minutes.
  - f. Give visiting priority to sick, sorrowing, backslidden, and aged.
  - g. Always close visit with prayer.
- b. Other items in service should contribute rather than detract from sermon.
- c. Sermon should deepen devotion and piety.
- d. Should be carefully prepared, with spiritual need of members kept in mind.
- e. Should compel men to return the following Sabbath; it should woo and win sinners; it should encourage disheartened; it should alarm and instruct the conscience.
- f. After hearing sermon, people should be better prepared for the untried week before them.
- g. Sermon must be doctrinally rooted, yet intensely practical.
- h. Illustrations may be from other sources, but doctrines must be Seventh-day Adventist.
- i. Sermons should prepare and anticipate related services, such as Lord's supper, campaigns, Week of Prayer, etc.
- j. Sermons should be planned so as to provide varied spiritual diet throughout the entire year. Such themes as Christian home, Christian education, Christian benevolence, second coming, new earth, Christ's priesthood, Ten Commandments, sanctification, etc., along with biographical sermons on Biblical characters, expository sermons, and textual sermons, must be kept before people in diversified, interesting form. When members begin missing preaching service, it would be well for minister to carefully analyze himself and his preaching.

## II. THE SABBATH SERVICES

### 1. *Sabbath School.*

- a. Increases Biblical knowledge and strengthens denominational loyalty. Sabbath school executive committee responsible for reaching this ideal.
- b. Minister's personal interest, enthusiasm, and attendance at Sabbath school will spur committee in its responsibility.
- c. Urge that committee institute a course to prepare competent teachers.
- d. If programs are to be varied, stimulating, and interesting, minister must keep agitating and educating to that end.
- e. Minister's baptismal class and the church will be fed constantly if he labors to enroll all, beginning with cradle roll and ending with extension division.

### 2. *Preaching Service.*

- a. Sermon central feature of Sabbath service.

- 3. *Ordinances do much to remove causes of apostasy.*
  - a. Both phases of service should be intensely religious.
  - b. The ordinance of humility prepares for the sacramental service. "Whenever this ordinance is rightly celebrated, the children of God are brought into a holy relationship, to help and bless each other."—*Desire of Ages*, p. 651.
  - c. Communion service awakens sacred emotions in hearts and inspires with living hope.
  - d. Best insurance for good attendance is a carefully planned service. Length, personnel, music, hymns, and order of service so related that no bungling or hesitancy on part of those involved will rob participants of the blessing God has promised.

- e. To be effective, program must be practiced beforehand.
  - (1) Personnel officiating drilled in every part.
  - (2) Music and hymns correlated to service.
  - (3) Towels, basins, and water prepared well in advance.
  - (4) Communion table prepared before people arrive in church.
  - (5) Diligent preparation stimulates a reverent expectancy.
- f. Objectives and related remarks in this service are clearly described in pages 642-661 of *The Desire of Ages*. They bear reading and re-reading.
- g. Attendance at this service should be encouraged in pastoral call and by special invitation if member is delinquent. Special effort made to bring aged and infirm.

### III. A WORKING CHURCH.

- 1. *A working church is a growing church.* Members too busy winning others to church to think of leaving it. Minister the key individual in seeing that this ideal is realized.
- 2. *Pastoral call and pulpit* used to teach people that their participation in some form of Christian service will bring them a blessed experience. Matt. 24:46.
- 3. *Therefore*, minister should have plan to include every member in some line of service.
- 4. *Members* will never realize blessedness of service until minister has blueprint of plan in his own mind, and is able to sell it to church board and church. (Study carefully book *Christian Service*.)
- 5. *Varied bands to include:*
  - a. Branch Sabbath schools and Sunday schools.
  - b. Correspondence work for shut-ins.
  - c. Voice of Prophecy study groups.
  - d. Home-foreign bands.
  - e. 20th Century Bible or other course.
  - f. Literature bands.
  - g. Sunshine bands to visit sick.
  - h. Young people's bands.
  - i. Dorcas work.
  - j. Lay Bible instructor band.

**CONCLUSION:** This task of conserving our evangelistic gains calls for hard and time-consuming labor on the part of all. We cannot and must not allow our hard-won gains to be nullified by any carelessness on the part of the ministry. We cannot allow the fruit of labor, which has cost the cause thousands of dollars, to slip away from us because the Sabbath service

and sermon are void of study, planning, and adaptation to the spiritual needs of the people. Neither must we allow spiritual atrophy to take root among us because we lack a plan of service which includes all members of the church.

Although many may be able to plead not guilty to the various causes related to apostasies, yet no one can be excused from identifying himself with the best solution to this grave problem. Indifference in this matter would be tantamount to creating apostasies. Individually and collectively the hour has come to heed the summons, "Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare Thy people, O Lord." All other solutions to the problem of apostasies are simply the outgrowth of this consecration on the part of the ministry. Let us arise and check the apostasies!



### "Quiet Resting Places"

"Let the laborer carefully husband his strength, and when wearied with toil, let him turn aside and commune with Jesus."—*Gospel Workers*, p. 245.

SOME months ago we had the pleasure of visiting a most interesting mountain community between Coalmont and Altamont, Tennessee, not far from Chattanooga. We ascended into the lovely hills until we reached this sunny spot which has drawn to itself a fine group of Seventh-day Adventists. Here a neat and attractive church building stands as a monument to our cause. A number of our retired workers have their little homes scattered throughout the community. The climate is most ideal in the summer and not at all severe in the winter.

The reason we are mentioning this community to readers is that two of our retired Bible instructors are making their home in this section, which is such a delightful place to rest and recuperate. These sisters are cheerful, hospitable spirits with excellent housekeeping ability. They are opening their newly built home (Cumberland Mountain Rest Home) to weary workers and those who desire a quiet vacation in such ideal surroundings. These noble women have dedicated their lives in God's service in the past, and will continue to further His cause in the future.

There may be some Bible instructors in need of a brief or prolonged vacation who would enjoy recuperating at just such a place. Again, there may be others who would like to make more permanent arrangements for just such a pleasant home for themselves. Ministerial couples are also invited by them. We believe that such lovely retreats are provided God's children in His providence. While this is an entirely private enterprise, we herewith call attention to the project, for it may help to solve some worker's problem.

L. C. K.



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# HEALTH EVANGELISM

*Our Health Message a Part of Our World Mission*

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## Nurses' Workshop in Washington

SEVERAL representatives from the Ministerial Association were present on the first Thursday of the workshop on organization and administration of Seventh-day Adventist schools of nursing, held in Takoma Park, May 19-28. This was a meeting of the directors of our schools of nursing in the United States, conducted by the medical department of the General Conference.

R. A. Anderson conducted the devotional service in the morning, and the rest of the day was given over to a panel discussion on the vital topic, "Presenting the Gospel in S.D.A. Medical Institutions." The meeting was held in one end of the reading room of the Theological Seminary library, which had been partitioned off. It came at the time of the seminary inter-term, when no classes were being conducted, and thus the library was free for use. Several long tables had been assembled in the shape of a large U, and the various directors sat at these tables, with the main speakers at the end.

In these quarters, so conducive to free interchange of thought, a lively discussion ensued during the course of the day. The speakers of the panel were all from near-by Washington Sanitarium. C. E. Westphal, chaplain, introduced the speakers of the panel at the morning meeting. First, E. H. Emmerson, pastor of the sanitarium church, spoke briefly on "The Expediency of the Hour." Then Olive Bennett, a supervisor, read a paper on "God's Divine Purpose for Our Medical Work."

Next, Mrs. Elga Coberly, also a supervisor, told a most interesting story of her experiences while employed for a time in a Catholic hospital in California. She showed how persistently Catholics try to convert people who come to their hospitals, and to what lengths they will go, even to shifting all the beds in a ward to another ward, if necessary, in order to have one Catholic communicant in each ward. As she went on with her amazing recital, we were led to see that in a Catholic institution the sisters and priests are far more concerned over the spiritual welfare of their patients than their physical welfare. Should we lag far behind in our zeal?

Bess Ninaj, who is both a nurse and a Bible instructor, related a number of experiences that she has observed in her Bible work at the Washington Sanitarium, and gave many valuable pointers on the spiritual ministry in our medical institutions—how to find opportunities

for Bible work, training student nurses to assist in soul winning, guiding principles, and cautions. She quoted freely from the Spirit of prophecy, and distributed several pages of quotations that she had compiled from this source. (Copies of this compilation may be obtained on request.)

This finished the forenoon panel discussion. The afternoon panel was in the form of a guided discussion period, with Louise Kleuser acting as chairman. Consideration was given to the part both student nurse and graduate, as well as the Christian physician, can play in winning patients to Christ. Mrs. Fern Forshee had the topic, "Fitting the Student Nurse Into the Soul-winning Program"; and Dorothy Sampson discussed, "Finding Opportunities for the Graduate Nurse." Dr. De Voe Meade gave a short talk on "Religion as a Therapy."

After these talks the meeting was thrown open for discussion, and the representatives from the various sanitariums were invited, and urged, to speak on the subject. In order that none might be missed, each was called by name.

Director after director told how soul-winning activities were carried on in each institution. The story varied a bit from time to time, but all had something encouraging to tell.

There was not time enough on Thursday to consider the topic regarding employment of non-Adventist workers, so this was held over until the following Monday night. Because of the critical shortage of workers there have been instances where nonchurch members have been employed in some of our sanitariums. There was a very constructive discussion on the question of our relationship to such workers. After reviewing some of the writings of the Spirit of prophecy, the consensus was that it would be far better not to employ nonchurch members, because of the subversive influences they might bring in among the other workers.

On Tuesday Dr. J. Wayne McFarland, editor of *Life and Health*, spoke to the group on "The Sanitarium as a Community Entering Wedge." His speech was preserved for us by a wire recorder, and will appear in a later number of THE MINISTRY. Much of the discussion in the Thursday meeting was stenographically reported, and this will also appear. We have solicited the contributions of the main speakers, so altogether we hope to have complete coverage of all the high points to pass on to our readers in the months to come.

MABLE H. TOWERY.

[Office Editor, THE MINISTRY.]

## Attracting Patients to Christ \*

By BESS NINAJ, R.N., *Bible Instructor,  
Washington Sanitarium, Maryland*

OUR evangelistic work is carried on at great effort and expense in public meeting places to attract people to come to hear the truth. Our sanitariums have a decided advantage in that a large group of people are assembled in one place, in a favorable contact with our message. Here is an audience divinely brought together. Here two of our most testing truths, the Sabbath and health reform, are lived out before the patients. It was for this very reason that our sanitariums were established.

"To preach the gospel means much more than many realize. It is a broad, far-reaching work. Our sanitariums have been presented to me as most efficient mediums for the promotion of the gospel message."—*Evangelism*, p. 526.

Woven through the many statements related to medical work in the Spirit of prophecy are countless expressions that the spiritual help, the saving of souls, is God's main purpose for the existence of medical work. Among the influences that attract our patients to Christ are the *atmosphere* (as reflected by the institution and by the workers), *prayer*, *literature*, and the *religious services*. First, let us consider the atmosphere.

ATMOSPHERE OF THE SANITARIUM.—We find among our patients the rich and the poor, the very devout and the skeptical, the open-minded and the bigoted. Many have no faith in God, and have lost their faith and confidence in man. But they all appreciate acts of sympathy and helpfulness. Their hearts are touched as they observe the words and acts of the sanitarium staff and see evidence of unselfish interest on the part of the doctors, the nurses, and other workers. Every worker contributes his part in creating a Christian atmosphere.

"The institution is to be pervaded by a *spiritual atmosphere*. We have a warning message to bear to the world, and our earnestness, our devotion to God's service, is to impress those who come to our sanitariums."—*Counsels on Health*, p. 273. (Italics mine.)

"The religious influence that pervades these institutions inspires the guests with confidence. The assurance that the Lord presides there, and the many prayers offered for the sick, make an impression upon their hearts. Many who have never before thought of the value of the soul are convicted by the Spirit of God, and not a few are led to change their whole course of life."—*Ibid.*, p. 208.

It is interesting to see how truly prejudice is broken down by the silent influence of Christian living exerted by everyone from the call boy to the medical director.

Recently there came to the sanitarium a woman who said, "I was reared by an atheist father, and a mother who had no particular convictions. Personally, I am religiously inclined, but I have never affiliated with any

church, because I have disapproved of the denominational divisions. Now I feel that I want to join a church, and I want to know more about your church and its beliefs. You seem to have an inner something, a peace and happiness that radiates in your lives."

Another patient remarked, "The way you *live* your religion puts my church to shame. I have never realized what Seventh-day Adventists were like, nor what they believed. I'm sorry to say that when they have come to my house in the interest of missions I have given them a donation, but have not even accepted their booklet. I shall certainly give them a better reception next time."

This woman and her daughter were given Bible studies. Several weeks after they left, a friend of theirs who came to the sanitarium said, "I wondered how they learned so much from the Bible while they were here." Another day she said, "I've just had a letter from my friends, and they want you to write them immediately and tell them from the Bible why you keep Saturday."

Just a few days ago the sanitarium supervisor, in calling on a patient, was surprised by the question, "Just what is there in the faces of you people that is different? I've noticed that everyone I've met since coming here has that same look and attitude. Is there something in your religion?"

"The pleasant disposition, the beautiful character, the Lord will use to bring blessing to the sick."—*Ibid.*, p. 173.

"As they exemplify truth in their daily walk and conversation, they will exert a holy influence, and the grace of Christ will co-operate with human effort."—*Ibid.*, p. 195.

### The Power of Prayer

Daily association and ministering in things big and small to the patients, bring an intimate, personal contact. And of all the influences that draw these souls to Christ and bring a peace and trust, none is greater than prayer. Prayer will usually open up a conversation that will reveal the perplexity, the need, and the longing for hope and understanding. It inspires confidence and trust to know that there is One who is interested in our welfare, who watches over us, and who is directing our steps even in afflictions and trials. It inspires a confidence to know that every doctor, every nurse, and every worker depends on the heavenly Father and wishes the patients to share in His blessings and loving care.

Many are reticent about praying or speaking of spiritual things with others. Perhaps this is because we think of our relationship to God as such a personal one. Then, too, convention has placed a taboo on religion socially, because it is often a controversial matter. Nevertheless, rarely, if ever, does a patient refuse prayer. Most of them look forward to the student nurses' evening prayer for God's watchcare through the night. They tell how impressed they

\* Presented at workshop of directors of schools of nursing.

are that a busy physician will take time in their presence to request the Lord for guidance and skill in his work.

In the student nurses' manual for Bible I, Chaplain Moran of Loma Linda mentions the many occasions when it is fitting to have prayer with patients—at bedtime, at mealtime, before surgery (and after), whenever a patient asks for prayer, when the conversation seems to lead up to it, when a heart is touched, when the patient is in great pain, when the patient is discouraged or worried, in times of bereavement or grief, when a relative is deeply concerned over a loved one who is ill, when patients are discharged, to commit them to God for His continued blessing.

Frequently there are instances when a patient is troubled because he does not know what the outcome of his illness will be. Then there are instances when all medical resources or knowledge produce no change for the better. Here is a real opportunity to accept Christ's invitation to bring all our cares to Him. And "We know that God hears us if we ask according to His will."—*Ministry of Healing*, p. 230. God's power is evident today, and He gives us encouragement in showing His power as we present our patients to Him.

A patient came to the sanitarium with a severe injury to her eye. The physician examined it several days in succession, and, in spite of treatment, told her he would have to remove it surgically. She requested the chaplain to come to pray for her. He offered a simple prayer, that if it were God's will the doctor would not have to operate, and that he would see a change for the better on his next visit. When the doctor again examined it, he remarked, "There has been a very marked change in the condition of your eye, and I don't think I will need to operate."

One of our own people recently requested anointing prior to surgery. The following day, as her surgeon examined her, he remarked that the tumor was not evident, but that on the basis of former diagnosis he would operate. Later, on counsel of the chaplain, this patient told her physician that she had been anointed. After some minor treatments she was able to leave the sanitarium without having an operation.

"Behold, I am the Lord, the God of all flesh; is there any thing too hard for Me?" Jer. 32:27. In harmony with His promise, God "sent His word, and healed them." Ps. 107:20. We have the assurance that every sincere prayer is heard in heaven, and that in His providence God grants only those things that are best. Prayer is one of the closest links in our living connection with Heaven, and, without doubt, is one of the strongest evidences that makes ours a living religion.

"We are to offer special prayers for the sick, both when with them and when away from them."—*Medical Ministry*, p. 190.

## Literature in Propagation of Gospel

Concerning the use of literature in our sanitariums, we read: "Publications containing the precious truths of the gospel should be in the rooms of the patients, or where they can have easy access to them. There should be a library in every sanitarium, and it should be supplied with books containing the light of the gospel."—*Evangelism*, p. 538.

In each section of the Washington Sanitarium and Hospital there are book racks filled with our Crisis books. These are available for the taking. We include spiritual books, as *Thoughts From the Mount of Blessing*, *Alone With God*; doctrinal books on the home of the the saved, the state of the dead, the Sabbath, the judgment; and booklets on health, such as *The Cigarette as the Physician Sees It*, *Better Meals for Less*.

Then there are the various books that cover all our beliefs, such as *Why I Am a Seventh-day Adventist*, *The Marked Bible*, *The Bible Made Plain*, etc. The books *Steps to Christ* and *Ministry of Healing* are in each room. In addition, the sanitarium subscribes to a liberal club of the *Signs of the Times* and *Life and Health*, which are distributed to each patient.

In the chaplain's office there is a lending library, which contains the larger books, as well as the doctrinal tracts and the Pocket Companion series. These small books and pamphlets are especially appreciated, because they are small, light in weight, and brief. Thus they are especially of value for bed patients who tire quickly both physically and mentally.

Announcements regarding denominational radio programs and Bible correspondence courses are placed in several places in the institution.

## The Religious Services

In harmony with divine counsel, vesper services are held every evening. Patients enjoy the old gospel hymns and the simple, earnest talks. These, as suggested in *Evangelism*, should be spiritual and non-doctrinal. (Pages 538, 539.)

Every Sabbath a Sabbath school class is held especially for the patients at the Washington Sanitarium and conducted by the medical director. Jewish patients often visit the class from week to week. For many months we have been studying the life of Christ, yet they attend regularly. The weekly church services and the the prayer meeting are open to all. The Spirit of prophecy also recommends this as a way by which patients may obtain a knowledge of Bible truths and of our work. (*Evangelism*, p. 539.) At our recent communion service six patients took part with us.

Vespers and Sabbath day services are broadcast to all the rooms over the public address system for the benefit of the patients who are unable to attend. Headphones are provided in

each room so that those who are interested may tune in.

All these influences attract people to our religion. Should we do anything in a specific way with the interest that develops during the patients' stay at the sanitarium? This will be discussed in the next installment.

## Expediency of the Hour \*

By ELSON H. EMMERSON, Pastor  
Sanitarium Church, Takoma Park, Maryland

WHEN this topic was assigned to me, I at once felt I should review my knowledge as to the meaning of the word *expediency*. *Expedient*, according to Webster, means: "Serving to promote a desired end; suitable under the circumstances."

With this definition impressed upon my mind, the title of my topic opened before me in a wider vista. "Expediency of the Hour." An hour or a time which serves to promote a desired end, or a time suitable because of circumstances. What is the desired end which we hope to attain in our institutions for the care of the sick? Is it to make money? If so, this hour is expedient, for many are sick and are seeking the services of a sanitarium or hospital. And money is flowing freely. But you say, "This is not the end we desire." No, indeed, it should not be.

Again I ask, Is the end we desire the making of a name for the institution and the denomination? If so, I say again, this hour is expedient. But you say, "No, this is not the object before us." Then I ask, Is it the meeting of the world's standards and ideals for such institutions? But I hear a chorus of voices saying, "No, our objective is to meet God's standards, ideals, and purpose for these institutions, for they were established by Him." Yes, this is the end we should be seeking to attain with all our mental and physical energies. They were instituted by Him, and for a very definite purpose, and with very high and holy standards and ideals.

Let us renew our minds regarding the very definite purpose God has for such institutions. In *Counsels on Health* we read:

"Why do we establish sanitariums?—That the sick who come to them for treatment may receive relief from physical suffering, and may also receive spiritual help."—Page 271.

"We are to do all in our power for the healing of the body; but we are to make the healing of the soul of far greater importance. . . . Our sanitariums are to be established for one object,—the advancement of present truth."—Page 272.

"The Lord years ago gave me special light in regard to the establishment of a health institution where the sick could be treated on altogether different lines from those followed in any other institution in our world."—Page 204.

With God's purpose thus set before us, let us now ask this question: Is the time, *now*, in

1947, expedient to promote this desired end? To help us answer the question let me refer you to one experience. A certain lady had sought relief from many physicians in different institutions in her travels, until she found out she was getting no help. Then while in Australia, after consulting other physicians with no satisfactory result, she asked if anyone knew of a Seventh-day Adventist institution. She was referred to one of our people who was operating a treatment room. She went, and found the help she needed. Yes, the time is expedient. The people of the world have heard of Seventh-day Adventist institutions as being different, and are looking to them for help that they do not find elsewhere. Let us not disappoint them.

In my work as chaplain I have had patients tell me that they came to our sanitarium because they wanted to get away from the taking of sedatives and drugs which were being given to them in other institutions and by other doctors so freely. But the sad comment that followed was that they were disappointed, for they found it different from what it used to be. Can it be that we have turned away from the plan God has outlined, and are following in the paths of other institutions?

We might go on and multiply experiences, all of which would show us very positively that the time is expedient, and the circumstances are suitable for the great purpose of our institutions to be attained. Illness is truly prevalent. The sick are seeking help. Many of them are both sinsick and physically sick, and know it not. They need a help which they do not find in the hospital of the world. They are looking to us in our sanitariums for that which others are not giving. Many experiences could be recited to demonstrate this fact, but time does not permit.

This constitutes a great challenge to us—a challenge to turn back to the plans, standards, and ideals we have departed from, that the specific purpose God has for our sanitariums and hospitals may be attained in this expedient time.

You who occupy the positions of responsibility as directors of schools of nursing should carefully consider the challenge of the hour, and do all in your power to hold firmly to God's instruction for His institutions for the care of the sick. Let us prayerfully heed this counsel:

"If our institutions are what God designs they should be, those connected with them will not pattern after worldly institutions. They will stand as peculiar, governed and controlled by the Bible standard. They will not come into harmony with the principles of the world in order to gain patronage."—*Counsels on Health*, p. 291.

"There is danger of those connected with the Health Institute losing sight of the object for which such an institution was established by Seventh-day Adventists, and working from the worldly stand-point, patterning after other institutions."—*Testimonies*, vol. 3, p. 169.

The time is truly expedient, and the challenge is great.

\* Presented at workshop of directors of schools of nursing.

## The Use and Abuse of Sugar \*

By GEORGE CORNFORTH, *Dietitian,  
New England Sanitarium, Massachusetts.*

THERE are two kinds of sugar—fruit sugar, found in fruits and honey, and cane sugar, found in sugar cane, maple sap, beets, and other vegetables. Perhaps the latter might be called vegetable sugar, because it is found in stems and roots. We might make another classification of sugar, namely, natural and concentrated, or refined. Both fruit sugar and cane sugar, as they occur in fruits and vegetables, are natural sugars. The concentrated sugars are granulated sugar, maple sugar, maple sirup, candy, and confectioner's. If we should eat both kinds of sugar in no more concentrated form than that in which it grows, we would not eat enough to do us any harm. But in the concentrated form of candy, confectioner's, sirups, and foods sweetened with granulated sugar, its taste is so much enjoyed and it is so nutritious that it is difficult for many people to refrain from eating too much.

The concentrated vegetable, or cane sugars, are irritating to the mucous membrane lining the alimentary tract, and tend to produce gastric catarrh. One sometimes wonders if there is some connection between the prevalence of appendicitis and cancer and the excessive amount of sugar eaten. The presence of a large amount of sugar in the stomach interferes with digestion, as a concentrated solution of sugar tends to preserve food. The natural, or dilute, forms of sugar, as found in honey and fruits, are not irritating and do not interfere with digestion. On this point I quote from Dr. O. S. Parrett:

"Cane sugar, when used freely, does show a marked tendency to irritate the mucous membrane of the digestive tract. It favors the development of a catarrhal condition of the mucosa, and when used in large quantities, is doubtless as grave a dietetic error as the use of meat. Experimentally, a solution containing fifty grams of sugar, which is a little less than two ounces, dissolved in a glass of water, when given to a patient who had been having trouble with digestion, was found to be vomited up after a little time so sour and acid that it set the patient's teeth on edge. The same patient was then given invert sugar, which is the natural sugar found in honey and sweet fruits, and the same quantity of sugar was found to digest perfectly well, without any annoying symptoms whatever. Experiments on animals, such as dogs, has shown this same tendency for cane sugar to be irritating to the mucous membrane.

"The question of sweets is simply that of securing the right kind of sugar."—*Review and Herald*, Dec. 29, 1932.

Cane sugar is readily absorbed, and if taken in excessive quantities may be absorbed before being digested. There is no digestive ferment in the blood to digest it, and so it becomes a

foreign substance in the blood which must be eliminated. Fruit sugar, being predigested, is ready to be absorbed into the blood without digestion, and it is not a foreign substance when absorbed; although if taken in excess it may be absorbed more rapidly than it can be used by the body, and will be eliminated by the kidneys.

Another important difference between the natural and the concentrated sugars is that the natural sugars are accompanied by food minerals, which are indispensable to health, while the process of refining and concentrating sugar removes these health-preserving substances, so that a diet which includes large quantities of sugar is sure to be lacking in food minerals. Maple sugar, maple sirup, and brown sugar are open to the objections that apply to concentrated sugars, but they do not have the food minerals removed from them as does granulated sugar.

Sugar-cane juice is found to be health promoting when fed to babies, because it provides the food minerals, which are so necessary to build healthy bodies. However, when cane sugar is included too largely in the diet, it will make the building of sound teeth impossible, for it will take calcium right out of the inside of the teeth. A diet in which cane sugar is too largely included lacks calcium, but sugar-cane juice contains calcium.

Concentrated sugar is so nutritious that it quickly satisfies, and takes away the appetite. For this reason anyone who eats quantities of sugar and candy, especially between meals, is not likely to eat enough wholesome food to maintain health. One chocolate cream, for instance, furnishes almost 100 calories; a quarter of a pound of chocolate creams furnishes about 500 calories. One square of chocolate furnishes 175 calories; a quarter-pound bar furnishes 700 calories. About 2,500 calories is the food requirement for a day, or about 800 calories to a meal. One can readily see what a quantity of nourishment is taken by eating a little candy between meals, which will detract just so much from the appetite for wholesome food at meal-time, and it is more fully demineralized than white bread or white rice.

### Only Fault of Granulated Sugar

An average lump of sugar contains as much sugar as a yard of sugar cane, but what a difference! A child will spend all day chewing on a yard of sugar cane (he cannot consume it in less time); and as he chews, he swallows large quantities of saliva, the ferments of which help to digest the sugar. He also swallows a considerable amount of woody fiber that provides valuable roughage. In contrast, a child can eat the same amount of sugar in sweets, chocolate, cake, etc., in a minute, or an enormous amount of excess sugar in a few minutes; and this sugar receives the minimum of mastication and insalivation. I quote:

\* Health talk in an evangelistic effort.

"In many respects white sugar is an ideal food, for it is cheap, pure, and not easily contaminated. Its advantages from the standpoint of a chemist are very well stated in the words of the late Edwin F. Slosson, as follows: 'Common sugar is an almost ideal food; cheap, clean, white, portable, imperishable, unadulterated, germ-free, highly nutritious, completely soluble, altogether digestible, easily assimilable, requires no cooking, and leaves no residue. . . . Its only fault is its perfection. It is so pure that man cannot live on it.'"

Four ounces of sugar a day is the limit that the body can use. Before the last world war the average American was using four and one-half ounces of sugar a day. Babies cannot eat their four and a half ounces a day, and there are some adults who are sensible enough not to eat that much; therefore there are many people in this country who are eating more than the average, or much more sugar than is good for them.

We are sometimes reminded by people who wish to make an excuse for satisfying their craving for candy, that candy is given to soldiers to enable them to work hard or make forced marches. It is true that sugar and candy are concentrated foods, and may be used to support a short strenuous effort, the body drawing on its existing supply of minerals for the time being, but that would not do for a continuous diet. Soldiers tell us that the amount of sugar and candy they received was limited in amount, it being not nearly so much as the average American uses constantly.

Speaking of the craving people have for sugar may lead some to ask if that craving does not indicate that the body needs sugar. Not necessarily. It may be a cultivated taste. The craving for alcoholic liquors or tea or coffee does not indicate that the body needs these poisons. Rather, the craving for sugar may indicate that the body needs minerals that it is not getting.

#### Constructive Aids in Using Less Sugar

To guard against the excessive use of sugar, I would offer the following suggestions: Persuade yourself to satisfy your craving for sweets as largely as possible with natural sweets—raisins, prunes, dates, figs, apples, sweet oranges, pears, bananas, honey. These contain most valuable minerals, as well as sugar. Eat no candy between meals. If candy is eaten let it be only one or two pieces eaten at the end of a meal as dessert. Eat only one dessert with a meal.

A small amount of sugar, just enough to make it palatable, may be used to sweeten cooked and canned fruit, not enough to preserve it. Preserves and jellies should be treated as candy, just a little being eaten occasionally as a part of a meal, as an accompaniment to a meat substitute, or with cottage cheese, or in desserts.

#### Suggested Food Candy Recipes

Grind together through a food chopper, using the finest cutter, three parts raisins to one part

pecan-nut meats or other nuts. Press into the shape of caramels.

Use figs and nuts in the same way.

Use three parts stoned dates and one part shredded coconut ground together. Form into balls or cubes.

Stuff dates with peanut butter, with which a little strained honey and vanilla have been mixed.

Soak prunes overnight in enough water to cover; then stew them slowly one hour in small amount of water. Remove stones from the prunes. Fill with toasted almonds. Serve with whipped cream.

A ripe, mellow, sweet banana sliced over a dish of cereal does well in taking the place of the sugar that so many people like on cereal, or sprinkle raisins or chopped dates over it. Pitted dates cooked in cereal or mixed into dry cereal makes a delicious combination.

For a very palatable blend of flavors try grinding together figs, dates, raisins, walnuts, maple sugar, coconut, and a little citron and peanut butter. Candied cherries may be added if at hand. Form into cakes or squares.

Try peanut butter and strained honey stirred together, as a spread for bread.

Molasses is valuable for its mineral matter, especially iron, and also for its laxative effect.

For a drink try honey orange nectar—juice of one or more oranges, juice of one lemon, one half cup of strained honey, and water enough to make one quart liquid. Chill before serving.

### Nutrition Lessons Available

A SET of eleven lessons on nutrition, prepared by Doctor and Mrs. H. W. Vollmer of the Pacific Union Conference, is now available through the Medical Department of the General Conference to those who are interested in conducting classes in nutrition for church or other interested groups.

Doctor and Mrs. Vollmer have made these excellent lessons available with the hope that through careful instruction the members of our churches may learn how to better meet the nutritional needs of their own families and their communities.

Wherever cooking schools have been conducted as a church activity, setting forth sound principles of healthful living, great benefit has resulted to the health of the class members. As we have been told repeatedly, the health message, rightly presented, has been a most effective means of breaking down prejudice and preparing the way for teaching spiritual truths.

Anyone interested in conducting a course of study in nutrition may receive a set of the aforementioned lessons free by writing to the Medical Department of the General Conference, 6840 Eastern Avenue, N.W., Takoma Park 12, D.C.

M. WINTFRED McCORMICK, R.N.

# BIBLE INSTRUCTOR COUNCIL

*Plans and Methods, Experiences and Problems*

## Meeting Opposition and Objections\*

By MRS. EDNA J. WYNN, *Bible Instructor, Baltimore, Maryland*

HOW timely is the admonition, "Be ye therefore wise as serpents, and harmless as doves." We need heaven-born tact in the face of opposition and objections. It is well to be on guard lest the element of opposition suddenly arise from some unexpected source, and cause consternation on the part of the Bible instructor.

Bible studies may have been conducted on several occasions with a family in a neighborhood home, with results most promising and encouraging. Suddenly a stranger makes his appearance at the time of a study. This stranger may be the family pastor, or a dear friend who feels it his duty to safeguard the interests of the home against the influence of what he considers false teaching. The humble Bible instructor engaged in house-to-house work may be termed the wolf in sheep's clothing. The new foe is ready to bring in questions designed to oppose and confuse.

At such a time the sincere worker for God will submit his case entirely to the control of the Holy Spirit and rest upon the promise, "Whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost." Mark 13:31. "He that winneth souls is wise." To argue would not be "wise." A "Thus saith the Lord" should be the response to all accusations or false statements. Such experiences are crucial tests, but they result in victory for the side of truth. The Bible instructor is doing the King's business and requires all the wisdom, tact, and skill which can be employed. Christ's way is the best way to meet opposition. We find good counsel for such a time as this in volume 9 of *Testimonies for the Church*:

"Often, as you seek to present the truth, opposition will be aroused; but if you seek to meet opposition with argument, you will only multiply it, and that you can not afford to do. Hold to the affirmative. Angels of God are watching you, and they understand how to impress those whose opposition you refuse to meet with argument. Dwell not on the negative points of questions that arise, but gather to your minds affirmative truths, and fasten them there by much study and earnest prayer and heart consecration. Keep your lamps trimmed and burning, and let bright rays shine forth, that men, beholding your good works,

may be led to glorify your Father which is in heaven." —Pages 147, 148.

The Bible instructor needs the same heaven-born tact in overcoming objections as in meeting opposition. The most critical stage of the reader's experience while studying our message is the time when he is face to face with a decision to keep the Sabbath. Economic difficulties will often loom up as mountains, and false reasoning will form the scaffold of procrastination. It is then that the Bible instructor must be conversant with Scriptural promises that definitely bring the decision for the next step on the part of the reader. Objections and flimsy excuses must be met with a Scriptural reply.

The worker should not wait until the series of studies is completed before the call to obedience is made. From the very beginning the importance of bringing one's life in harmony with every requisite of truth should be greatly stressed. Our readers must be entreated to read, examine, and judge for themselves, that they must take the responsibility of receiving or rejecting the divine enlightenment.

Angels of heaven draw near as scripture after scripture is given to overcome the objections made, especially on the question of keeping the Sabbath. By the power of the Word and with the aid of the Holy Spirit the faithful Bible instructor must hold on. The worker should not allow her faith to weaken, or yield to the temptation to give up hope. Procrastination, delay, and excuses must be encountered. The same heavenly aid must be sought, for an unwise answer may result in a weak decision on the part of the reader.

The worker need not feel alone in this seemingly difficult task. All during the series of Bible studies she should solicit the prayers of the church. As she faces her task, the reader, too, is on the battleground of victory or defeat. The worker need not become discouraged or give up hope but should hold on to the soul who is struggling toward obedience. Here is wise counsel and instruction from volume 6:

"Those in the service of God must show animation and determination in the work of winning souls. Remember that there are those who will perish unless we as God's instrumentalities work with a determination that will not fail nor become discouraged. . . . He has given us a great work to do. Let us do it with accuracy and determination. Let us show in our lives what the truth has done for us."—Page 418.

\* Paper presented at Columbia Union ministerial institute.



## Church of Christ, Scientist

By MRS. C. A. REEVES, *Bible Instructor,*  
*Boston, Massachusetts*

- I. INTRODUCTION. Christian Science discovered and founded in New England by Mrs. Mary Baker Eddy, a very delicate woman who believed herself miraculously healed by faith in her discovery.

Of all multitudinous sects and isms extant in world today, Christian Science undoubtedly one of the most influential. Deceives multitudes. Real secret of its phenomenal growth lies in its tremendous popular appeal. Claims to bring back primitive Christianity. Teaches salvation is universal, not one single soul is or ever can be lost.

### 2. HISTORY AND EARLY GROWTH.

1862. Mrs. Eddy (then Mrs. Patterson) went to Portland, Maine, to visit Dr. P. P. Quimby, to consult him about her chronic invalidism. Cured in three weeks.

1864. Made a second visit. Stayed two or three months, studying his methods closely. From 1864-1866 she followed and taught some of Quimby's doctrines.

1866. Miraculously cured of spinal dislocation after reading an account of healing in Matthew's gospel. This appeared to her as a divine revelation, which started her search of Scriptures for solution of problem of mind healing.

1867. Began teaching Christian Science.

1870. Copyrighted her first pamphlet *The Science of Man*, later incorporated into *Science and Health*.

1875. Issued her textbook, *Science and Health With Key to the Scriptures*. She stated: "The Bible contains the recipe for all healing. Divine Science derives its sanction from the Bible."

1878. Began lecturing in Boston on her great discovery. Many cultured classes attended.

1879. First Church of Christ, Scientist, founded in Boston with twenty-six members. Mrs. Eddy elected pastor and ordained.

1881. Massachusetts Metaphysical College founded.

1893. 74th edition of *Science and Health* published.

1895. Announcement made that there should be no more personal preaching in the churches. Mrs. Eddy ordered that the Bible and *Science and Health* should be the pastor of all churches of Christian Science denomination. No comments or explanatory remarks to be made. Two readings read alternately, one from Bible, other from *Science and Health*. In 1898 Mrs. Eddy suspended regular class teaching of Christian Science for one year in order that the attention which would have been given to such class work could be devoted to study of her new

book *Miscellaneous Writings*, published that year. To compensate she permitted teachers to hold two classes the following year. 1898. In 1898 edition of *Science and Health*, she wrote, "No human pen or tongue taught me the science contained in this book . . . and neither tongue nor pen can overthrow it." And in 1901: "It was not myself . . . which dictated 'Science and Health with Key to the Scriptures.' It was the divine power of Truth and Love, infinitely above me."

1907. Made her final revision of her many revisions of her book.

1910. Death of Mrs. Eddy. The religion has flourished since that time.

### 3. CHURCH GOVERNMENT.

Mother Church is Boston, the international center. Approximately 3,000 local churches are branches of it, but each branch has its own separate corporate identity, by laws, and form of government "distinctly democratic." Governing body of Mother Church is a Christian Science board of directors operating under *The Church Manual*.

Public Sunday and Wednesday church services conducted by readers elected for Mother Church by Christian Science board of directors for branch churches by local congregations for term of three years. Form of services provided for uniformity by *Church Manual*. Church maintains Sunday schools and reading rooms.

### 4. PUBLISHING WORK.

Also centered in Boston, but with overseas bureaus in the British Isles, France, Switzerland, Australia, and New Zealand. Following publications found in many reading rooms and libraries throughout the world: *Christian Science Journal* (Monthly. English).

*Christian Science Quarterly* (Published in English, Danish, Dutch, French, German, Norwegian, Swedish, and Braille).

*Christian Science Sentinel* (Weekly. English).

*Herald of Christian Science* (Monthly and quarterly in French, German, Danish, Dutch, Norwegian, Swedish, Spanish, and Braille). *Christian Science Monitor* (International daily newspaper, including articles translated into many languages).

### 5. MEMBERSHIP.

Applications for membership in the Mother Church acted on by the Christian Science board of directors twice each year as provided by *Manual* of the Mother Church, article 13, section 2. Applications for membership in branch churches made to boards of local churches who have sole authority to act. A person may be a member both of Mother Church and a branch church, but not of two branch churches. Candidates for



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membership must be at least twelve years old. Membership requirements in branch churches fixed by branches themselves, although, naturally, these employ same qualifications as for membership in Mother Church, but *Manual* distinctively provides "that each church shall, separately and independently discipline its own members—if this sad necessity occurs."

When Mrs. Eddy left Lynn, Massachusetts, at 61, she had less than fifty followers, most of whom were uneducated factory workers. By 1896 she had four hundred churches and thirty institutions of learning. From 1890-1906 the membership increased over 600 per cent. In 1939 there were 2,849 churches, 70 Christian Science organizations at colleges and universities. There are now well over a million adherents.

### 6. FOREIGN MISSIONS.

In addition to publications in various foreign languages, boards of lectureship of Mother Church (24 men and women), are called by churches, all over world for explanatory lectures.

### 7. DOCTRINES OF CHRISTIAN SCIENCE.

Neither Christian nor science. Denies every fundamental statement of Bible, namely:

Creation of a material universe.  
Existence of sin.  
*That God created man from dust of earth.*  
The Trinity.  
Pre-existence of Christ.  
Personality of God.  
Personality of Jesus.  
Personality of Holy Spirit.  
Existence of death.  
That Jesus is the Christ. He is merely the way shower.  
Blood atonement.  
That Jesus died and rose again.  
Priesthood of Christ.  
Personality of the devil.  
Resurrection of the body.  
Second coming of Christ personally.  
Efficacy of prayer.  
Need of justification, regeneration, sanctification.  
Bible as inspired Word of God.

### 8. OFFSHOOTS.

Christian Science affected through years of individual differences among members. This

led to many offshoot organizations somewhat similar to original. Some did not last long. They all repudiated Mother Church, and were and are repudiated by it. Most well-known, so-called "Church Triumphant," a group founded by Mrs. Augusta E. Stetson; and "The Church of the Universal Design," founded by Mrs. Annie C. Bill, who taught Anglo-Israelism very prominently.

BIOGRAPHIES OF MRS. EDDY: Sibyl Wilbur, *The Life of Mary Baker Eddy*; Lyman P. Powell, *Mary Baker Eddy—A Life Size Portrait*; Clifford P. Smith, *Historical Sketches in the Life of Mary Baker Eddy and the History of Christian Science*; E. Mary Ramsay, *Christian Science and Its Discoverer*; Irving C. Tomlinson, *Twelve Years With Mary Baker Eddy*; Julia M. Johnston, *Mary Baker Eddy—Her Mission and Triumph*.

In addition to *Science and Health*, Mrs. Eddy published *Miscellaneous Writings*; *Retrospection and Introspection*; *Unity of God*; *Rudimental Divine Science*; *Christian Science Versus Pantheism*; *No and Yes*; *Christian Healing*; *People's Idea of God*; *The Church Manual* and others.

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Charles W. Ferguson, *The Confusion of Tongues*, Garden City, New York: Doubleday, Doran, 1928.

## Outlines for Bible Studies

### Children of Obedience and Disobedience

By MRS. CARL BECK; *Minister's Wife, Shattuck, Oklahoma*

TEXT: Matthew 13:38

#### I. TWO DISTINCT CLASSES.

1. Two families since days of creation. Gen. 6:1, 2.
2. Rebellious tendencies of man. Isa. 1:2.
3. Satan the arch rebel. John 8:44.
4. Rebellion of wicked spirits. Eph. 6:12.
5. God of this world blinds minds. 2 Cor. 4:4.
6. Satan works through children of disobedience. Eph. 2:2, 3.
7. "Will not hear." Isa. 30:1, 9.
8. In bondage. Gal. 4:3.
9. Children of death. Ps. 102:19, 20.

#### II. HOW MEN BECOME SONS OF GOD.

1. By receiving Him. John 1:12.
2. By joining Jesus' family. Eph. 3:14, 15.

#### III. CHARACTERISTICS OF OBEDIENT CHILDREN.

1. Sheep hear Jesus' voice. John 10:27, 28.
2. Follow God as dear children. Eph. 5:1.
3. Walk in truth. 3 John 4.

4. Jesus is the truth. John 14:6.
5. His law is truth. Ps. 119:142.
6. Love Him, keep commandments. John 14:15.

#### IV. REWARD OF OBEDIENT CHILDREN.

1. "Eye hath not seen." 1 Cor. 2:9.
2. See Jesus and be like Him. 1 John 3:1, 2.
3. Reign with Christ eternally. Dan. 7:27.

### Health Teaching in Bible Work

**B**IBLE instructors with a knowledge of dietetics and health cookery are able to make a distinct contribution to evangelism. In the present-day preaching of our message, our health teaching appeals to a large group of people who, perhaps because of failing health, have become exceedingly health-conscious. In fact, our message is incomplete without the health phase, for in preparing a people to meet the Lord, health principles and clean living are inseparable.

We are fast rectifying the narrow approaches that too often characterized our health teaching of the past. Today we need not make apologies for presenting health reform, for it is popular, especially with the best classes of society. Seventh-day Adventists are now often looked upon as leaders in the health field, because our health journals have won many friends for the message. This phase of our literature increasingly prepares the way for our doctrines.

While we most enthusiastically recommend that our Bible instructors increase their knowledge and skill in health teaching, we feel it is also advisable that they do not pose as outstanding health authorities. Let us use the simple, practical approaches in such an appealing and attractive way that non-Adventists will appreciate our common sense and humanitarianism. In this way health reform will add interest to the doctrines of our message, where in the past, these may have too often appeared impractical by those not well acquainted with our work.

L. C. K.



☐ We are sure our Bible instructor group will be interested in a series of articles by Miss Bess Ninaj, beginning in this issue of *THE MINISTRY* in the Health Evangelism section. These articles are on sanitarium Bible work by Bible instructors, nurses, and other institutional workers. The first of this series is entitled, "Attracting Patients to Christ," and appears on page 31. Other articles to follow are titled, "Spiritual Ministry of Our Sanitarium," "How to Find Interest," and "Guiding Principles and Cautions." We believe our several sanitarium Bible instructors will be especially benefited by this series, and many others will profit thereby.

*The Ministry, August, 1947*



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## Music of the Message

*Ideals, Objectives, and Techniques*

### Organizing an Evangelistic Choir \*

*By CLYBURN B. NEWMYER, Pastor,  
Baltimore, Maryland*

**T**HE mission of the church is to "rescue the  
perishing." Any church that is not engaged  
in constant evangelistic endeavor is lifeless and  
powerless.

There are many avenues of evangelistic ef-  
fort: distribution of tracts, house-to-house visi-  
tation, street meetings, evangelistic campaigns,  
radio broadcasts, and personal work. There are  
several powerful evangelistic weapons avail-  
able: the sermon, the personal example, the  
printed page, and gospel music. All efforts, of  
course, must be drenched in prayer and be  
inspired by the Holy Spirit, or they are value-  
less.

In order to have a well-organized choir, the  
song leader should be one who is co-operative.  
He should be a person who can be depended  
upon to be in the meeting in plenty of time  
to take care of the song service. He ought to  
have a pleasing, as well as an aggressive, per-  
sonality. If he can work well with the choir  
and the pianist and with those who furnish  
special music, he will take a tremendous load  
off the evangelist. He should understand that  
he does not have to do all the singing, but that  
he is to be the director of music.

In organizing a choir one is likely to have  
difficulties with the various personalities and  
voices. However, the director will generally  
take care of these difficulties by using tact and  
careful judgment. If the members of the church  
are anxious to see the meetings succeed, and  
if they feel that the success of the service de-  
pends to a large extent on them, they will  
usually respond to the call of the leader.

If the leader has a few dependable voices, he  
can build around them as a nucleus, and also  
use those who may not be able to read music or  
parts well, for they can follow the dependable  
voices. The choir should not try difficult songs  
or anthems, but work with simple hymns and  
make them effective.

The fact of the necessity of rehearsal cannot  
be too strongly emphasized. It is regrettable  
that the standard of gospel music presentation  
is generally much lower than that of secular  
music. We have concert artists, radio artists,  
and orchestra members who spend hours, yes,  
years, in practice and rehearsal. So why should

\* Paper presented at Columbia Union ministerial  
institute.

not our gospel singers and those who make up our choirs for evangelistic efforts also be well prepared? To be unprepared or unrehearsed is certainly not a credit to the ministry of the gospel. So in organizing a choir, make it well understood that there will be a time for rehearsal.

Before the service begins, the choir should meet for a preliminary time of prayer and preparation, and even though they may not have trained voices, if they have had a period of rehearsal, with consecrated lives and intense spiritual zeal, they will be the means of bringing a definite spiritual blessing upon the entire congregation.

An evangelistic choir is a decided asset in the song service, provided the audience does not allow the choir to carry the burden of the singing. Every person in the audience should be made to realize that it is as necessary for him to sing as it is for the individual members of the choir to sing. The choir is to help stimulate the audience to participate in the singing and assist in the learning of new songs.

The choir, of course, is expected to provide special musical numbers. Do not forget to tell them that their efforts are appreciated. This will encourage them to work harder and stay by the effort to the end.

Souls can be won to Christ through the singing of a sacred song as well as through the preaching of a sermon. With divine anointing on a choir and on the song, souls may be drawn to the Lord—souls which may never have another chance. And if, because of a powerless song, those souls are not reached when they might have been reached through a powerful song, then the responsibility for their eternal doom rests upon the singers who performed their task so lightly and carelessly.

✱ ✱ ✱

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*The Ministry, August, 1947*

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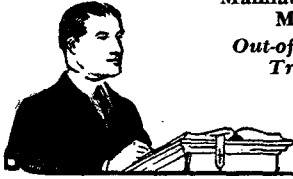
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**UNGODLY SYSTEM.**—The totalitarian church never surrenders its claim to absolute rule and ever contrives toward that end. But if we are to have and if we are to secure for our children absolute religious liberty in this country, then there should be no such thing established as the ungodly system of employing tax money to bolster sectarian institutions. History records that when that has been done Christianity has become corrupt, men have become slaves, rulers have become puppets of the church, and the church itself became the battlefield of corrupt politicians. See to it that separation of church and state is made even more absolute than it is at present.—*Watchman-Examiner*, May 22.

**CATHOLICS IN CANADA.**—Canada's population is now 12,300,000, of which 5,000,000 are Roman Catholics, most of whom live in the Province of Quebec.—*Converted Catholic Magazine*, June.

**"UNTOUCHABILITY" OUTLAWED.**—In moving toward its national freedom, India's Constituent Assembly has adopted the following provision: "Untouchability in any form is abolished and the imposition of any disability on that account shall be an offense." This decision does not include the Moslem League, with whom the question of "untouchability" does not arise. It is a problem within the institution of Hinduism. There are more than 50,000,000 untouchables in India. It must be remembered that statutory provisions in British India and in many of the Indian States have long declared against any civil discrimination by reason of caste. "Untouchables" may not come into physical contact with caste Hindus. In some parts of India, they may not draw water from public wells, nor may their children enter schools. They gather what learning they can by sitting near the school door. It is, however, one thing to pass a resolution and quite another to carry that law down into action among the multitude of villages and communities where caste has been an affliction imposed upon the people for centuries. Christianity has been the greatest breaker-down of caste that India has known. In fact, the present idealism which now leads India's Constituent Assembly to oppose caste may be said to be a by-product of Christian teaching and influence. There is still a great deal of work to be done before the injustices in Indian life are abolished. As we see it, there is more need today than ever for missions in India.—*Watchman-Examiner*, May 15.

**VATICAN'S WATCHDOGS.**—The Jesuits are the watchdogs of the Papacy and the makers of its policies. They are to be found especially in those vital spots where tensions between nations are greatest. Of particular importance just now is the Middle East where Russia is straining for an outlet to the Mediterranean, and where Britain is losing its grip on its life-line of Empire. It is a trouble-spot where Jew and Arab are locked in combat, rich in oil fields, and on which are focused the eyes of Russia, England, the United States—and the Vatican.—*Converted Catholic Magazine*, May.

**CATHOLICISM IN JAPAN.**—While we Protestants have been indulging our national culture patterns and our denominational differences, the Roman Catholic Church by virtue of its international character, its superb strategy and its astute diplomacy has made rapid strides among the Japanese people. Though there is little reason for assuming that either the imperial household or any other outstanding element in the nation's life is seriously inclined toward Catholicism, it must be said that the Roman Church enjoys high popular esteem.—*Christian Century*, June 4.

A Story of  
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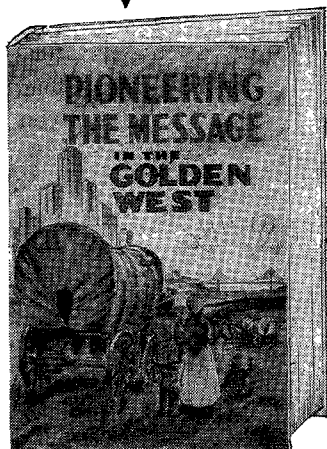
# Pioneering

## the Message in the Golden West

by H. O. McCumber, Ph. D.

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**TOBACCO TREND.**—The best of tobacco addicts are serving the Lord with less efficiency than their best. Professor Irving Fisher said: "The evidence now exists (1944) to show that no one who smokes can achieve the best of which he or she is capable."

We are rapidly becoming a degenerate and decadent people through the use of tobacco and its ally, alcohol. Tobacco is the direct or contributing cause of most organic diseases, and it makes recovery from all diseases more difficult. The burning shame of it all is that devoted, earnest, sincere Christians are ignorantly siding in this calamitous trend by using tobacco.—*Watchman-Examiner*, June 5.

**PROTESTANT-CATHOLIC MARRIAGES.**—One of the most aggressive policies of the Roman Catholic Church is that of forcing contract marriages when its members desire marriage with Protestants. The contract demands that the Protestant shall under no circumstances interfere with the church affiliation of the Catholic and that all children born of the marriage shall be reared in the dogma of the Roman Catholic Church. Thousands of such marriages were contracted in this country last year. In many cases, such pressure was brought to bear upon the Protestant as to compel union with the Roman Catholic Church. These were called "conversions." We may take a lesson from the comparable situation in Britain. The Free Church Federal Council there is demanding legislation making it a punishable offense to deny or cast doubt upon the validity of any lawful marriage contracted outside the Roman Catholic Church. Meanwhile the Council warns against marriage between Protestants and Catholics, saying: "Spiritual unity is essential to successful married life, and vital differences in religious conviction tend to mar the peace and happiness of the home." The Council also opposed mixed marriages because "the Roman Catholic Church insists that the Protestant party to such a marriage must allow any children of the marriage to be brought up as Roman Catholics, thus depriving the Protestant husband or wife of the spiritual liberty which is the lawful right of British citizens." So far as the United States is concerned, are we not supposed to carry the right of religious liberty into our homes? If it cannot be practiced there, where else can it be practiced?—*Watchman-Examiner*, May 15.



## Paper Symbols Cutouts

(Continued from page 26)

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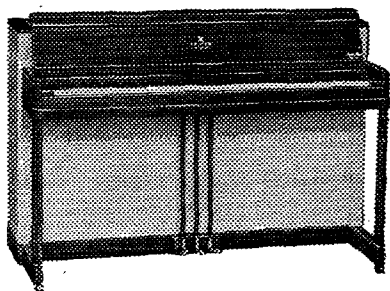
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## Altar Call, Revival Meeting

(Continued from page 23)

many revival sermons, as does also Isaiah 53. Let us ever bear in mind that "the mighty argument of the cross will convict of sin" (*Testimonies*, vol. 4, p. 375), and that "everything noble and generous in man will respond to the contemplation of Christ upon the cross" (*Ibid.* p. 374). So it would seem that of all the most effective sermons will be those that center in the last eighteen hours of the Saviour's life.

We need to dwell on the scenes of the cross; for it is Christ crucified that appeals to the hearts of men and women weakened and enslaved by sin. Our doctrines and time prophecies appeal to the intellect, but if the heart is not touched and moved until the will is surrendered to God, it will avail nothing. Souls lost in sin must be led to understand how the cross has reconciled them to God, and how that heart that was broken for them on Calvary opened the way to the heart of God, and that same tender, compassionate heart beats in loving sympathy with their hearts today. They need assurance that His ear is always open to the woes of humanity. Hearts will be touched by the profound pathos of the cross. These souls will see God in a new light—the light of love. It is that yearning, ineffable tenderness of the love of God that melts their stubborn hearts. It is a love that is

hard to resist. We need to put more of it into our altar-call sermons.

(To be concluded in September)

✱ ✱ ✱

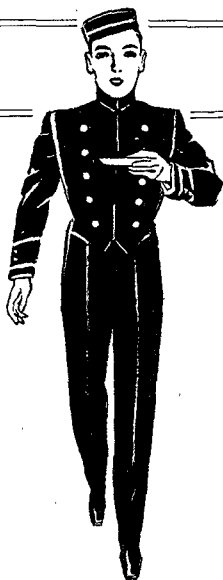
## Lost Power on Dizzy Heights

(Continued from page 4)

parables were drawn from nature and everyday life. He talked of ordinary things and drew lessons from that with which everyone was familiar.

From the messenger of the Lord we have these words: "The truth is to be presented in various ways. Some in the higher walks of life will grasp it as it is presented in figures and parables."—*Evangelism*, p. 557. We ought to take Christ as an example, and use figures and parables as He did. Paul, who had doubtless studied the literature of his day, is recorded to have quoted only once from the Greek writers (Acts 17:28), and he later decided that he had accomplished little good by this. But feeling a little disappointed over the result of the speech on Mars' Hill, where he is recorded to have quoted from Greek literature, Paul said to the Corinthians: "I determined not to know any thing among you, save Jesus Christ, and Him crucified." 1 Cor. 2:2.

When we have reached the decision that Paul reached, we may climb to any height intellectually, and not lose forty per cent or more of our power in so doing.



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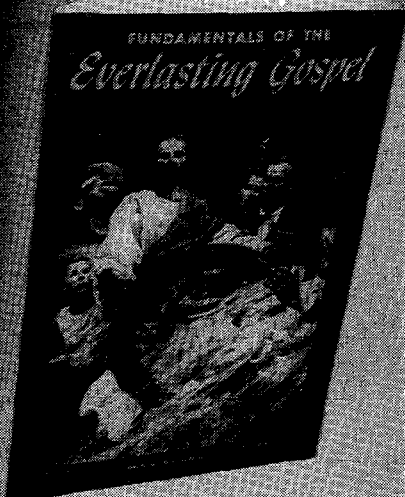
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**BREECHING!**—We are a long way past the horse and wagon days, and the terms in parlance then. But most folk know what a collar is—for pulling; and what a breeching is—for holding back. If a symbol were to be chosen for you, to typify your customary attitude and relationship, would it be a collar or a breeching? Some men lean forward firmly in the collar and pull—pull with their brethren, pull for advance, achievement, progress—on a committee or a board. The heavier the load or the steeper the hill, the harder they lean and the stronger they pull. Others brace the other way—against the breeching. They plant their feet firmly and seek to hold things back—from getting out of control and running away. They are always against everything. Whenever any forward moves or changes are proposed, they are always found opposing a change. They see danger or disaster in the way proposed. The old method is safe and tried; the new is unknown and fraught with peril. So they hold to the old. Such pride themselves on being “conservative”; instead, they are reactionaries. They believe in safety; instead, it is really stagnation. Give us strong collar-men, and save us from too many breeching-men. We need some hold-backs and brakes, especially if going down hill or desiring to stop, but we need ten men who pull to one who holds back. Saddest of all sights is a heavy load being brought by dint of strain over a hill of difficulty, and one good brother with heels dug in, leaning backward against the breeching, being pulled over the hill by his brethren, along with the load. God give us men of vision, of courage, of daring, who keep their shoulders firmly to the collar.

**SETTING!**—Misunderstandings and misinterpretations often arise from failure to have the setting and all the facts involved. For instance, if we wish to have our citation accepted, in using quotations from the Spirit of prophecy, this principle should be applied. First, What does the context say? Oftentimes the context explains, limits, materially modifies, or even reverses the few words that may have been quoted. Second, What is the entire counsel of the Spirit of prophecy upon a given point or problem? Often other statements will explain or balance one isolated expression that is otherwise liable to one-sided understanding. Third, What was the date of writing? Some statements are timeless in application; others, such as “There ought to be fifty where there is now

one,” may have been written fifty years ago and may have been largely met so that that ratio no longer necessarily holds. Let us always take into consideration the setting and the circumstances—for our sake, and for others.

**COUNSELORS!**—There is still safety in counselors. The actions of an Autumn Council are usually improved and safeguarded through modification or rounding out, by passage through the searching scrutiny of a representative committee of fifty or a hundred, and by the test of the full Council itself. The overseas angle, previously unknown factors, infelicitous expressions, and a narrow or unfounded approach or position are thus caught and rectified. That is what committees are for. The framers of recommendations or resolutions are all too often hurried or careless, or fail to have all the angles to the problem. Instead of feeling downhearted over revision or improvement, one should be grateful for the help of the brethren. Any recommendation submitted to a group for adoption thereby becomes their property and possession, and is no longer the child of the framer. Yes, there is safety in a group of experienced counselors representing all interests of the believers.

**NEPOTISM!**—*Nepotism* is a common term for putting one's relatives into office. By extension, it includes one's special friends. Every leader has the right to have about him, as his associates and counselors, those who will be co-operative and give due support. He should have counselors on whose judgment and frank loyalty he can count, but it is a mark of weakness when a leader, on being transferred to another conference or institution, begins to call one after another of his former associates. This tends to perpetuate weaknesses through thinking that is too much alike, or through the ability of the leader to dominate his associates. Far better is it to be surrounded by new but competent counselors and fresh concepts and viewpoints. This will bring greater strength, and correct trends that may develop into real weaknesses. Leaders should be trainers and developers of men. If they are wise, they will want about them strong minds with forceful convictions, instead of fond admirers who always say “Yes.” Let us learn to work with men of varying viewpoints and build for strength.

L. E. F.