

The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

September, 1947

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Notes and Notices

Information and Sundry Items

❖ No preacher lives unto himself, nor merely represents himself in his ministerial capacity, contacts, and influence. His is vastly more than a private life and influence. It is fundamentally

THE FALLACY OF A "SCORCHED EARTH" POLICY

He is a spokesman and exemplar of Adventism. He therefore has more to think about than himself, and his own desires, actions, and future. What he does either adds to or takes from the good name and influence of Adventism in the community. He has no right before God or man to lower the prestige or alienate the good will of the public. Although he passes on to another church district or conference, the church or churches of which he has had charge remain, to live on with the problem and the community. What he says or does makes it either easier or harder for the next worker to follow him. He goes on to another city or section for an evangelistic effort. How he conducted himself in the present effort—how he advertised, his relationship to the local press and radio, his various business dealings, his attitude toward the ministers of the place, his public utterances, and his personal contacts—may make it easier for another evangelist to follow him, with an even greater hearing and results. Or he can so sear, blast, and burn the territory through his denunciations and castigations, in "warning the city," or in violent clashes with the clergy of the community, that no evangelist can successfully attempt a meeting there for years to come. This "scorched earth" policy springs from a false notion of responsibility and a mistaken method. Evangelism should be continuous and cumulative in its success. This imposes certain restraints and restrictions. There are some topics—or at least certain aspects of these topics—which should be reserved for the smaller meetings of the definitely interested. The big public meetings should arouse the interest, hold the attention, and keep the large audience coming. They should be constant feeders for the smaller meetings, with their full message instruction, and all its searching implications. That is where the final decision and separation should be made. Then those who turn from the truth are relatively few in number, and their influence will not be detrimental to the sustained interest. We are to build good will and wholesome understanding of the sure, sound, positive Christian character of the Advent faith and movement. We are the appointed custodians of that good name and will. Let us never violate our commission.

❖ BEGINNING with this issue, the "More Effectual Ministry" section of THE MINISTRY has been divided and expanded into two sections: 1. "Pastoral Principles and Procedures" (a discussion of opportunities, problems, and responsibilities); 2. "Evangelistic Objectives and Techniques" (devoted to soul-winning plans, problems, and methods). In this way the multiple principles and responsibilities of the pastor can be more adequately dealt with. The evangelistic section will be continued more strongly than ever. We hope you will like this improvement.

❖ DO WE gain or lose by exaggeration in our evangelistic publicity? Will knowledge of the actual facts enhance or hurt our prestige? Is there an ethical element involved in claims sometimes made on the handbill or in the newspaper? We do not have any "nationally known" evangelists in our ministerial ranks. Then, is it wise or ethical to make such a claim? Have we conducted campaigns in the "great cities" of America if we have never done so in New York, Chicago, and other cities of that class? Usually, though not always, the more experienced and successful an evangelist is, the less he tends to resort to publicity which weakens and cheapens the appeal to thinking people.

❖ BROTHER CONFERENCE PRESIDENT, your young workers—your interns, licensed ministers, and less-experienced ordained men—rightfully look to you to be a father to them, observing, counseling, guiding, and perchance disciplining, if need requires. They want more than your good will and a free hand. They want more than liberal allowances. They want personal, individualized help. They want you to form your own opinion of their work from personal contacts and observation, not from overenthusiastic or hypercritical reports of a few local laymen. They are hungry for help.

❖ THERE is a marked difference in leaders. Some are approachable, open-minded, and understanding. They may not agree with you or assent to your proposition; nevertheless, you feel that they have given you a fair hearing. They have not prejudged matters or reached a decision before you have had a chance to state your case. Anything else is disheartening and discourteous, and defeats the very purpose of counsel. It undercuts confidence and makes the best working relationships impossible. Disapproval of your proposition may be the very best and most truly friendly counsel, or decision, that can be given you. But you should feel that you have had a fair hearing. Then counsel will be welcomed, appreciated, and followed with confidence, because you feel satisfied that it is wise and just.



The Ministry

FOR GREATER POWER AND MORE EFFICIENCY



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Modernism in Sheep's Clothing

By DAVID DUFFIE, M.D., *Medical
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WE HAVE occasionally witnessed the distressing phenomenon of an Adventist congregation in an Adventist church listening to an Adventist preacher deliver a sermon that is strictly modernist in approach, tone, and emphasis, not to say subject matter. The people greatly enjoy the sermon, but, as likely as not, neither speaker nor audience has any idea that strange fire is being offered. They would not knowingly depart from the fundamentals of this message, yet how great is their peril!

One of the most sweeping of recent trends in religion is the trend away from frank liberalism. The liberals have retreated from their earlier, more patently modernistic, positions, and have adopted a semblance of orthodoxy. This development makes the recognition and definition of modernism increasingly difficult.¹

In detecting the spirit of modernism, the approach, the tone, and the emphasis are more important than the subject matter. It is the subtle shading of what is stressed and what is hushed that betrays the changed viewpoint of the modernist. There are certain approaches and emphasis which should serve to put us on our guard.

Before considering these points of departure in detail, we should observe that no one of them need be wrong in itself, and that many of them contain truths that are of no small importance. To assert that such seemingly innocent and even helpful truths and half-truths are, after all, dangerous ground, seems arbitrary and unwarranted. Yet the experience of modern Christianity has demonstrated time and time again that these well-traveled, apparently parallel, bypaths do diverge and lead far astray.

I. Practical Stressed to Detriment of Doctrine

First, there is the tendency to stress the practical, and to pass lightly over doctrine. This shift in emphasis too often betrays a loss of

faith in the effectiveness of the old-fashioned doctrinal methods. This loss of faith is usually a slow, insidious process not involving any conscious repudiation of belief, but only a gradual, sorrowful realization that although the doctrines are doubtless true, still they somehow have not seemed to work. They are too theoretical, mysterious, and "apart from life." The demand is for something simple and practical! Unfortunately, it is usually some such thinking as this that is the silent background of the growing indifference to doctrine and theology which we witness today. In reality, it is a sad, sad skepticism.²

II. The Imperative Approach to Religion

A second approach, or emphasis, that is to be looked upon with suspicion is that which represents religion as the ultimate, necessary, and satisfying answer to certain obvious needs and desires of humankind. The following quotations from contemporary religious literature should illustrate this approach.

"Religion has been significant to human lives . . . because of its deep and lasting satisfaction offered to man, under favoring conditions, in his certain and frequent times of need. It is its positive services which have made it so permanent a part of life."³

"Whereas a few years ago the center of most discussion upon religion, both in attack and defense, was at the point of its credibility, that center has now shifted to religious efficacy and value to contemporary life. And nowhere is this change more obvious than amid the student generation of our day. The present-day students have had an almost completely secularized education, and the questions which they raise concerning religion are not so much 'Is it true?' but 'Is it useful?'; not 'Can we believe in religion?' but 'Can we not get along just as well without it?' They are less apt to deny religion than to discard it as an unessential factor for successful living. It is to this temper and attitude of the younger generation that *We Need Religion* is addressed."⁴

"Sooner or later every intelligent man discovers that he must worship something or someone, a superior existence to which he can give himself wholly, and in which he loses himself, only to find himself enriched. Of and by himself a man is insufficient."⁵

"What kind of religion can sustain the life of our modern world and meet its profoundly spiritual needs? That is the question with which this book deals."⁶

"The need of religion, if our culture is to be saved, is widely recognized, not merely by theologians, but by men concerned with science, with the humanities, and with the social sciences."⁷

The assertion that man must have faith in something higher than himself is typical of this attitude toward religion. It might well be called the imperative approach.

This popular method is founded upon the principles of good salesmanship—that of developing a need, and then showing how beautifully the particular article fills the need. Although this is good salesmanship, it is very poor evangelism. For the need for faith is based, not upon distinctively Biblical and Christian grounds, but upon the frustrations and the uncertainties that are the common lot of man. Faith and religion are grasped after as a means to conquer fears, anxieties, and neuroses, to compensate for inadequacies, and to regain a sense of triumph and mastery. "One of religion's greatest gifts," we are told, "is its practical utility in helping so many to 'find themselves,' to 'pull themselves together,' to see through their life situations and to gain a mastery of themselves."⁸

Admittedly a genuine Christian faith does accomplish most of these things for the believer, but it is by no means the only faith that will do it. There are many people who are able to overcome their fears and inadequacies, to have a sustaining faith in something much higher than themselves, and even to face death courageously without recourse to any religion whatsoever. Should they decide they need religion to round out a "more abundant life," why need it be Christianity? Why not some other faith? But if Christianity seems the more convenient, what possible difference could it make which particular brand is used, so long as the desired results are obtained? This, of course, is nothing but pure pragmatism, the prizing of faith for its own sake and for what it will do, irrespective of the independent truth or falsity of that which is believed.

The value of one's faith, however, cannot with safety be measured by the pragmatic test of whether or not it works; for there are in this world many false faiths which have produced dazzling results. This is because there is inherent in faith (any faith) a great psychological blessing. Faith can do wonders; it makes millions for the patent-medicine vendors; it produces great piles of discarded crutches for the various "faith healers," and it performs innumerable wonderful works—oftentimes in Christ's name.

The value of one's faith is to be measured, not by the results which stem from its natural properties, but by whether or not it is centered on the right object—whether the arm of faith has laid hold on the only One who is able to save.

The religion of the imperative approach, with its pragmatic sanction, cannot but be liberal. It is incompatible with the idea that there is only one right way. It contrasts strangely with that religion whose sanction is the Word. The one is straight and narrow, because it is laid down by God; the other is broad and liberal, because it includes all the varying ways which struggling man has found will satisfy his self-appreciated spiritual needs.

We must ever beware of titling chapter 1 of Life as "Man's Need." We must remember original sin, man's fall, his broken communion with his Creator, who yet loved him so that He gave His only-begotten Son. Then we will be basing our need upon distinctively Biblical and Christian grounds, and the order will be: chapter 1, "God's Love for Man"; chapter 2, "The Sinner's Need of Christ."⁹

III. Humanity of Christ Exalted

A third modern emphasis is on glowing and streamlined descriptions of the man Jesus. We hear it often said that the greatest need of the people today is to have Christ revealed to them afresh. With this sentiment we are in the strictest accord. It is our greatest need. But it should be of the gravest concern to us as fundamentalists just what sort of Christ we present. Do we always so present the Saviour as to leave no doubt in the minds of our hearers that we are talking about Someone vastly greater than the hero of such modernist books as *The Man Nobody Knows*,¹⁰ and *The Manhood of the Master*?¹¹ Unless we do, there are listeners among us who will be led further astray, for many are already enamored of glittering portrayals of a virile Christ divested of divinity.

It seems to me that if we lay all the stress that should be laid upon what Christ is doing for us now in the heavenly courts above; and how, in the real person of the Holy Spirit He is knocking at the heart's door; and how, in kingly glory He is soon to come again, we will not be much occupied with modernist descriptions of what a he-man He may have been while on earth. There will remain a place, of course, for a degree of subordinate emphasis on the manly characteristics of our Saviour.¹²

—To be concluded in October

⁶ Francis D. Nichol, "The Disillusionment of the Liberals," *The Answer to Modern Religious Thinking* (Washington, D.C., Review and Herald Publishing Association, 1936), pp. 113-133.

⁷ The late fundamentalist scholar, J. Gresham Machen, in the introductory chapter of his sound and forceful book *What Is Faith?* (New York: Macmillan, 1925) ably demonstrates how "the modern depreciation of theology results logically in the most complete skepticism."

⁸ Horace T. Houf, *What Religion Is and Does* (New York: Harpers, 1935), p. 32.

⁹ Ernest F. Little, *We Need Religion* (New York: Henry Holt & Co., 1931), Introduction, p. 4.

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PASTORAL PRINCIPLES AND PROCEDURES

A Discussion of Opportunities, Problems, and Responsibilities

Building Stronger Church Boards*

By CLARENCE V. LEACH, *President
of the Chesapeake Conference*

THE local church board is the last link, or last man, in the chain of leadership in the Advent Movement. If the local elder and the local board fail, the program fails. The General, union, and local conferences may plan well, but if the local church board fails, the entire program falls at their feet.

The importance of the local elder as the ranking officer of the local board can hardly be overemphasized. Inspiration has indicated that there should be the same high qualities of leadership for rulers of tens as for rulers of thousands: "Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens." Ex. 18:21. And as far as possible the same moral and religious fitness required of the local elder should be expected of all the church officers who make up the personnel of the local church board.

The importance of the local elder's position in the Seventh-day Adventist Church is further emphasized because of the fact that he is virtually the pastor of the congregation in the average church. The average Seventh-day Adventist church today has fifty-seven members. Large churches with the full-time service of a pastor are decidedly in the minority. The district plan of organization is the rule quite generally—an ordained or licensed minister directs the spiritual welfare of two to eight churches. The average number of churches for the district leader is probably three in some conferences and four in others.

When we consider that the minister must care for all the churches under his direction, meeting their normal spiritual needs at all times, and in time of adversity, sickness, and death giving special help; that in addition to this load he must meet the continuous demand of our great world program, which comes down to us in copious installments, it is at once apparent that the minister must have, if he succeeds, the loyal, active support of consecrated local leadership in every church under his care.

The great evangelist, Paul, who in his minis-

try managed a very large district, wrote Timothy: "Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine." 1 Tim. 5:17. Apparently the great apostle was anxious that the youthful Timothy properly appreciate the value of the local church leaders. Note, too, that some of the local elders labored "in the word and doctrine," and some did not, even as at the present time.

Ways of Strengthening Church Boards

Enough on the importance of church leaders. Now may I make the following suggestions to our pastors and district leaders with reference to strengthening our local leaders and church boards.

1. Read the *Church Manual* on qualifications of local officers at least once each year. Even the most experienced would do well to review pages 17-75 of the *Church Manual* annually, studiously considering the importance of the local officers and the qualities expected of the lay leadership of the churches.

2. Impress upon these leaders the importance of their work by—

- a. Often speaking appreciatively of their work in local church board meetings. Read excerpts from the Spirit of prophecy on their work. A sincere word of appreciation publicly expressed from time to time is helpful.

- b. Offer a personal word of appreciation occasionally to a leader carrying a heavy or difficult load. Be friendly and sympathetic with your associate leaders in the church. Warm Christian fellowship makes for unity and success.

- c. Deliver at least one annual sermon on the privileges and responsibilities of local officers, preferably before the time of election of these officers each year. Give counsel in a general way, presenting guiding principles to be followed in selecting members of the board. There is much counsel in the Spirit of prophecy on the subject of lay leadership that can be helpfully presented to the congregation. Emphasize that each board member who fills his little niche in the great plan of salvation is as important in the sight of God as are those in higher places.

3. Select members of the board with great care. Changes in leadership should be made

* Presented at Columbia Union ministerial institute.

from time to time for obvious reasons. The following are suggestive qualifications of lay leaders in the local church.

Qualifications of Local Leaders

a. Consecration is vital. If it is a choice between a man who has great talents and great gifts but who lacks consecration and has a general negative outlook concerning the church program, and a man of ordinary talent but who is consecrated and has a positive outlook toward the whole church program, by all means choose the latter.

b. Choose those who believe and practice the third angel's message. "The elders which are among you I exhort, . . . being examples to the flock." 1 Peter 5:1-3. The Scriptures lay down with care the qualifications of local elders and deacons. It follows that other members of the church board should as far as possible measure up to the same high standards of Christian living and efficient service. Select those who believe and practice all our doctrines, including the Spirit of prophecy.

c. Select those who are apt for their respective responsibilities. Endeavor to get square pegs in square holes and round pegs in round holes. Avoid misfits as far as possible.

d. Choose those who believe in church organization and who believe in unity. This is very important. "It is not a good sign when men refuse to unite with their brethren, and prefer to act alone."—*Testimonies*, vol. 9, p. 258.

e. Let ministers be good talent scouts. Make a study of church-board personnel. Do not wait until you come up to the time of selecting officers to study the needs of leadership in your churches. As you visit the homes of church members, keep on the lookout for new talent which the Lord can use in His work.

f. Study your problems with your board. Avoid making it merely a clearinghouse for your ideas. Avoid taking the role of a superman. Take your board with you as far as possible on all your projects. Otherwise, when you move on, important enterprises may fall by the way. A board that is really sold on any project is your best assurance of having the church behind your program. For instance, you may not like a scraggy tree in the churchyard, and forthwith order a man to chop it down. Then you learn later on that the eyesore to you was an object of admiration, for certain sentimental reasons, to some of the members. Counsel with your board would have, in all probability, brought you this information. Avoid friction, which slows down the gospel chariot.

g. Meet with the board regularly, at least monthly. Avoid hit-and-miss board meetings and long, drawn-out sessions. Plan your board meeting.

h. Let the church board, through individuals or small committees, carry on various responsibilities all too often borne by the already overloaded minister. Avoid being an errand boy. Incidentally, do not make an errand boy of your intern either. Although the minister or the ministerial intern should be willing to do anything there is to be done, he should always bear in mind that his church boards and churches will be stronger and happier if they are made to see wisdom in carrying burdens rightfully theirs.

i. Never fail to have prayer to open board meetings. At regular board meetings a short scripture should be read before prayer is offered.

j. Support the board's decisions. Your church board is your "conference committee," your counselors on all important matters relating to the welfare of the church.

k. Seek counsel of the conference president in time of emergency, or when dealing with heavy or unusual problems. Even the most experienced minister or conference president will from time to time seek counsel from his higher organization. Always remember the admonition of the Word that in the multitude of counselors there is safety. (Prov. 11:14.)

l. To our conference leaders we would suggest as a means to the end of building stronger church boards that the leading member or members (the local elders) of the church boards be called to a conference-wide lay council annually. We have found as a denomination that it is absolutely essential to a successful ministry and departmental leadership to call frequent meetings for consecration, counsel, co-operation, inspiration, organization, and education.

Our great success will be attained when we give proper recognition and training to the final link in the chain of leadership. May this latter suggestion not be one of the keys to the solution of our problem of world evangelism?

Another source of inspiration and guidance for local elders who are called on to conduct the Sabbath services is *THE MINISTRY* magazine. Here may be found valuable help in the way of sermon outlines and illustrations, and the wisdom and counsel of our leaders.

Ministers and church officers are bound together in the field of leadership in this great closing work. "The work of God in this earth can never be finished until the men and women comprising our church-membership rally to the work, and unite their efforts with those of ministers and church officers."—*Ibid.*, p. 117. Let us as major leaders of the flock properly educate our local church officers and seek to build them into stronger church boards. They will then intelligently and enthusiastically join the ministry in leading the rank and file of our people into the final triumph of the third angel's message.

Church Dedictory Prayer

By J. I. ROBISON, Associate
Secretary of the General Conference

THE dedication of a church building to the worship of God is indeed a special occasion. It demands definite preparation and careful planning. The dedicatory sermon should review the past history of the church in the community and rehearse some of the experiences of the congregation in making possible the erection of the building to be dedicated. Also it would fittingly include a call to deeper consecration on the part of the worshipers and an invitation to all present to dedicate their hearts anew to the God to whom the building is to be consecrated on this particular occasion.

The part of the service whereby the church is actually set apart for divine worship is the dedicatory prayer. This is the dedication of the church. Such a prayer should be entirely different from prayers usually offered in regular worship. The one who is to give the prayer would do well to think through carefully what would be fitting to pray for on such an occasion. It might be well if he wrote down some points that should be included, and prepared the prayer as he would a sermon. It would be fitting for him to make a brief statement just before the prayer, and then lead the congregation in a solemn invocation. The following might serve as an example of what should be included in the opening remarks and prayer.

The Introductory Remarks

Seeing that it has pleased our heavenly Father to prosper this congregation in their undertaking to build and equip this beautiful house of worship, and to bring it to completion under the blessing of God, it is fitting and proper now reverently to invoke upon this sanctuary the abiding blessing of the Lord. It is, of course, made of but humble sand and clay and of wood from the forest, but just as our divine Saviour was tabernacled in the likeness of mortal men and through that union brought blessing and salvation to lost mankind, even so in this earthly structure the Holy Spirit will dwell and make these walls and halls all glorious with the light of His saving truth, and resplendent with the bright and fervent hope of a soon-coming Saviour.

How fitting, therefore, that we today reverently set this building apart with prayer to our heavenly Father, so that this church in truth may be a house of prayer, and hereafter be put solely to sacred and holy uses and be preserved from all other associations whatsoever.

To this end let us pray.

The Dedicatory Prayer

O righteous and everlasting Father, Maker of heaven and earth, Thou who dwellest not in

temples made with hands, we sincerely thank Thee today for the revelation of Thy love and mercy which Thou hast made through Jesus Christ our Lord.

We thank Thee today for revealing to us the light of truth from Thy sacred Word, and that so many in this city have been called out from the world to join Thy remnant church, which keeps the commandments of God and has the testimony of Jesus Christ. We thank Thee, O Lord, that from of old Thy presence has been manifest in the sanctuary, and that Thou hast ever sought those to worship Thee who worship in spirit and in truth.

We thank Thee, O Lord, that Thou hast put it into the hearts of these Thy servants to erect this building for public worship, that it may abide in this city as a silent witness to Thy saving truth in these last days, and that it may afford a means of teaching those here present, and many others, the glorious message which has called it into being.

O God, our Father, we know that by reason of our sins we are not worthy to ask Thee to come into our midst today, but in humble confession we pray that Thou wilt forgive our transgressions and that Thou wilt help each of us today first to dedicate himself anew to his Lord and Saviour. O Lord, take us today, cleanse our hearts from all sin, and come into our midst as a welcome and abiding guest, we pray.

And now, O God, Most High and Holy One, whom the heaven of heavens cannot contain, how much less this temple made with hands, we beseech Thee that Thou wilt even now accept this building as our humble gift to Thy service, and that Thou wilt consecrate this church to the honor of Thy name and to Thy service.

O God, our Father, we do now dedicate this building as a house of prayer, where through communion and thanksgiving Thy holy name may be honored and Thy people blessed. We dedicate it for the reading and hearing of Thy most Holy Word and for the proclamation of the everlasting gospel of our Lord and Saviour Jesus Christ. We dedicate it as a bright and shining light of the third angel's message in this city and as a witness of our faith in the glorious Advent of our Lord.

We dedicate it for the celebration of the ordinances of the Lord's house, for the sacred rite of baptism, and for the performance of all other offices of our Christian faith. We dedicate it for the saving of our children and youth in the Sabbath school and young people's services, and for missionary activities that will promote the gospel message both at home and in fields afar. We dedicate it as a Sabbath home for Thy children in this city.

Accept, O Lord most gracious, this building as a freewill offering at the hands of these Thy servants, and may every member of this church

find here during the months to come a happy spiritual home and a holy rest.

Grant, we beseech Thee, O Lord, that when Thy people assemble themselves together in this house for Thy worship, that the Spirit of God may rest upon them, and that with clean hands and pure hearts they may worship before Thine altars.

Grant, O Lord, that when Thy ministers here proclaim the gospel of Thy grace, sinners may be converted unto Thee and Thy true servants edified and comforted. Grant that from this sanctuary there may go out constantly messengers of divine truth to carry the gospel of a crucified, risen, and soon-coming Saviour to this community.

Grant, O Lord, that when the emblems of Thy broken body and spilled blood are administered in this place that Thy saving love may make them effectual means of grace to Thy people.

Grant, O God, that when precious souls are buried with their Lord in baptism in this place, that they may rise to walk in newness of life and be kept faithful even unto the end.

We beseech Thee, O God, that Thou wilt make this church a gateway to heaven for our children and youth, and that here they all may be born again and enter into that experience that will lead them on to the kingdom.

Grant, O Lord, that as from Sabbath to Sabbath we assemble here to worship our blessed Saviour, we may come in reverence and godly fear, and that the Holy Spirit may never be grieved from this place, but always abide here as a welcome guest.

And now we also pray that Thou wilt bless Thy waiting people in all lands today, and may they with us and our children be quickly prepared for the glorious appearing of our Lord and Saviour Jesus Christ. And finally we beseech Thee to bring us, and all who in coming days worship in this house, together with Thy redeemed from all ages, to that city of God, where there will be no temple, but the Lamb will be the light thereof. And now unto the King Eternal, our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

The Book Shelf

Books, Reviews, and Discussions

The Distinctive Ideas of the Old Testament, Norman H. Snaith, Westminster Press, Philadelphia, 1936, 251 pages, \$2.75.

This book is a careful discussion of the meanings of certain terms, important in Christian theology, presented in the setting of their Old Testament meanings. It is much concerned with the refinements of verbal interpretations, and

the material is primarily useful to the exact scholar, but nevertheless it is excellently written and usable for its main ideas.

Its main thesis—that Christianity does not properly find its roots in Greek ideas and philosophy, but rather in the Old Testament heritage of the spiritual-minded Hebrew—is extremely important. Our Adventist theology has much work to do at this point. The issue is well illustrated in the early Sabbath controversy, which man's bemusement with sun worship has obscured. It was anti-Judaism in the early church which made possible the acceptance of Sunday, Easter, and some other observances, and curiously enough, a heathenized endeavor to Christianize some features of Judaism, which validated sprinkling, a sacerdotal Lord's supper, and practices of that sort. Snaith's emphasis upon the unfortunate consequence of a shift from Old Testament (do not let us say Jewish) to Greek backgrounds as fatal to the church, is most valuable.

We could wish that he had gone further in his chapter on the "Spirit of God." He does not assert that the Hebrews *did* believe in a spirit, or soul, which went off in continued consciousness at death, but he fails to say they did not. His discussion here, centering on *ruach* and *nephesh*, remains only philological, and does not extend enough into the theological. He helps us in our teaching on the psychological nature of man rather by what he does *not* say than by what he does say.

On the whole, the book is good for careful study and for reference.

FRANK H. YOST, [Associate Secretary,
Religious Liberty Department.]

Great Christian Books, Hugh Martin, Westminster Press, Philadelphia, 1946, 116 pages, \$1.50.

Through the years the pen has been used very prolifically by all leaders of Christian thought. Much has been a repetition of previous material, and very little has warranted the expenditure of much time for study. The author of this small volume has chosen seven books from the writings of Christianity from the time of the apostles to the present, and recommends them to his readers. Here is a selection of those writings that have made the greatest impression on the author, and in his opinion have been of the most value to the Christian religion.

"These are all living books that have spoken to many thousands besides me, yet perhaps nobody else would have made this precise selection. At any rate I made it first of all for personal reasons. Many other books on my shelves had an almost equal claim upon me: John Woolman, John Wesley, Lancelot Andrewes, Richard Baxter very nearly joined the company. And others might have followed: 'The river of God is full of water.' But in the end these seven seemed to choose themselves.

"Now that they are spread out before me I am interested to note their variety and how they span the Christian centuries from the fourth down to yesterday. They are African, Scottish, French and English;

—Please turn to page 33

CHALLENGE OF A WORLD TASK

A Survey of Mission Problems, Methods, and Relationships

The Call to Evangelize the Cities

By H. B. LUNDQUIST, Superintendent,
Antillian Union Mission, Inter-America

EVER since our first parents fell in Eden, the call to evangelize has been the most important human occupation. Its importance has increased with the passing years, and this is true in a very special way since the Flood, when men began to congregate in man-made cities. There, esconced in Babel-like skyscrapers, surrounded by all the vices and luxuries so characteristic of man's defiant imitation of the city of God, and fortified by a tortuous philosophy of life, man must be hunted down, and taken the long road back if he is to be saved.

Evangelism is a God-given inescapable duty of every child of God. It was the prophet Ezekiel who, by inspiration, said:

"If when I say to the wicked, Wicked one, thou should die miserably: and thou warnest not the wicked to abandon his evil life, the wicked shall die for his iniquity, but I shall require thee to give account of his blood. But if thou admonish the wicked to be converted, and he abandon not his wicked life, the wicked will die because of his sin; but thy soul will not be responsible for his death." Eze. 33:8, 9. (Spanish version of Torres Amat.)

As sentinels on the walls of Zion, we are invested with a terrible responsibility. A sentry in a military sense is one who is stationed at a camp or fort to guard his fellow soldiers against attack or surprise. To be found wanting in a crucial moment often means the death penalty for a guilty sentry. On a certain occasion when a sentinel slept on guard, twenty-four of his companions were slain. After a peremptory court-martial, the young man was condemned to be shot, after being obliged to kneel before each of the twenty-four cadavers and ask forgiveness. He then occupied the twenty-fifth grave. So also we, responsible for the lives of thousands around us, will not escape if through our negligence they descend to Christless graves.

The call to evangelize the world is in reality a command of our great General, Jesus, given His disciples just before going back to heaven: "And this good news of the kingdom shall be proclaimed throughout the whole world to set the evidence before all the Gentiles; and then shall the end come." Matt. 24:14 (Weymouth.)

The use of the emphatic form gives no place for any doubt. The command embraces the "whole" world, and *whole* is defined as: "con-

taining all the parts." Or, as the angel of the Revelation puts it, "to every nation, and kindred, and tongue, and people." That means that this message, in a single generation must reach the people of China, Japan, India, the East Indies, the West Indies—Europeans, Africans, Asiatics, Americans, alike. It must reach the inhabitants of the overcrowded cities, the denizens of the forests, those who dwell in the hills and the valleys, the rich, the poor, the educated, the ignorant. Without the shadow of a doubt, it is the greatest task ever committed to human agents, and is to be accomplished in the shortest time.

But commensurate with the extent and importance of the work is the power promised to accompany its proclamation. Jesus sped His messengers forward with these encouraging words: "All power in heaven and over the earth has been given to Me. Go, therefore, . . . and, remember, I am with you always, day by day, until the close of the age." Matt. 28:18-20 (Weymouth).

Through the messenger of the Lord we read this encouraging promise: "God will do the work if we will furnish Him the instruments."—*Testimonies*, vol. 9, p. 107. What a challenge that is! Now listen to this even more encouraging assurance from our Captain: "The course of God's people should be *upward and onward to victory*. . . . He [Christ] will lead us on to certain victory. . . . The work He gives His people to do, He is able to accomplish by them."—*Ibid.*, vol. 2, p. 122. Then comes this solemn admonition: "We must sleep no longer on Satan's enchanted ground, but call into requisition all our resources, and avail ourselves of every facility with which Providence has furnished us."—*Ibid.*, vol. 5, p. 454. We are assured:

"The closer we keep to Christ, the more meek and lowly and self-distrustful we are, the firmer will be our hold on Christ, and the greater will be our power, through Christ, to convert sinners; for it is not the human agent that moves the soul. Heavenly intelligences co-operate with the human agent. . . . The power we have to overcome Satan is the result of Christ working in us."—*Ibid.*, vol. 6, p. 399.

And then comes this pronouncement of terrible responsibility: "All that the apostles did, every church-member to-day is to do. And we

are to work with as much more fervor . . . as the increase of wickedness demands a more decided call to repentance."—*Ibid.*, vol. 7, p. 33. In this connection it is not strange that our great cities should occupy the attention of the Lord. He sends us this word:

"Messages will be given out of the usual order. . . . We must . . . have, in our cities, consecrated evangelists through whom a message is to be borne so decidedly as to startle the hearers."—*Gospel Workers*, p. 354.

"In the cities of today, where there is so much to attract and please, the people can be interested by no ordinary efforts. Ministers of God's appointment will find it necessary to put forth extraordinary efforts in order to arrest the attention of the multitudes. . . . The . . . message . . . is to be borne so plainly and decidedly as to startle the hearers, and lead them to desire to study the Scriptures."—*Ibid.*, pp. 345, 346.

In the Testimonies and in the Scriptures, the proper methods of carrying on evangelism in the cities are plainly set forth. But all human skill in the presentation of the Word yields to the divine aid promised: "God's work is to be carried forward with power. *We need the baptism of the Holy Spirit.*" The part played by this divine Person at Pentecost and immediately afterward is clearly set forth in the book of Acts. As a result of the outpouring of the divine Spirit on the day of Pentecost, three thousand souls were converted, and on another occasion shortly after, five thousand. Jesus, God's Son and our Saviour, was dependent on the Holy Spirit for His power and effectiveness, as evidenced by the words of Luke in Acts 10:38. The best methods in the world, unaccompanied by the sweet influence of God's Spirit, will be entirely unavailing.

The message is to be borne in plain, unvarnished language, of such a decided nature as to startle the hearers. The messenger of the Lord says, "As they labor with simplicity, humility, and graceful dignity, avoiding everything of a theatrical nature, their work will make a lasting impression for good."—*Ibid.*, p. 346. A mighty right arm has been provided us for our use. Here, indeed, is an untapped source of influence and help which only too few avail themselves of. We are told:

"Keep the work of health reform to the front."—*Ibid.*, p. 348.

We are clearly taught in the Bible and the Testimonies that we should work for the wealthy and influential at the very beginning of our work:

"The servants of Christ should labor faithfully for the rich men in our cities, as well as for the poor and lowly. . . . The Lord desires that moneyed men shall be converted, and act as His helping hand in reaching others. . . . Altogether too little effort has been put forth for men in responsible places in the world. Many of them possess superior qualifications."—*Ibid.*, pp. 348-350.

Another prerequisite of great importance is the meeting hall. The Lord through His servant says:

"I am convinced that we might have had a good

hearing if our brethren had secured a suitable hall to accommodate the people. But they did not expect much, and therefore did not receive much. We cannot expect people to come out to hear unpopular truth when the meetings are advertised to be held in a basement. . . . The character and importance of our work are judged by the efforts made to bring it before the public."—*Historical Sketches*, p. 200.

"The work in England might now be much farther advanced than it is if our brethren, at the beginning of our work there . . . had hired good halls, and carried forward the work as though we had great truths. . . . God would have the work started in such a way that the first impressions given shall be, as far as they go, the very best that can be made."—*Gospel Workers*, p. 462.

Shall we not arise and finish the work of God, which He has entrusted to us? Let us remember that "the prospects are as bright as the promises of God," and take for our motto: "Attempt Great Things for God; Expect Great Things From God." And if we do, we shall not be disappointed. Remember when Nehemiah and God's people arose with determination, they did what their forefathers had failed to do during many years; and they did it in just one hundred days! And let us not forget the surprising results, so surprising that the mouthpiece himself was surprised, that attended Jonah's preaching to wicked Nineveh. The stakes now are even greater, and the power promised is also greater than in the days of Nehemiah and Jonah. Let us arise and evangelize the great cities before God arises to shake terribly the earth, for then it will be too late!



Deep Roots *

HAVE you heard the sighing, groaning, of a tree before a storm,

Heard the scraping of the branches in the bending of its form?

Have you seen it sway and straighten, then be swayed again, again,

Seen the leaves like tiny banners, whipping, dripping in the rain?

Seen it in its strength and beauty stand defiant in the blast,

Seen it proud and undefeated when the mighty winds have passed?

Have you seen a fellow mortal weighted down with many cares,

Heard him sigh when dread disaster came upon him unawares?

Have you seen him bear it bravely, overcoming all his fears?

Seen him turn his face to heaven, gazing upward through his tears?

Seen his countenance of sorrow change and wear the victor's smile,

Seen him stand complete in triumph o'er the bitterness of trial?

Winds have ne'er uprooted timber growing deep beneath the sod—

Grief has never conquered mortals who are rooted deep in God.

—BYRON E. DeBOLT.

* This impressive poem was used very effectively by one of the Ministerial Association secretaries at a recent funeral service in Takoma Park.

BIBLE INSTRUCTOR COUNCIL

Plans and Methods, Experiences and Problems

Assemblies of God (Pentecostal)

By ESTHER MAE ROSE AND MABLE H. TOWERY

IN MAKING a study of the Pentecostal movement, one is confronted with a long list of churches. *Religious Bodies, 1936*, issued by the U.S. Census Bureau, gives data on nine different kinds, and this does not cover them all.

A study of any one of these would doubtless prove interesting, but we are concerned with but one in this brief paper—the Assemblies of God, with headquarters in Springfield, Missouri. “The Assemblies of God is not the only organized Pentecostal work in this country. There are several others . . . standing for the same fundamental truths.”—S. H. FRODSHAM, *With Signs Following*, p. 51.

ORIGIN AND BEGINNINGS.—The General Council of the Assemblies of God came into existence as a result of a spiritual revival that began early in the twentieth century, and spread to all parts of the world in a short time. Revivals were experienced in Tennessee and Kansas as early as 1900 and 1901, and spread to Oklahoma, Texas, and California. This rapid spread of the Pentecostal message characterized the work as a movement, and the term Pentecostal Movement was applied to any and all groups teaching the need for baptism in the Holy Spirit, as evidenced by speaking in other tongues as the Spirit gave utterance.

The leaders began to feel a great need for unifying and standardizing the teachings and practices of the movement. Varying schools of thought and opinion had sprung up, and the movement had no head or central body to determine standards. Because of this need, a group of Pentecostal ministers decided to issue a call for a General Council, patterned after the council described in Acts 15. The first General Council was held at Hot Springs, Arkansas, in 1914, and at this time the Assemblies of God was officially organized. This council was attended by sixty-eight ministers representing various independent assemblies.

The second General Council was held in St. Louis, Missouri, and at this time it was decided to move the headquarters and publishing plant to the same place. The fourth General Council was held in 1916, and during this council their Statement of Fundamental Truths was adopted. The effect of this decision was soon felt all over the country, and other Pentecostal ministers of

independent assemblies and a large number of assemblies soon made application for admittance into the Assemblies of God. In 1918 the headquarters was moved to Springfield, Missouri, and has been there ever since.

TONGUES MOVEMENT.—The doctrinal teaching that led to its organization was baptism in the Holy Spirit, accompanied by speaking in tongues. The Pentecostal experience is the one excuse for its very existence as a religious body, separate from other organizations of similar faith.

The influence of this church on Christianity at large is questionable. To give them credit where credit is due, they are zealous. They are not ashamed of their religion, and they spend much time in prayer. But their services often turn into irreverent bedlam in their efforts to talk or dance in the spirit. They claim to speak in foreign languages as a point for their “tongues” movement, but try just as hard to talk in tongues whether strangers are present or not. They would like to have everyone believe that their fantastic tongues movement is the normal way to react at conversion. “Possibly ninety per cent of the membership claim to have received this New Testament experience, and the rest firmly believe in it.”

If they can gain a loophole in other churches, they will get their preachers in to preach the Pentecostal doctrine. After the newness wears off many are dissatisfied, but the ideas have become a habit and they cannot seem to get away from it.

EDUCATIONAL INSTITUTIONS.—Education for youth is stressed. They do not have schools for children, but have colleges for ministers and missionaries. In 1941 there were about 1,800 young people attending twelve Pentecostal Bible Schools of God in the United States of America.

Their largest school, the C.B.I. (Central Bible Institute), is located at Springfield, Missouri. They have other schools at Waxahochie, Texas; Minneapolis, Minnesota; Seattle, Washington; San Francisco and Pasadena, California; Atlanta, Georgia; and Green Lane, Pennsylvania. The curriculum of these schools includes English, Greek, church history, Sunday school organization, and so forth, but special emphasis is given to Bible.

MISSIONARY WORK.—They carry on home mission work, and foreign mission work is encouraged and sponsored by them. Recently they sent eighty "missionaries" to Kentucky and West Virginia. The Assemblies of God have over 600 foreign missionaries under appointment, operating in more than 50 distinct mission fields. Adherents in these fields number about 160,000, the largest group being in Brazil, where there are approximately 100,000 adherents.

DOCTRINES.—Their present doctrines are tabulated, and are probably somewhat similar to the original doctrines. They believe that they have the latter rain, and that it has been a Pentecostlike effusion of the Holy Ghost.

In the statement of their beliefs in 1926, we find that this denomination stresses belief in the inspiration of the Scriptures as the only sufficient rule of faith and practice, and does not emphasize systematic theology. Membership in the church is obtained only by genuine repentance, water baptism in Jesus' name, and the baptism of the Holy Ghost as evidenced by speaking in other tongues.

They believe in divine healing for the body, the personal premillennial return of Christ, entire sanctification, final rewards for the righteous and judgment for those who are not written in the book of life; gospel work should be supported by tithes and freewill offerings only; they should have no connection with labor unions or secret societies, since this is forbidden in the Bible. Although support and obedience to the law are inculcated, they hold that the sixth commandment forbids war and the bearing of arms.

The ordinances of the Lord's supper and baptism are practised regularly. They believe that the millennial reign of Christ on earth is a Scripture promise and the world's hope. Deliverance from sickness is provided for in the atonement, and is the privilege of all believers. No mention is made of the sixth commandment.

They believe in Sunday as the Sabbath. Many are sensibly dressed. They appear interested in temperance, but do not take it too seriously. They believe in the return of Jesus, but teach false doctrines about the millennium.

ORGANIZATION.—Their work is divided into districts. The general officers are superintendent, assistant superintendent, secretary-treasurer, missionary secretary, principal of the Bible Training Institute, and so on. Each district has its own divisional officers, similar to those at headquarters. They like to reach the poorer classes, also the Negroes, but they find their way into the hearts of the upper middle class, too, and get many good workers from them.

Their church paper, *The Pentecostal Evangel* (formerly called *The Christian Evangel*), is published weekly, and has a circulation of approximately 120,000.

MEMBERSHIP.—In regard to the membership of the Assemblies of God there has been rapid growth. In fact, it is said to be the fastest growing denomination in the United States during the past twenty years. We quote from the "Minutes of the Twenty-first General Council of the Assemblies of God," page 46: "At the close of the fiscal year our records reveal that we now have 5,300 churches with an enrolled membership of approximately 241,782. The number of ordained ministers has increased also to 5,016." (Springfield, Mo., September, 1945.)

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Bringing to a Decision*

By HELEN L. OLDHAM, Bible Instructor,
Dayton, Ohio

TO EVERY worker who is seeking to save souls for Christ there comes these two very important questions: Just what shall I do and say to bring these dear people to make their decision for Christ? And, How long shall I go on working with this soul without seeing any tangible results for my labor?

First, let us consider the matter of making decisions. The decision you wish to receive may seal the fate of your reader for life or for death. It is impossible for any soul to make a sure decision if he does not have a clear understanding of the issues involved. From the very start our Bible readings should have point and should be given in such a way that they will be clearly understood, besides drawing the attention and interest of each one present.

After a true interest, as well as an understanding of the lessons, is awakened, the next step will be to create conviction. Early in the course of lessons we must therefore grasp even the little opportunities for decision calls. When gradual decisions on minor points are at first naturally suggested, it will be much easier later on in the series to make suggestions on major points of decisions.

There will be those who are afraid of what the rest of the family might say when it comes to the matter of Sabbathkeeping, tithe paying, etc., but we must help them see that their firm decision may make it much easier for the rest of the family to make their decisions. Someone must lead out in every family.

* Paper presented at Columbia Union Ministerial Institute.

Then there are those who will fear that they cannot possibly keep their promise if they do begin to keep the Sabbath. It is important to remind them of the word of Paul which says, "I can do all things through Christ which strengtheneth me." Phil. 4:13. Also show them that by making this decision, they are beginning a new life, and that just as a newborn babe grows stronger day by day, they will gain in strength to stand true.

Some will be afraid of losing their positions. Here the promises of Isaiah 53:13, 14; Isaiah 33:16; Luke 12:31; Matthew 16:26; and other decision texts are very appropriate to use. Again, experiences of how others have kept their same employment, or how some have been blessed with even better positions after beginning to keep the Sabbath, will be most helpful at this stage of their experience. However small or great the decision may be, the appeal should be definite. The messenger of the Lord tells us:

"Many are convinced that we have the truth, and yet they are held as with iron bands; they dare not risk the consequences of taking their position on the side of truth. Many are in the valley of decision, where special, close, and pointed appeals are necessary to move them to lay down the weapons of their warfare, and take their positions on the Lord's side. Just at the critical period, Satan throws the strongest bands around these souls."—*Testimonies*, vol. 1, p. 646.

We should study our readers' reactions and then make our appeal at the opportune time. Satan is always ready to discourage and deceive, but with Christ on our side, we can well overcome the purposes of the enemy. The Master Teacher watched His listeners and studied their reactions. He was ready to clinch a decision at any time. When we see that souls are ready to make a decision, we should not hesitate or postpone having them settle the matter on their knees, asking God for courage to stand true.

It is always well to remember that we are only the instrument through which God works to save souls. We must show in our lives that we really believe what we are teaching. We must be enthusiastic for God, putting Christ first and last always. Make Christ and salvation the central theme of every lesson. In our own private devotions as soul winners we must pray for wisdom to wisely deal with these souls. Also invite others in the church to pray for them.

"Solicit prayer for the souls for whom you labor; present them before the church as subjects for their supplication. . . . Select another and still another soul, daily seeking guidance from God, laying everything before Him in earnest prayer, and working in divine wisdom. As you do this, God will give you the Holy Spirit to convict and convert the soul."—*Testimonies*, vol. 6, pp. 80, 81.

"No man can come to Me, except the Father . . . draw him." John 6:44.

The question as to how long to labor with a soul before seeing results, is one that cannot be too specifically defined. Personalities differ

so much that each case may require a different procedure. To continue with a reader indefinitely is impractical in our crowded program, but to discontinue when there is still interest may cause that soul to be lost. Here again divine guidance should be most earnestly sought.

After we have done all that is felt humanly possible, if the reader does not yet show signs of accepting God's truth, it may be that we must discontinue our studies. Perhaps at a later date some incident in the experience of these readers will cause them to decide for Christ. Perhaps another worker coming in contact with them may be able to help them to take their stand. God has told us, "Cast thy bread upon the waters: for thou shalt find it after many days." We may never see the result of our labors until we enter the gates of the New Jerusalem, but we can be sure that no soul who desires to be saved will be lost.

Class Instruction in Evangelism*

By ENA FERGUSON, Bible Instructor,
New York City

I. PURPOSE OF EVANGELISTIC BIBLE CLASS.

1. Gathering specialized study groups from larger audience.
2. Effort to form more personal contacts.
3. Development in friendly study atmosphere.
4. Handling questions that arise in public meetings.
5. Saving Bible instructor's time on visitation program.
6. Meeting large-city needs where home contacts are difficult.
7. Supplementing lecture subjects, from different angle.

II. ORGANIZING THE CLASS

1. Evangelist's enthusiastic support.
2. Properly advertising on handbills and from pulpit.
3. Securing suitable meeting place.
4. Arranging for time of meeting.
5. Co-operation of associate workers.
6. Relationship of class to general visitation program.
7. Class records.
8. Teacher familiarizes herself with names and faces of those in large class (sometimes 75 or more) by means of test papers. Class members submit test sheets to teacher. As each is handed to her she quickly glances at name. Teacher now calls individual by name, and this helps her to associate name with face. After test sheets have been graded, another

* Outline of talk presented at Atlantic Union ministerial institute.

opportunity is presented to note who raised hand in response to name called.

III. SPIRIT OF THE CLASS

1. Each member brings Bible.
2. Holding class to schoolroom plan.
3. Encouraging friendliness and class response.
4. Developing a studious interest.
5. Members help in building up class attendance.

IV. CONDUCTING THE LESSON.

1. Opening prayer by an associate worker.
2. Teacher enlists class to read texts in unison.
3. Occasionally a good reader may be called on to read text.
4. Clinching each point of lesson.
5. Soliciting class assent and response.
6. At first meeting outline class program. Make it plain that time is limited: make best use of every moment. Aim to cover lesson, and therefore cannot encourage round-table discussions.
7. Announce plan for occasional question evening. This affords opportunity for questions by class. Cordially solicit these as well as remarks. Ask class members to write out questions and mail them to teacher. (Eliminates argument, yet shows not afraid of questions.)
8. Teacher must find time for personal interviews. Such interviews often important for results. Teacher must remain alert to recognize opportunities for personal work.
9. Summarizing lesson points.
10. Closing with prayer.
11. Dismissing in orderly way.
12. Reserving seats in larger auditorium for class member.

V. THE EVANGELISTIC LESSON.

1. Provision for a series of typed, mimeographed, or printed lessons.
2. Build studies on a theme.
3. Theme suggestions:

a. *God's Great Plan of Salvation.*

These lessons deal with such topics as (1) Purpose of the Scriptures, (2) Pre-existence and Incarnation of Christ, (3) Second Coming, (4) Faith, (5) Grace, (6) Repentance, (7) Conversion, (8) Obedience, (9) Baptism, etc.

b. *Great Controversy Between Christ and Satan.*

Beginning with study on origin of Satan, nearly any present-truth doctrine can be taught from this angle. This theme especially adaptable to Law, Change of Sabbath, Manner and Purpose of Christ's Coming, Christian Temperance and Healthful

Diet, Worldly Amusements, etc. New Earth would be good conclusion, indicating controversy ended.

c. *Science and the Bible.*

Teacher can originate a series using such studies as Astronomy and the Bible, Archaeology and the Bible, Medical Science and the Bible, Evolution and the Bible, etc. This series will be especially helpful for those who are perplexed in thinking that science and the Bible are not in harmony. Helpful conclusion to series is study on The Science of Salvation.

d. *Present Truth for This Generation.*

This series can be made very pointed. Signs of Jesus Return, Daniel 2, The Judgment, The 2300 Days, The Sanctuary, The Mark of the Beast, all lend themselves to this theme.

e. *Meaning of the Sanctuary and Its Services.*

A fascinating theme for a series. It makes good Seventh-day Adventists, for it gives a solid foundation. Twelve lessons on the sanctuary are none too many.

4. Six to twelve lessons may comprise a series on each of these themes. Depending upon objectives of series, or time of baptism, lessons can be introduced as it seems practical.

Same students who attend first series usually attend succeeding series. Therefore not necessary to cover every phase of present truth in each series.

With beginning of each series, evangelist makes public appeal for recruits. Best to attend to this a week or two before new series is to begin. New members may now be added to replace those who have dropped out of previous course.

VI. FOLLOW-UP METHODS.

1. Prompt, courteous attention to all letters.
2. Teacher mentions to class query notes received. (These notes written on test sheets, when returned to teacher.)
3. Thanks class for remarks of appreciation.
4. Responding to mail:
 - a. Writing detailed letter in reply.
 - b. Sending brief note and inserting tract or *Present Truth*.
 - c. Lending library books for further study.
 - d. Follow-up visit to home.

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❶ EVERY sincere prayer is heard in heaven.—*The Desire of Ages*, p. 667.

Maintaining an Interest*

By ALFRIDA LARSON, *Bible Instructor, Akron, Ohio*

CONSECRATION on the part of the Bible instructor is of first importance in holding and maintaining an interest. We read in *Gospel Workers*: "Those who consecrate body, soul, and spirit to God, will constantly receive a new endowment of physical, mental, and spiritual power. The inexhaustible supplies of heaven are at their command."—Page 112.

There is danger lest we depend too much upon our knowledge and the fact that we belong to the remnant church rather than depending upon the Holy Spirit to do the work for us. Christ often spent full days in labor and entire nights in prayer in order to be able to meet the foe, and to be empowered to help those who came to Him for help. How much greater is our need of prayer!

To hold interest we must depend on power that comes from above. From the first contact with one who is interested, the Bible instructor should seek to maintain the interest. There must be continuous earnest effort to keep the interest growing. The success will not depend so much upon one's knowledge as the ability to find the way to the heart of the interested person. As the instructor goes to the home from week to week, she should learn to understand the needs of the people. Kindly words simply spoken and little attentions simply given will do much toward holding the interest.

To hold and maintain an interest is like planting a seed. The most thorough and delicate work begins after the seed begins to sprout. Each plant needs individual care. Some plants need more water, others less; but all depend upon continual care for growth. Neglected for a time, the plant may droop or die. So it is with spiritual growth. Continual care is important in order for growth to be made. Many a promising interest has waned because the worker neglected it for too long a period. The instructor must always be prompt in meeting appointments, or else confidence in the message will be lost.

Preparation is another essential for holding the interest. We should have our subject well prepared, selecting such texts as will reveal a "Thus saith the Lord" to all questions asked. We weary the people with long studies and too many texts, and thus lose the interest. Every Bible study should have a distinct plan.

"Every teacher should see to it that his work tends to definite results. Before attempting to teach a subject, he should have a distinct plan in mind, and should know just what he desires to accomplish."—*Education*, pp. 233, 234.

We are called upon to bring the message for our time to high and low, rich and poor. We

need to learn to adapt our labors to meet people where they are. Simplicity of language is important. Jesus spoke to the people in a language so simple that they could not fail to understand.

"Never search for words that will give the impression that you are learned. The greater your simplicity, the better will your words be understood."—*Testimonies*, vol. 6, p. 383.

Begin by teaching subjects upon which you can agree. Take one point at a time, and do not bring in too many points, especially at the be-

—Please turn to page 18

Outlines for Bible Studies

Word of God: Nature and Ministry

By MRS. E. VAN NOCKEY PORTER, *Bible Instructor, Pasadena, California*

- I. INTRODUCTION: Bible most wonderful book ever written.
 1. Sixty-six separate sections; yet combined to form a complete book.
 2. Forty men had part in its writing over a period of 1,500 years.
 3. The Bible converts heathen and head-hunters into civilized people.
- II. THE BIBLE IS GOD'S BOOK.
 1. The Bible an inspired book.
 - a. Not of private interpretation. 2 Peter 1:21.
 - b. God spake unto the prophets. Heb. 1:1.
 - c. The Spirit spake through men. 2 Sam. 23:2.
 - d. All Scripture inspired. 2 Tim. 3:15, 16.
 2. Scriptures able to do great things for us.
 - a. God's Word is a lamp. Ps. 119:105.
 - b. Bible prophecy is a light. 2 Peter 1:19.
 - c. Instrumental in producing new birth. 1 Peter 1:23.
 - d. Produces spiritual growth. 1 Peter 2:2.
 3. Our attitude toward God's Word.
 - a. We should study it diligently. John 5:39; Acts 17:11.
 - b. Compare Scripture with Scripture. 1 Cor. 2:13; Isa. 28:9, 10.
 - c. Hiding it in the heart, a safeguard against sin. Ps. 119:9, 11.
- III. CONCLUSION.
 1. God is the true Author of the Bible, and there is power in His Word.
 2. Bible contains valuable gems which we should search for.
 3. Its promises bestow upon us the right to become sons of God.

* From the Columbia Union ministerial institute.

The Larger Outlook

Principles, Perils, and Developments

Is the Tongues Movement of God?

By E. T. GACKENHEIMER, *President,
Leeward Islands Mission, B.W.I.*

WE ARE all more or less acquainted with the movement that has been flourishing for a number of years which has as a basis the gift of speaking tongues. There is little need to go into detail concerning the Scriptures which definitely tell us that tongues are for the edification and advancement of the gospel, and not for self-glorification or as a sign that one has at last gotten the Spirit. The fourteenth chapter of First Corinthians is all too plain regarding this question of tongues.

However, for the benefit of those that might have a question in their minds regarding the tongues movement and its divine authorship, may I relate the following incident with which I am personally acquainted. It settled in my mind once and for all the question.

A number of years ago in a city in Iowa a certain Adventist evangelist was holding a series of meetings. A number of young men were connected with him. I wish to write about one in particular, for the story revolves about him.

In the process of the meetings there came to the attention of this brother a family who seemingly were deeply interested in the truth. They were a young couple with two children. Once a week the brother, whom we shall call Mr. Kent, went out to their home to conduct evening Bible studies with Mr. and Mrs. C. Many friends of the young couple came to these studies, and swelled the number to twelve and sometimes eighteen. The people seemed much interested and enjoyed the studies very much.

The mother of Mr. C. was quite imbued with the tongues movement, and was greatly concerned lest her son make the error of "joining up with the 'Advents,'" as she was wont to call them. She was anxious that her son and family embrace her own faith—which was commendable in a mother. She rejoiced in having the Spirit, for she believed she had the gift of tongues.

She at times attended the meetings at her son's home, and for a while Mr. Kent thought that she would leave the faith to which she belonged, and come his way. But, no, there wasn't enough of the Spirit! Needless to say, her own church did all they could to keep her from leaning too far toward the Adventist faith.

On one particular occasion, when Mr. Kent

was coming to the close of his series of studies and was endeavoring to bring the folks to a decision for the truth, he announced that at their meeting one week hence he would study with them the subject "The Marks of the True Church." He asked that a real effort be made to have all present for this meeting. Mr. C. asked if it would be all right to invite the evangelist from his mother's church to be present. Our brother said, "Most certainly."

When the evening arrived and Mr. Kent came to the home, he was asked if he would not be so kind as to go over to get Mr. C's mother, and bring her, for she wanted to come, and also if he would stop on the way back and pick up the other evangelist. He complied with the request, and found to his surprise that the evangelist was a woman. She brought along her volume of the Scriptures, and with a determined look on her face took her seat among the folks gathered for the evening's study.

Mr. Kent began his study with prayer, and then for three quarters of an hour he brought to the people's attention the wonderful truths of God's Word relative to his announced subject. The other evangelist began to squirm when the law was mentioned, and when Mr. Kent spoke concerning the Sabbath she could hardly sit still. Soon she jumped to her feet and began to dispute with our brother about many of the things presented. He calmly asked her to point out from the Word her proof for the statements made, but she was unable to do so. Then she said, "At least I have the Spirit, which you people [meaning Adventists] do not have." Mr. Kent asked her what she meant by that, and she vehemently said, "the gift of tongues."

Our brother asked her if she knew of what she spoke. Of course she answered in the affirmative. He then proceeded to question her and also to point out some very definite statements from the Word relative to this question. He asserted that one who has the Spirit would be an individual who would willingly follow the Bible and live in harmony with its teachings. She then became loud and abusive, and so our brother decided to bring the meeting to a close. By this time it was approaching the midnight hour.

He asked all to stand, and requested that they should be quiet and reverent as the benediction was pronounced. He had not said three words before the other evangelist cried out and began to speak in tongues. He stopped praying and went over to the woman, who was holding her hands up in the air and making a loud commotion. All eyes were focused on them. Mr. C's mother stepped in front of her preacher and dared Brother Kent to touch her. God came very near to our brother, and fearlessly he took the woman by the wrist. She began to fight back. "See," he said; "she is putting on an act. If she were possessed by the Spirit

of God, she would be calm and would not be affected by surroundings." At this she ceased to struggle but continued to speak loudly and somewhat incoherently. Then, knowing that much was at stake, that eighteen people present would make their decisions one way or another, depending on the outcome, he prayed earnestly and quickly that God would intervene. Then looking at the woman, he said, "In the name of Jesus I command you to cease this foolishness." Her hands dropped to her sides; she opened her eyes and said no more!

The meeting closed, and an eventful evening ended. Mr. Kent thanked the Lord for His special intervention, and as far as he was concerned, it was settled that the so-called speaking in tongues certainly was not of God. A number of the people took their stand for the truth from these cottage meetings, feeling confident that God was indeed leading and directing the Advent Movement. Surely, the name of Jesus has power to settle matters which must needs be settled. He can help you and me if we but ask Him. He can and will lead us in His way if we but put our trust in Him.

Music of the Message

Ideals, Objectives, and Techniques

How Singing Evangelist Can Help*

*By J. H. WAGNER, President
of the Allegheny Conference*

IT IS obvious to nearly everyone that a singing evangelist is a necessary asset to a successful evangelistic effort, so I need not dwell on the reasons why he is so indispensable to the campaign. Along with his main duties of promoting the gospel by music, there are several other tasks that are often placed on his shoulders. Therefore, in selecting a singing evangelist, these things should be borne in mind, and if possible someone should be secured who is capable in other lines, so as to use the available personnel to the fullest extent, and thus economize on the employment of extra help.

Anyone with a simple knowledge of arithmetic and bookkeeping should be able to keep an accurate record of the income and expenditures connected with the operation of an evangelistic campaign. The singing evangelist can be given this assignment, and largely relieve the evangelist of business matters. It is of the utmost importance that such records be kept and properly reported.

It has been thoroughly demonstrated that the singing evangelist can also take care of all the

publicity required for conducting the meeting. After getting the information from the evangelist, he can be of great help in putting it in shape and taking it to the newspaper office for publication. When he is taking care of the paid ad, he can intercede for the printing of a news column concerning certain phases of the meeting, and can assume the responsibility of putting some news about the service in the paper at every possible opportunity. He should supervise the printing of placards and handbills and see that they are properly distributed. As an integral part of the evangelistic personnel, he should make certain that this work of publicizing the meeting is done with the utmost care and thoroughness.

When it comes to visiting interested people, personally, in their homes, no one in the evangelistic company is to be excused—not even the evangelist himself. Usually when a person who has been attending the series of meetings plays host to one of the evangelistic group, he considers it an honor. After seeing and hearing the music contributions evening after evening, and having been moved by the music of the services, the interested one feels pleasure and gratitude on having the song leader come into his home. A discussion of some of the favorite songs especially enjoyed by the person may prove to be an entering wedge; then a tactful discussion of some topic already presented might be entered into, after which a cordial invitation to continue attendance might be extended. Upon preparing to depart from the home, the worker should offer a brief prayer, asking God's blessings on the home.

The singing evangelist should not feel that this important work is beneath his dignity; rather, it should be a cherished pleasure and privilege. In my experience as a singing evangelist, I have enjoyed the pleasure of seeing many souls accept this truth after I had visited with them one or more times in their homes. Some of these people are now actively engaged in the work of soul saving, and are bringing others into the fold. They trace their interest back to a song that particularly impressed them or to a visit to the home which formed a warm, Christian friendship. As a result of this acquaintance, the discourses became doubly interesting, and finally conviction came to their hearts, leading them to cast their lot on the side of truth.

At one time, while directing the music in a large city effort, I detected a strong tenor voice somewhere in the audience. We were in need of such a voice to help in the choir, and so I began to scan the crowd to see if I could find the person to whom the voice belonged, and hoped that I would be able to persuade him to help us. I chose that hymn, "Sweet By and By," and watched to see who would repeat, "by and by," knowing that the tenors would have to do this. I soon detected the person. He was a

* Paper presented at Columbia Union ministerial institute.

fine-looking young man. Immediately after the benediction I found my way to his side, talked with him, and found him to be intelligent, and willing to help in any way possible. He met with us in our rehearsal that same evening after service, and has become identified as a church worker in the cause of God.

In another meeting held in a city of some size, a young man was attracted by our music. He was the pianist and choir director in the largest church in that vicinity. He came to the piano after the service one evening, and I invited him to play some of our hymns, because they were new to him and he liked them. Then I sang a few solos as he accompanied me. He invited me to his home; I carried my music and trombone along, and we had a delightful afternoon together. His father was a minister of another denomination. Under persecution at home and protest from fellow church members and neighbors, he joined our cause, was baptized and went to Oakwood, where he received training to labor in the cause of Christ. The personal touch, and that constantly, is what helped greatly in his decision for right.

It may seem that we have outlined a strenuous program for the singing evangelist, but if he is spiritually, mentally, and physically alert, it has been proved that he can successfully carry on as singing evangelist, campaign business manager, publicity director, news reporter, Bible teacher, and personal soul winner.

Maintaining an Interest

(Continued from page 15)

ginning of your studies. Present the truth as it is in Christ Jesus by keeping before your readers the cross of Calvary. We must let people understand that we have a message that means eternal life. Our teaching must always be with patience and love, and never dogmatic. To maintain the interest, the Bible instructor must deal most tenderly and tactfully with the people. Keep Christlike love in the voice, and never argue a point or use sharp words, no matter how strong the provocation. The worker truly needs a knowledge of human nature in order to help the different types of readers. Careful self-examination and much earnest prayer will develop patience and grace in the life of the teacher.

If after due labor and study the reader does not take his stand for the message, then the Bible instructor should conclude the work in such manner that a door is not closed to future work. Other workers who enter the field later on may then build on the previous efforts. Avoid if possible a definite decision against the truth, and do not by your concluding visits cause the candidate to harden his heart against the message.

In summarizing, we find it is the consecration of the worker and the ability to foster confidence in both the teacher and the message that develop the interest. Then as each lesson is carefully taught, well-directed appeals will guide the interest and will in proper time result in a full decision for the truth. The power of prayer in gaining decisions is, of course, most vital, for without the work of the Holy Spirit all our human efforts will be powerless.



Testing Added Light

(Continued from page 19)

for men to see it. God sometimes waits for centuries for men to catch the vision of His views; but the time comes. If we have lived, and the movement has existed to the moment, without this added light, let us have faith to believe it will continue a few months or years longer without it, if necessary.

Waiting need not mean timidity, fearfulness, cowardice, or recreancy to duty. We should be courageous and candid. We should be prepared to propound and to answer questions. But when all has been said and done, if the brethren see no light in it, let it rest for the time, so far as agitation is concerned. Meantime, let us search for weaknesses in our position, and correct its faults and inconsistencies. Perhaps our eyes will be opened, and we will see its fallacy, and abandon it.

On the other hand, perhaps its soundness and conformity with the testing principles will lead us to seek another opportunity to present our convictions, possibly to another group. Remember, no true light can be permanently set aside. If it does not gain acceptance now, it will later. Christ had many things for His disciples which they were not prepared to receive. God watches over His own. He cannot and will not bless a spurious concept that at first glance has the semblance of truth. Nor will He forsake and fail to support gleams of genuine added light.

L. E. F.



Modernism in Sheep's Clothing

(Continued from page 4)

⁵ Karl Stolz, *The Psychology of Religious Living* (Nashville: Abingdon-Cokesbury Press, 1937), p. 279.

⁶ Bruce Curry, *Speaking of Religion* (New York: Scribner's, 1935), Preface.

⁷ D. Elton Trueblood, *The Predicament of Modern Man* (New York: Harper's, 1944), p. 68.

⁸ Houf, *op. cit.*, p. 27.

⁹ Mrs. E. G. White, *Steps to Christ* (Review and Herald, 1908).

¹⁰ Bruce Barton, *The Man Nobody Knows* (Indianapolis: Bobbs-Merrill Company, 1925).

¹¹ Harry Emerson Fosdick, *Manhood of the Master* (New York: Association Press, 1913).

¹² M. L. Andreassen, *A Faith to Live By* (Review and Herald, 1943), pp. 98-106.



Principles for Testing Added Light

THE multiple counsels of the Spirit of prophecy which admonish us to hold unswervingly to the basic foundations of the Advent faith, and at the same time urge us to seek, accept, and walk in the advancing light God has in store for us, are neither contradictory nor mutually exclusive. The one urge comports harmoniously with the other. Both are entirely compatible. It is failure to understand and to follow these dual counsels, and the mutual relationships entailed, that leads to difficulty or to conflict between the old and the added light.

To maintain or to imply that we have received all the truth and light God has designed for us, and thus to refuse to study and progress, is as fallacious as to follow some fancied light that leads us off the highway of the clearly established fundamentals. One is to be censured and guarded against as much as the other.

What principles, then, should govern these mutual obligations, so as to be wholly loyal to all established fundamentals, and at the same time be constantly clarifying, perfecting, and enlarging our vision and understanding of truth, as for example, in the field of prophetic interpretation? There are five that may well be noted.

1. In the first place, there are certain basic interpretations that have been universally held from our early days, and clearly certified by the Spirit of prophecy. To tabulate a few: the four prophetic empires of Babylon, Medo-Persia, Grecia, and Rome, and the tenfold division of Rome (irrespective of the precise list); the Papacy as the Little Horn of Daniel 7, as well as the first beast of Revelation 13; and the 1260 year-days as the special era of the exploits of the Little Horn, from Justinian to the French Revolution. To this may be added the 2300 years to the cleansing of the heavenly sanctuary, terminating in 1844, with the seventy weeks as the first segment, and its seventieth week certified by the death of Christ in the midst of the seventieth week; the two-horned beast of Revelation 13 as apostate Protestantism centering in the United States; the seven churches as the seven phases of the true church throughout the Christian Era, and the three historic messages of Revelation 14. Other clear applications could be added, but these suffice to illustrate.

2. Added light in prophetic interpretation will not conflict with any of these basic prop-

phetic positions. It will not violate or cause one or more to be ignored, flaunted, or set aside. Genuine new light will be built around and into this fundamental framework. It will be erected solidly upon these clearly testified foundation prophecies. It will harmonize with, support, illuminate, or strengthen the basic positions. Thus there will be harmony, not conflict, in interpretation.

3. Genuine added light will not loom so large as to appear like a swollen and disproportionate appendage. It will not overtower the basal foundations and the main structure. It will remain in a relatively subordinate place, not be overemphasized or exaggerated out of proportion. Balance and proportion must be maintained in its relation to fundamental prophecies.

4. If there is a noticeable silence in the Spirit of prophecy writings on a certain point, it should not be pressed so as to occupy a central place in our thinking or teaching. We need to refrain from being dogmatic concerning an item on which we are without Spirit of prophecy guidance or support. We should hold it as a relatively minor matter, helpful and illuminating, but not basic, or as a matter of salvation, not being unduly perturbed if others do not share our view of its importance or value, even if they cannot show that any fallacy is involved.

5. Individual items of added light should comport with the over-all picture of the Word and the Spirit of prophecy in the realm of prophetic interpretation. If it meets all these tests, we are safe. If it violates or encroaches upon any one or more, we had better go slowly, praying, studying, reviewing, and consulting with others before we become committed to it. The tentative attitude is the only safe one to hold during investigation.

Finally, if all tests are met, let us still use sense as to discussing or promulgating such light. There are times and places when it may be right, or it may be wrong, to present our views. To submit them to a group of open-minded workers is one thing, while to present them to a prejudiced, antagonistic group is quite another. To suggest them to associate workers is one matter, but to the laity in a church or at a camp meeting is a vastly different question. We must seek to preserve the unity of the church. Added light should not divide us. We must therefore be willing to wait

—Please turn to page 18

EVANGELISTIC OBJECTIVES AND TECHNIQUES

Devoted to Soul-Winning Plans, Problems, and Methods

Transferring Meetings From Theater to Church

By FRANK B. THOMPSON, *Pastor,
First Church, Minneapolis, Minnesota*

THERE are many methods of conducting an evangelistic meeting. Some prefer to refrain from revealing the denominational identity until all, or at least the major portion, of the testing truths have been presented. Others, wishing to avoid all appearances of deception, prefer to openly reveal the denominational sponsor. Not only will the choice of method govern the entire style of presentation, order of subjects, and freedom of association with religious and civic leaders, as well as news reporters, but it is also an important factor in making a successful transfer of any sizable portion of the audience from the public meeting place to the church for continued evangelistic meetings. This article will discuss the transfer problem solely from the angle of the open, frank type of evangelistic meeting, where no secret is made of our identity.

Perspective and objective would, it seems, give direction, shape and purpose to every public contact and utterance during an evangelistic service. One may be concerned only with immediate results, as measured by the size of the baptismal class, and give no thought or concern to continued good will among the many who do not "accept the truth." One may look upon the church building as a place for church members to worship in, but never conceive of it as a place for evangelistic meetings. But when the evangelist takes a different view of his work, and considers himself as an ambassador of good will, when he is not only concerned with the immediate results of a particular effort, but is concerned in cultivating public attitude in such a manner as to improve the working conditions of his successor (the local pastor), his larger vision will cause him to want to popularize the denominational name as well as his own.

He will endeavor to break down any prejudice, misunderstanding, or dissatisfaction that may be existing when he arrives, and will with meticulous care avoid giving the enemy of truth any opportunity to accuse us of unfairness, of lack of Christian candor, or of using questionable, undignified evangelistic methods. His ethics will be above reproach. He will stand as a champion of truth and sincerity, a sup-

porter of the denomination that is supporting him.

It seems to be a demonstrable proposition, so patent as to be incontrovertible, so apparent as to be axiomatic, that any transfer of an audience from a hall or theater to a church building, for evangelistic purposes, must stem from good will toward the speaker and the denominational sponsor. And that this can be done has been demonstrated.

When the time came to close the second series of meetings in the Lyceum Theater in Minneapolis, the attendance was good. The offerings indicated good will. And all who came knew they were attending a meeting sponsored by the Seventh-day Adventist churches of Minneapolis. From the inception of the effort this information was put in the news ads and given over the air. In no way did Evangelist Eckenroth endeavor to cover the denominational identity. Early in the first series of meetings, and again in the second, the pastors of the local churches were introduced to the large audience. The names and locations of the five Seventh-day Adventist churches were printed on the evening program, and a printed and an oral invitation were extended to the audience to visit the most convenient S.D.A. church. Many accepted the invitation. Thus the good work of ultimate transfer from theater to church building was begun long before it had to be put into final effect.

Two Methods of Procedure

When the time approaches for the evangelist to begin labor in another area and the central meetings must close, two methods present themselves: (1) Have as large a farewell meeting in the hall or theater as possible, and let the local pastors wrestle with the problem of getting any besides the actual church members to attend the local church, or (2) the evangelist, knowing how it is almost impossible to transfer an audience from a central, downtown hall to a suburban church, yet knowing that a great many more will follow him through the door of the church building, may, if he chooses, take a sizable portion of the audience with him into the Seventh-day Adventist Church.

As a result of this recent effort in Minneapolis, so large was the crowd that followed the evangelist to the First Church that they could not be accommodated. The church seats over six hundred. A public address system was installed in the basement rooms, where another two hundred and fifty could be seated. And for the farewell service two sections were arranged the same evening, each of which produced overflow audiences.

The Sunday night meeting in the church is still in progress, conducted by the local pastors. The staff of workers is greatly reduced, interns have moved to their districts, workers have responded to calls, and lay members are filling in as best they can. Unforeseen contingencies caused speakers to be switched back and forth, but the people still come. The interest is still good, and the transfer was a success.

Principles of Advertising

By J. R. LEWIS, *Pastor-Evangelist,
Welsh Mission*

LET a dam burst, and the swirling waters go loose, and there is great urgency for warning and helping doomed men. But this urgency is infinitesimal compared with the commission of the evangelist to advertise his message. Says Isaiah: "Cry aloud, spare not, lift up thy voice like a trumpet." Isa. 58:1. And we read in Revelation: "Another angel . . . [came] down from heaven. . . . He cried mightily with a strong voice." Rev. 18:1.

Here is authority to advertise and herald our message with all the resources at our disposal. And what resources must we summon to advertise vociferously enough to satisfy the prophecy? How much of my budget should I invest? What principles will yield success? What media should I use? As to how much of his budget the evangelist should invest in publicity, I would say, spend every available dollar of the budget on advertising, usually 40 to 50 per cent of the conference allocation. That is to say, use the total cash which can be summoned after having paid for the hall and other incidental accessories.

Yet money should not be spent rashly. Like the king of our Lord's parable, let the evangelist sit down and count the cost before the battle commences. He should allocate separate amounts of money for the opening night, for the remainder of the meetings in the large hall, and for the follow-up work in the secondary hall. While so calculating, he should bear in mind the relative cost and productiveness of various local media. A wise publicist plans the proposed nature of several weeks' advertising and its cost even before the hall is booked. It is possible that Providence may choose to be kind even where there has been unpremeditated

or impulsive disposal of money. But who would not agree that Providence will positively double the blessings upon a planned campaign?

What principles of advertising will yield success to the evangelist? An answer to this question is found in observing a roadsweeper, for example. His eyes are on the road. A poster strikes his eye, he stops work, he reads, he resumes work, he meditates upon it, he tells his wife about it at lunchtime, and they both attend the service on the Sunday evening. This poster brought success for three reasons: (1) It attracted, nay, it demanded attention; (2) it took root in the mind and was remembered; (3) it spurred the reader to action. These three principles are found in all successful announcements.

Attention is always attracted by color, as all who have seen a black and yellow stripe can testify, nor will such colors fail to be remembered. Contrast in good layout assists color in arresting attention. The spur to action depends on the interest aroused by the topic for discussion, and the ideal response to a placard is, "That sounds interesting; I must attend."

Let it be said, then, that he who combines color, contrast, and interest in his advertisements will attract attention, awaken memory, and compel action. He will be a successful advertiser.

What media should the evangelist use? Readers of *THE MINISTRY* would agree that the essential investments are usually made in newspaper space, printing posters, and handbills. To these well-tested methods of arresting attention may be added certain accessory methods—window cards, the sandwich-board man, the linen banner over the street, the screen announcement at the local cinema, the spot announcement over the radio, and the amplifying speaker on one's own automobile. It goes without saying that the minister who can collaborate with the Voice and Prophecy plan, and who can arrange for a large number of personal invitations, will add to the effectiveness of his publicity and his audience-getting ability.

"It was a true report that I heard in mine own land of thy acts and of thy wisdom," said the Queen of Sheba to Solomon, and she returned to her land, marveling. Let the evangelist not disappoint his first audience, for they will return home to speak of what they have heard. There is no better publicity than that given by a satisfied audience.

There are several evils that a young evangelist should avoid in advertising. The cheap photograph and the inferior block (cut) are too suggestive of an inferior cause, to be indulged in; and a handbill with no picture is better than one with a picture, if that picture is not first grade. What evangelist has not met a local printer who is willing to cut prices to secure his order, but whose type is a generation out of date, and whose knowledge of artistic layout is lamentably conspicuous by its ab-

sence? Better it is to pay a higher price and obtain first-class work from a firm well in the fore in the printing world.

Beware of being an envelope scribbler. No compositor will take pains to set up a good layout when the order is not sent in with draftsmanship skill. When an evangelist cannot be troubled to design his announcement, why should the compositor do so? Not least is the injunction to advertise the message and not the man. He who styles himself as "widely traveled," and as a "renowned lecturer" will only advertise his own barrenness eventually. Our message is great, and our God is great. Let us reserve our epithets of credit for these.

Ellen G. White reminds us of the most important feature of publicity work. Here is a quotation from *Gospel Workers*:

"There is necessity, it is true, for expending money judiciously in advertising the meetings, and in carrying forward the work solidly. Yet the strength of every worker will be found to lie, not in these outward agencies, but in trustful dependence upon God, in earnest prayer to Him for help, in obedience to His word. Much more prayer . . . is to be brought into the Lord's work. Outward show and extravagant outlay of means will not accomplish the work to be done."—Page 346.

Ways of Holding an Audience

By MITCHELL R. GARRETT,
Evangelist, Orlando, Florida

WITH a reasonable amount of advertising and careful planning, almost anyone can secure an encouraging audience for the first night of a series of meetings. But it will take more than advertising to get that audience back the next night, and the nights following, for a short or long campaign.

There is no substitute, of course, for preaching in the power and demonstration of the Holy Spirit. There is nothing in a public meeting that so attracts and holds a crowd like the minister's familiarity with the Word of God, and his ability to interestingly preach the Word. The best advertisement is not the man, but the message. Preaching Christ and His closing message with clarity and power will hold and build an audience.

After we have secured the audience we must live up to our advertisement. There is an attractive way of advertising our first sermon and succeeding sermons that will arrest the attention of the masses. Then, after they have come once, we must present that message in such an interesting and convincing manner that they not only will return the next night but will tell their neighbors about it the next day, and will bring others to hear the man and the message that so stirred their hearts. The first night's audience should be our least expensive and best means of advertising.

In addition to the ability to preach the Word

effectually, there are other contributing factors in building and holding a crowd. There is an element of curiosity on the part of a very large number who come out the first night to hear a strange preacher and his strange message in a hall or tent. Slips from the question box the first night usually indicate that our audience want to know who we are and what we are going to teach. It is our business as preachers of the truth to capitalize tactfully on that curiosity, and turn it into a deep, abiding interest. When our audience recognize that we are Christians, that we love the Lord, and are teaching nothing but the Word, confidence is born, and they will return.

Another contributing factor in holding a crowd is to let our audience know the first night that we are human beings and not stilted formalists. God is pleased to use personality in the proclamation of this truth. This is not to be through theatrical display or clownish antics, but we must have the people see and know that the speaker is at ease in handling the audience, from his first greeting to the benediction. Someway, somehow, we must warm up to the audience and we must warm the audience to us. Perhaps you may ask, "How and when is this done?" It may not work in the same way in every place, but I usually find this warming-up time comes best in the question-box period and during the announcements. People like a friendly preacher. We must gain the friendship of the people in order that we may win them to God and His message.

I know that some of our successful evangelists do not feel that they should mix with the audience for the first few weeks. Some feel that they should not greet the people at the door at the close of the service. But I find that the quicker I can get acquainted with those who come to hear my message, the quicker I can get their decision to accept this message. I find that most people like to shake hands with the preacher; therefore I station myself at the door the first night, when the service closes, and every night thereafter.

"Know vot you say, but don't say all vot you know" is excellent Dutch counsel for a Seventh-day Adventist preacher. Clearly, but concisely, make your message plain. Don't tell all you know the first night, not even about the announced topic. Feed the flock, but make them hungry for more.

An audience built and held upon Biblical Christ-centered preaching, will be an audience which will yield a large harvest of souls.



¶ "It is therefore the duty of the people of God to keep the Sabbath."—Hebrews 4:9, N. T. according to the Eastern text (Lamsa translation from the Aramaic.)

Are You Preaching to Empty Seats?

EVERY evangelist realizes the value of advertising. Let us suppose you were to hold a series of lectures at a given place and time, but told no one about the meetings, how many people could you expect to be there? Now, suppose you told a few friends—how many could you expect to attend? Possibly a few friends. And should you announce it to the church congregation you could expect, at best, no more to attend but those in the congregation, and possibly a few of their friends.

Verbal advertising is limited. Our interest is to reach the mixed multitude. To do this, we must consider the value of tried and proved methods.

Let us consider some of the methods that best lend themselves to your needs. Much could be said about the value of understanding, studying, and appreciating the various types of advertising the public is accustomed to seeing, for this is the element you, the evangelist, must be prepared to compete with, if you hope to be successful in your advertising.

Here is a list of some of the methods of advertising that have proved themselves: posters, handbills, newspapers, bumper cards, billboards, blotters, letters, radio, telephone. Your budget will limit your use of these various mediums. For this reason it is important to consider their respective value.

Posters are placed at the head of the list because this is one medium that reaches the greatest mixed audience. The fact is that everyone who would be physically able to attend your meetings enjoys window shopping. Window shopping has trained the eyes of the public to scan the store windows as they pass by. This offers a wonderful opportunity for you to attract the public's eye to lecture announcements, and usually at no cost whatever for the space.

Posters continue to attract the eyes of the readers as they pass from store to store, giving you the greatest return for your advertising investment—the valuable use of repetition. I would like to point out at this time the added value of an extravagant use of posters, for it is through this repeated impression that the poster gains an audience for you. Repetition arouses curiosity, and curiosity leads to investigation. Obviously, color and illustration play a tremendous part in attracting and holding the eye to a particular poster.

It would be all right to use ordinary posters if you were the only person advertising, but since this is not the case, you must consider the competition you have with other users of window-card advertising. Fortunately for you, the general user of the window card resorts, in the main, to type-set, word posters, of only one or two colors. Consider the advantage you have when you place a colorfully illustrated

poster next to the average dance, theater, picnic, or sports announcement that finds its way into show windows.

The second medium on our list is the handbill. This form of advertising has advantage over newspaper ads. First, its distribution can be more readily controlled as to time and place. It attracts attention to itself and enjoys the advantages of being an exclusive advertisement, void of any competition such as that of the newspaper ad. It has no editorial restrictions, which lends itself favorably to the propagation of our Adventist message.

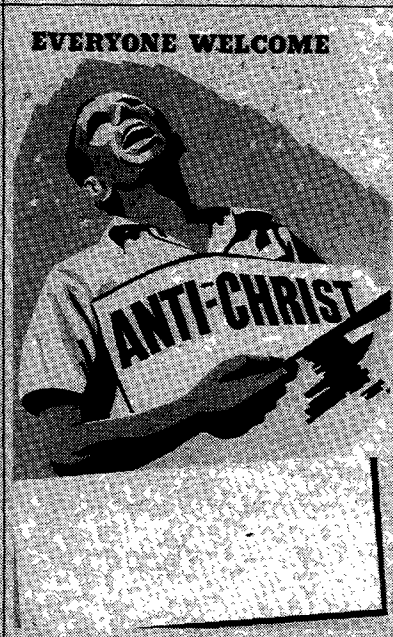
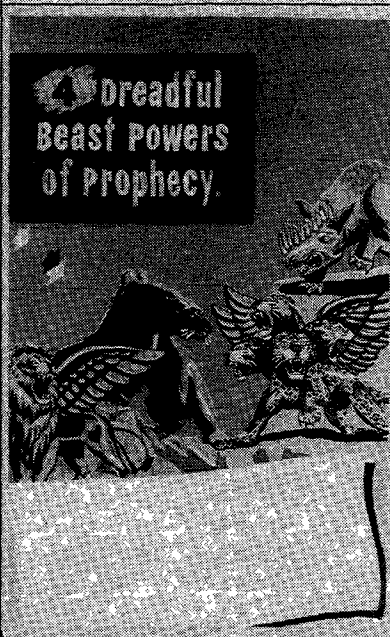
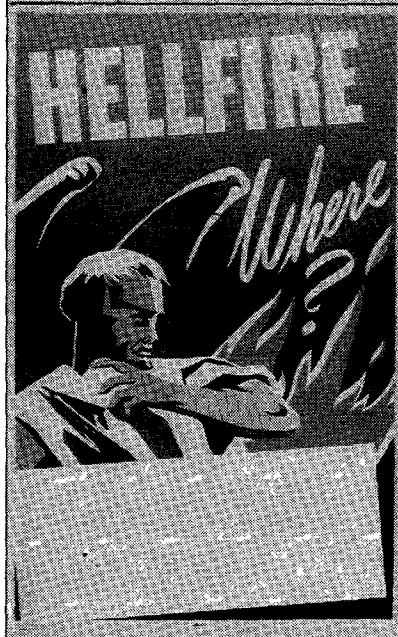
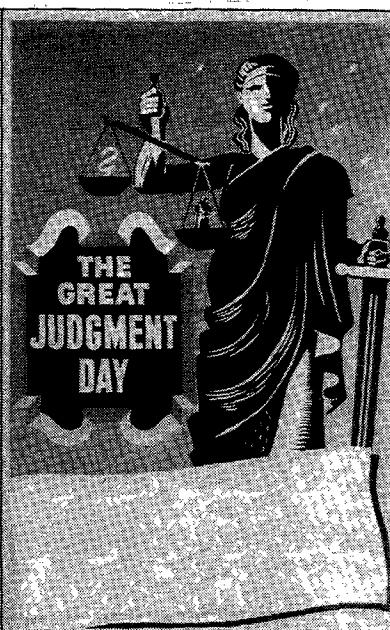
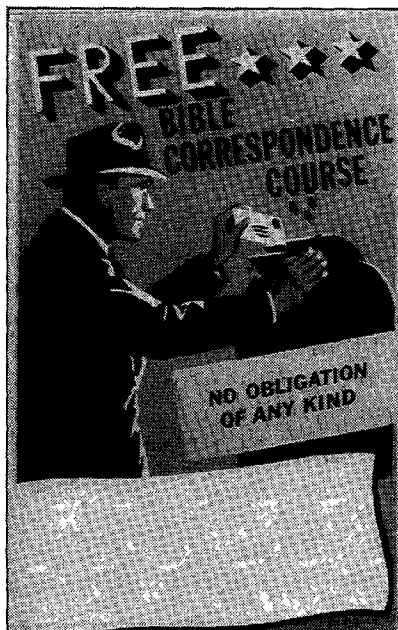
Another disadvantage of the newspaper over the handbill is that its news appears in classified sections. Not everyone reads the religious section of the newspaper.

It may appear that this is an attempt to discredit the value of newspaper advertising. That is not the case, for I agree with those evangelists who have considered their newspaper advertising to be invaluable. Some of the advantages of newspaper advertising are large circulation coverage, and free space, which, of course, is limited to the religious section, unless space is purchased elsewhere in the paper. The advertising is usually worth every cent you would have to pay for that space, for you then would be able to make use of a cut to add greater attention value to your ad, and you could place it in a more prominent section of the paper. I am merely discussing relative advantages of these mediums.

Type and Amount of Advertising

In planning your effort, you should evaluate each medium and use only that which you feel will give you the best results for the amount of money you have to spend. In the advertising world this would be termed an advertising campaign. Some preachers have had to learn by the expensive way that it takes a combination of mediums to attract large audiences, not just one medium. It is my humble opinion that the three mediums discussed should be a part of every campaign. The size of the city determines the amount of advertising to be used. A small campaign is like a whisper, and is usually not heard by many. In order to be heard you must shout! Your advertising is your voice to the public.

I have heard preachers speak with discouragement as they related their fruitless experiences through advertising. They tried a handbill one time, a poster another time, a newspaper ad another time, each as a separate small endeavor—three whispers. If the same advertising had been planned and synchronized as a campaign, with each medium used to express the same subject or series of meetings, they would have enjoyed a more effective result. If



the three whispers were united, they would become a shout.

The remaining mediums on our list—bumper cards, blotters, letters, radio, and telephone—have distinctive advantages too numerous to permit a separate study of each. These may be used, any and all with a campaign, with the thought kept in mind that here again we enjoy a harmonious repetition of our advertising story through mediums. Your audience become more and more conscious of your advertising as they see more of it.

You should not overlook the advantages of harmonizing your various mediums by the use of a theme, picture, or symbol. A picture or symbol is most effective, for there are many who will not read the ad, but they can't help noticing the repeated use of a picture or symbol. Then the element of curiosity enters in, and the person will scan the rest of the ad. The use of many mediums gives contrast to your campaign; for by presenting your advertising in a variety of sizes and shapes, it attracts additional attention.



You will find in this issue of **THE MINISTRY** part of a new series of stock posters. These posters were designed to supply the needs of the preacher with a limited budget. Should you compare the cost of printing a small weekly run of posters announcing your lectures, with that of procuring these stock posters, which are beautifully illustrated in color, you would be surprised to find that not only would you have a far superior poster, but you would be paying less, in some cases.

These posters are processed on a waterproof,

six-ply cardboard, or on paper for overseas use. They are not printed with ordinary ink, but have a coat of waterproof paint that will withstand all weather conditions.

Another unique feature is the location of the blank space for your address. This falls in the same place on all designs, enabling you, if you so desire, to take a few posters of all designs, and have the printer print the address on all of them at one time. If a very small quantity of posters is being used, this information could be inserted on the poster by hand.

Any additional information about this service will be cheerfully furnished upon request. Write to Religious Arts, P.O. Box 368, Islip, New York.

ARNE E. PETERSON.

Altar Calls and Revivals—2

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

AS SUGGESTED in the previous article, it would be well to close our sermon proper at least ten minutes before the end of the service. We should then go immediately into our appeal. Some ministers like to have a special song before they make their appeal and call. There may be a danger in that, though, for there may be some who were ready to respond who may not be touched by the special song. If they are given time to relax, they may not be drawn to the altar. We must not let the audience cool off.

Our choir director and organist are in their places, and all should work smoothly together. After a very short appeal after the sermon, one stanza of a good appeal song is sung, such as, "Just as I Am," "Lord I'm Coming Home," or "I Surrender All!" Then appeal for those who are accepting Christ for the first time to come forward. Plead with them to make their surrender. We must be careful not to make it embarrassing for those who are not members of the church, so we vary the appeal to those who are backsliders, and call for reconsecration. The new ones often await the time when others are coming forward, when they will be less conspicuous.

We may wait for five minutes without one response, but we must not be discouraged. Exercise patience and faith. We may know that the Holy Spirit is pleading, and that angels are in the audience working for souls, and we must give them time. Here is a statement that should solemnize us, and which is one to remember when the people do not rush to the altar at the first or even the third invitation.

"In every congregation there are souls upon whom the Spirit of the Lord is moving." "In every congregation there are souls who are hesitating, almost decided to be wholly for God. Decisions are being made; but too often the minister has not the spirit and power of the message, and no direct appeals are made to those who are trembling in the balance."—*Gospel Workers*, pp. 154, 151.

In that audience there may be a Bartimaeus, and Jesus of Nazareth is passing by. Let us remember that there may be some there who will never hear another sermon, and who will never have another chance. Many of us have known the experience of having men accept Christ at an altar call just before they were killed in an accident.

At times when ten minutes are almost gone, and no one has responded, you will be tempted

to request all who love the Lord to stand with you reconsecrating their lives to Him, and then with a short prayer dismiss the congregation. But if you do that, you admit defeat. You try to find consolation in the fact that all stood in consecration, but you find no comfort, and very likely you feel like never attempting such a call again. We must remember that a terrific battle is being waged between the powers of darkness and light, between Christ and Satan, for the souls of those for whom we are pleading, and that we are not alone. The Holy Spirit and heavenly beings are there, so let us not falter. The altar call demands faith, patience, and assurance.

When the strain seems great, it is well to offer up an earnest prayer for those who are in the valley of decision, praying that they may have victory over their fears, sins, and bad habits. It is well to mention alcohol, tobacco, and the pleasures of the world. Some fear parents, and some fear a husband or a wife. Try to think of and mention the various hazards that confront souls. This prayer often brings some souls over the line. The call for reconsecration, for prayer, for healing of the body, and for those to come forward who have unsaved relatives, will always bring a response. Those who have waited fearfully for a long time will then come forward and kneel at the altar.

Under the direction of the Spirit we may be impressed to appeal to a young woman in the balcony with words like these, "Will not someone in the balcony with whom the Holy Spirit has been pleading make her surrender tonight, and kneel at the foot of the cross?" And we should not be surprised when a young woman comes down from the balcony and kneels at the altar. We may appeal to an alcoholic in the back of the auditorium, and see him coming to the altar. It is a good plan to make definite and specific calls. If there are broken hearts in your audience, appeal to them, and present to them the One who can mend their broken hearts.

Sometimes we may feel that a call is unnecessary, and will be fruitless because there are no nonbelievers present. It is not improbable that there are those in the audience whose names are on the church records in good and regular standing but who are attending places of worldly amusement, or are still feasting on the fleshpots of Egypt, or have not entirely given up their tea and coffee. There may be those whose associates are of the world, and who have not realized that "friendship of the world is enmity with God." Should we not give our own people an opportunity, under the influence of the Holy Spirit, to take a definite stand on these principles that make us so different from the world?

When at last we have almost the entire congregation at the altar, shall we offer a short prayer and dismiss them? No; we have many

in our audience who do not understand the very rudiments of the gospel and salvation. They are aware of their transgressions, but there are some who have never grasped the glorious truth of the forgiveness of sin, and salvation. Should we not take that opportunity to briefly tell them how Jesus forgives, and quote such texts as 1 John 1:9; Isaiah 44:22; 1:16, 17; 55:7; Jeremiah 31:34? Let us point them to the One who cares, forgives, forgets, saves to the uttermost, and who keeps us from falling.

Certain things should be made very clear, even imperative. "The feeling of guiltiness must be laid at the foot of the cross, or it will poison the springs of life."—*Testimonies to Ministers*, p. 518. Too often those who come to the altar leave, still bearing their awful burden of guilt. We must teach them the glorious truth that it is now taken away. We may expect great and lasting decisions to be made by some at the altar, but they must leave as happy Christians, believing what the Spirit of the Lord has told us:

"It should not be difficult to remember that the Lord desires you to lay your troubles and perplexities at His feet, and leave them there. Go to Him, saying: 'Lord, my burdens are too heavy for me to carry. Wilt Thou bear them for me?' And He will answer: 'I will take them. With everlasting kindness will I have mercy upon thee. I will take your sins, and will give you peace. Banish no longer your self-respect; for I have bought you with the price of My own blood. You are mine. Your weakened will I will strengthen. Your remorse for sin I will remove.' 'I, even I, am He, . . . that bloteth out thy transgressions . . . and will not remember thy sins.'"—*Ibid.*, pp. 519, 520. (Read also *Ministry of Healing*, pp. 84, 85.)

Let us make these truths so clear that those who have come to the altar will not leave burdened with their uncertainties and sins. We would have them see the exceeding sinfulness of sin, and then behold the incomparable love of God, who, when we are truly penitent, freely forgives and removes not only the guilt of sin but also the remorse for sin. For the first time some are becoming acquainted with the One who "is able to keep [them] from falling."

This has been a blessed day for those who have given their lives wholly into the hands of the Master, and have grasped His promises and found peace. They have made decisions and gained victories, but they leave the altar to meet the fierce and subtle attacks of the enemy. Will they fail in their walk with God, will they turn back in utter discouragement, or have we forearmed them with the words of the apostle John, "My little children, these things I write unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous"? 1 John 2:1. We have sent them away with an Advocate to whom they are to go the very moment they fail. His life and righteousness are theirs.

There are times when we make calls that it is helpful to allow those who have come forward

—Please turn to page 44

Radio Evangelism in Action

Plans, Methods, and Objectives

Radio Audition Circle

WOULD you like to audition a typical broadcast of one or more of our radio ministers? If you are a member of the Radio Audition Circle you will be entitled to a brief loan of any recorded program, provided you accept responsibility for turning in a constructive appraisal of an assigned program. By joining your fellow broadcasters in this plan, you can hear for yourself the type of programs our men conduct. You can contribute to the bettering of radio around the circle by pointing out elements that need strengthening in particular broadcasts.

From the Broadcasters' Exchange we will ship the broadcast records prepaid. After auditioning them at the earliest date, with a three day maximum, you return them to the Radio Audition Circle of the Broadcasters' Exchange with your comments on a duplicate check chart. The first copy of this chart will be forwarded by our office to the original broadcaster of the program, but it will not have the auditor's name on it. The duplicate copy will be signed by the auditor and will remain here on file at the Radio Commission. This will be held in confidence.

To begin this audition circle we are exchanging records first of all with men who have already submitted programs of their own. These men have not chosen their best or their poorest recordings, but typical broadcasts.

If you wish to join this circle for better broadcasting, you can hear the following records now available: J. L. Tucker, B. R. Spear, Fenton Froom, L. C. Lee, R. F. Warnick, R. A. Tyson, W. A. Fagal, M. L. Mills, F. M. Oliver, N. M. Harlan, J. S. Jameson, L. R. Holley, R. K. Krick, D. F. Haynes, and R. M. Whitsett.

Our radio ministers should immediately remind themselves to send in a transcription of one of their own programs, if they have not already done so. Transcription discs submitted should be 16-inch, slow speed, 33 1/3 R.P.M. We wish to widen this Radio Audition Circle so that any radio-minded minister may have the opportunity of hearing the Advent "mikesters" of his choice. An incentive for our men to turn in their transcribed programs is the gift of a two-volume pronunciation set now available through the Broadcasters' Exchange to all men who submit transcriptions of their own programs. If we do not have your typical recording, may we have it at an early date? Let's get on the beam of "better broadcasting."

HORACE J. SHAW, Assistant Secretary,
General Conference Radio Commission.

HEALTH EVANGELISM

Our Health Message a Part of Our World Mission

Violating God's Natural Laws

By ISAAC MURPHY BERRY, M.D.,
Instructor in Surgery, C.M.E., Loma Linda

NEARLY two thousand years ago Jesus assigned a real task to us when He said, "Go ye into all the world, and preach the gospel to every creature." Mark 16:15. Preaching the gospel to every creature is such a sacred and far-reaching program that it requires the maximum effort and efficiency of every worker. Body, mind, and soul should be in optimum health. Every worker should do what he can to keep physically fit, because an unhealthy body detrimentally influences the mind and soul. Sickness, pain, distress, and weakness too frequently color the thinking, dwarf the intellect, and saturate the personality with pessimism.

Because we are too busy doing all we can in the very short time that remains, we often neglect one of God's richest blessings, our health. While fervently preaching good sermons on diet, dress, tobacco, alcohol, and other subjects peculiar to our health message, we are altogether too often guilty of violating God's natural laws regarding excesses in work, neglect of physical exercise and sleep. In so doing we reduce the effectiveness of our ministry, develop an unpleasant personality, and even ask for a premature visit by the grim reaper.

Jesus instructed His disciples to come apart and rest. Through the Spirit of prophecy He has given us detailed instruction in this matter. By using the *Index* to the writings of Mrs. E. G. White, we can find many interesting and helpful paragraphs. A few of these are quoted in this article.

HEALTH AND HAPPINESS.—"The condition of the mind has much to do with the health of the physical system. If the mind is free and happy, under a consciousness of right-doing and a sense of satisfaction in causing happiness to others, it will create a cheerfulness that will react upon the whole system, causing a freer circulation of the blood and a toning up of the entire body. The blessing of God is a healer; and those who are abundant in benefiting others will realize that wondrous blessing in their hearts and lives."—*Testimonies*, vol. 4, p. 60.

HELPING OTHERS.—"Those who, so far as it is possible, engage in the work of doing good to others by giving practical demonstration of their interest in them, are not only relieving the ills of human life in helping them bear their burdens, but are at the same time contributing

largely to their own health of soul and body. Doing good is a work that benefits both giver and receiver. If you forget self in your interest for others, you gain a victory over your infirmities. The satisfaction you will realize in doing good, will aid you greatly in the recovery of the healthy tone of the imagination."—*Ibid.*, vol. 2, p. 534.

EXERCISE AND GOOD CIRCULATION.—"Manual labor quickens the circulation of the blood. The more active the circulation the more free will be the blood from obstructions and impurities. The blood nourishes the body. The health of the body depends upon the healthful circulation of the blood. If work is performed without the heart being in it, it is simply drudgery, and the benefit which should result from the exercise is not gained."—*The Health Reformer*, May, 1873.

"Although I might feel indisposed, I should not expect to recover while lying in bed. I should bring will power to my aid, and should leave my bed, and engage in active, physical exercise. I should strictly observe regular habits of rising early. I should eat sparingly, thus relieving my system of unnecessary burden, and should encourage cheerfulness, and give myself the benefits of proper exercise in the open air. I should bathe frequently, and drink freely of pure, soft water. If this course should be followed perseveringly, resisting the inclination to do otherwise, it would work wonders in the recovery of health."

In summary, let us incorporate, along with our other health rules, the following:

1. Get some daily enjoyable vigorous physical exercise.
2. Use will power and trust in God.
3. Forget self in helping others.
4. Develop hygienic habits.
5. Do not overeat.
6. Be cheerful, hopeful, and pleasant.

Relation of Physical to Spiritual

By OLAVI J. ROUHE, M.D., *Songa Mission Hospital, Belgian Congo, Africa*

THROUGH the Spirit of prophecy this people has received a multitude of counsel regarding healthful living. We know that it is an integral part of our Adventist truth. If health reform is so important, how does the physical aspect affect one's spirituality? Certainly a definite relationship exists between the physical and the spiritual.

First let us consider the nature of man. Man was made a physical being, not a spirit. In fact, man does not possess any entity called a spirit which is capable of functioning apart from the body. This fact is clearly brought out by Solomon when he states that in death "also their love, and their hatred, and their envy, is now perished." Eccl. 9:6.

Our physical being is capable of function through the life-giving power of the Creator. This power, however, is not an entity possessing any virtues such as good or evil. It is but energy to motivate the perfectly constructed machinery of the body. That power does not influence you or me to be good or to be wicked. We all share this same force, even the animals. "Yea, they have all one breath; so that a man hath no preeminence above a beast." Eccl. 3:19, 20.

Ellen G. White calls the life-giving power the *vital force*, and *electrical energy*. It is the same power of life to which Paul referred in his speech to the Greeks, when he said, "In Him we . . . move, and have our being."

Besides possessing this vital force, we must meet other requirements to ensure the proper function of the multiple organs of our bodies. It has been left to us to provide our bodies with the right kind of fuel in order to assure the optimal efficiency of function.

Just as taste, touch, sight, and hearing are functions of the physical organism, so is the mind a function of our brain. The mind is often spoken of in the Bible as the soul, the heart, and the spirit. (2 Cor. 3:14, 15.) In the mind, man interprets the physical stimuli that come from the outside. Besides being capable of response to physical stimuli, the mind is also sensitive to the influence of the Holy Spirit—and that of the evil spirits. It has been left to us as free moral agents to choose the one or the other. (This is the voice of one's conscience, or the still, small voice.)

We read in the Scriptures: "As he [a man] thinketh in his heart [mind], so is he." Our spiritual life, or affiliation, is therefore centered in our mind. Since mind is a function of the physical brain, it is therefore through the function of the physical organism that we appreciate spiritual things.

In order to be able to interpret all stimuli, whether physical or spiritual, to our best interest, it is necessary that our mind be not impaired in its function. Because the mind is one of the activities of the body, it is necessarily influenced by the physical condition of the body.

During sleep the mind is unable to function. Alcohol disturbs the action of the mind. Also, certain diseases, such as encephalitis, high fevers, and arteriosclerosis, affect the functioning of the mind. In arteriosclerosis, which is hardening of the arteries, an impaired blood supply to the brain results, causing deteriora-

tion of the tissues of the brain. Its functional efficiency suffers—forgetfulness, mental dullness, and dizziness being but a few of the symptoms.

Because the mind is the seat of spiritual affection, such circumstances as I have mentioned are bound to affect also one's spiritual experience. These are only a few examples which illustrate the direct relationship between the physical and the spiritual.

We may safely conclude that it is through the physical that spiritual things are discerned. In this connection let us read from *Ministry of Healing*: "The body is the only medium through which the mind and the soul are developed for the upbuilding of character."—Page 130.

In order to succeed in the process of developing our mind and soul, we need to provide our bodies with such fuel as to produce maximum efficiency in function of the various organs. Because there is no spiritual life in death, spirituality is therefore a part of the function of our bodies during life. It is just as much a biological action as breathing or digestion. It is therefore subject to the same conditions as other functions of the body.

"It is as truly a sin to violate the laws of our being as it is to break the ten commandments."—MRS. E. G. WHITE, *Christian Temperance and Bible Hygiene*, p. 53. From this we conclude that in the sight of God it is of equal importance to possess physical as well as spiritual health. "It is impossible for those who indulge the appetite to attain to Christian perfection."—*Counsels on Diet and Foods*, p. 57. (The definition of *indulge* is "favor, gratify, pamper, please, satisfy; yield to the gratifying of a desire.")

"The children of God cannot glorify Him with sickly bodies and dwarfed minds."—*Christian Temperance and Bible Hygiene*, p. 53. We will never exist out of the body, whether on this earth or in the earth to come. It is through the physical that we are able to enjoy the blessings of God here, and by the same means we will appreciate the glories of the heavenly home. Our bodies are mortal now, but they will be translated to a perfect state in order to give maximum function, both spiritually and physically. We are held accountable to God for how we use our bodies. (1 Cor. 6:20.)

"He who cherishes the light which God has given him upon health reform, has an important aid in the work of becoming sanctified through the truth, and fitted for immortality."—*Ibid.*, p. 10.

"If their moral and intellectual faculties are beclouded, they cannot appreciate the value of the atonement or the exalted character of the work of God, nor delight in the study of His word."—*Counsels on Diet and Foods*, p. 51.

If we keep these principles before the people, it should help in putting an emphasis where it belongs. Full spiritual perception is possible only as the body is kept healthy.

Spiritual Ministry of Our Sanitariums*

By BESS NINAJ, R.N., Bible Instructor,
Washington Sanitarium, D.C.

SINCE the publication of Dr. Henry Link's book *The Return to Religion*, other books have appeared which stress the relationship of the spiritual to the physical health. There is a summary of the chapter "Why the Minister Should Visit the Sick," from the book *The Art of Ministering to the Sick*, in the *American Protestant Hospital Association Bulletin* of March, 1947. This association makes this statement about itself: "The work of the A.P.H.A. is to stress spiritual emphasis in the hospital, the work of the hospital chaplain, and national legislation in the interest of the hospital."

Many patients come to us whose hearts are heavy with trials and discouragements. They welcome a friendly call and the spiritual comfort which comes from prayer and encouraging words of Scripture. This interest often leads to further study of God's Word. Gradually questions arise concerning the Sabbath and diet, and as a result a rounded-out series of studies may be given. Some immediately ask about the Sabbath. If all questions are tactfully handled, an interest may be developed that will lead to organized Bible study.

Many are impressed by the spiritual atmosphere and the attractiveness of Christian living, and because of this ask about the beliefs of our denomination.

The book *Evangelism* gives this suggestion: "If they [sanitarium patients] ask questions in regard to our faith, it would be proper to state what we believe, in a clear, simple manner."—Page 542.

Does God intend that we tell these people more about His complete message? "Many persons who come to them [sanitariums] are hungering and thirsting for truth, and when it is rightly presented they will receive it with gladness."—*Counsels on Health*, p. 208.

One day a new patient approached me, introduced herself, and said that another patient had told her that I studied the Bible with the sanitarium guests. She asked me to call on her. The following day when I visited her, she hardly knew where to begin or how to tell me just what she wanted. Finally, putting it into words as best she could, she said, "I have been here several times, and each time I get a spiritual lift, but now I would like some spiritual help that would be lasting. Can you do anything to help me?"

Here was an opening for more than a casual conversation. I grasped the opportunity to introduce a series of Bible studies that would

reveal the source of our strength and hope.

Another patient was so weighed down with her troubles that her mind was confused with the treadmill of her one-track thoughts. She gladly accepted the suggestion of having Bible studies. Her change of attitude and mental improvement were obvious in a few weeks. Other patients began to make inquiries, and there was an opening for Bible studies with three other patients. Among them was a young Catholic woman who today owns the Conflict Series, *Steps to Christ*, *Christ's Object Lessons*, *Ministry of Healing*, *Thoughts From the Mount of Blessing*, and *The Wine of Roman Babylon*. She is a diligent student, who says she wouldn't take anything for the "wonderful inspiration of the books by Mrs. White."

Life takes on new meaning for these souls who are going through prolonged illness, and who naturally become discouraged and depressed. "There is nothing that will so refine and elevate the character, and give vigor to every faculty, as the continual exercise of the mind to grasp and comprehend weighty and important truths."—*Counsels on Health*, p. 257.

One of these interested patients has already been baptized, and all of them are taking the Bible Correspondence course. One is finishing a series of personal Bible studies, and we hope she will take her stand very soon. In the role of the "right arm" the medical work is "to open doors through which the body may find entrance."—*Medical Ministry*, p. 238. What does the Spirit of prophecy have to say regarding the purpose of establishing sanitariums? Read the following pertinent statements.

"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."—*Counsels on Health*, p. 271.

"It is to save the souls, as well as to cure the bodies, of men and women, that at much expense our sanitariums are established."—*Ibid.*, p. 470.

"Our sanitariums are to be established for one object—the proclamation of the truth for this time."—*Ibid.*, p. 343.

"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."—*Ibid.*, p. 272.

"The message must go to the whole world. Our sanitariums are to help to make up the number of God's people. We are not to establish a few mammoth institutions; for thus it would be impossible to give the patients the messages that will bring health to the soul. Small sanitariums are to be established in many places."—*Evangelism*, pp. 536, 537.

We also find good counsel on who is to do the work of presenting the truth, and how it is to be done. Experience has proved that it is best for men to work for men, and women for women.

* Presentation at workshop of directors of nurses, Takoma Park, May, 1947.

There is a marked trend toward a "spiritual ministry" in the hospitals of the world today. Many of the hospitals have chaplains on their regular hospital staffs, or they have local clergymen who make routine visits to all the patients at their discretion. Sick people appreciate these visits. As I write, we have a patient at the Washington Sanitarium who had surgery at a downtown hospital. She told of having visits by a Catholic priest during her hospitalization, although she is a Protestant. When she told him she was coming to the sanitarium to convalesce, he told her that he would come to see her here. Her impression was, "How very nice of him to do that, when I am not even one of his parishioners."

Another patient said that in a Baltimore hospital where she had been, four priests came every Wednesday afternoon and visited each patient. The one who visited her inquired about her family and other personal matters, and offered unsolicited counsel. When error can be so impressive with friendly interest and thoughtfulness, think how much more we have to offer.

"The spiritual work of our sanitariums . . . requires thought and tact, and a broad knowledge of the Bible. Ministers possessing these qualifications should be connected with our sanitariums."—*Counsels on Health*, p. 293.

"In our sanitariums, of all places in the world, we need soundly converted physicians and wise workers,—men and women who will not urge their peculiar ideas upon the sick, but who will present the truths of the word of God in a way that will bring comfort and encouragement and blessing to the patients."—*Medical Ministry*, p. 208.

Graduate Nurse's Participation*

By DOROTHY SAMPSON, R.N., Supervisor,
Washington Sanitarium, D.C.

I HAVE been asked to discuss ways in which the graduate nurse can participate in soul winning in the sanitarium.

Patients often seem to be unpromising prospects. Some of them are a challenge to us, and often our patience and ingenuity are tried. But each one, the unpromising as well as the others, has been allowed to come to us in God's providence. If that is so, then the difficult patient is as needy of our very best as the one less difficult, and we should try to have something to give to all. As graduate nurses, we have no right to conclude that anyone who is under our care is not worth the very best that we can give, regardless of how trying at a given moment that person may be.

"He [the faithful worker] prays and works, watching for souls as one that must give an account, knowing that the souls whom God brings in contact with truth and righteousness are worth saving."—*Counsels on Health*, p. 250.

What is the source from which our help to

others will count for permanence and real value? It comes only from a sanctified life, accompanied by much prayer. When our own life, as it can, begins to share and reach out, it will bring us satisfaction as well as an ever-increasing urge to continue to help others.

We must be careful that our influence will not undo the good others may do. One of the patients who was having graduate nursing, made provision to allow her graduate nurse to attend services, and the nurse came back in a shorter time than the patient expected her.

"You are back early. Is church over?"

"I didn't stay, because they were having foot washing and I had a hole in my stocking."

The patient had a very vague idea of what this service meant. Fortunately the housekeeper happened to learn of the experience. She had had a lovely relation with the patient, and when she came in the next day, said, "Will you do a favor for me?" The patient was somewhat indebted to her for some little courtesies, so she said, "Yes." The housekeeper turned to the chapter in *Desire of Ages* on foot washing and communion service, and said, "I wish you would read this chapter. I am sure it would have a deeper meaning and significance for you."

The patient read it, and was greatly refreshed and inspired, and commented to our Bible instructor on a later occasion. That person, regardless of what status she holds, who has a way of smoothing out a complicated situation, has a real talent; and it is something we can all afford to cultivate. Sometimes impatience or lack of judgment can be obviated if we will try to sense opportunities to help others. One day recently I was answering registry calls, a special nurse came to me and said, "Is there somebody who can relieve my case beginning tomorrow? I am with Mr. — of the Chinese Embassy. I am anxious that this nurse will be someone really interested in spiritual things, because my patient has indicated an appreciation in that direction."

That interested me, and I asked, "What contacts have you had with your patient that have been encouraging?" I learned that the patient had enjoyed going to the vesper services, and was reading our books. Both the graduate nurse and the student nurses had sensed a receptiveness on the part of the Chinese man. His vocabulary was somewhat limited, and this nurse saw the need for explaining the real values of Christianity in a simple way, in order that the man could understand.

She said, "I have to go back to the room, for about eight o'clock he will be waiting for me, as I tell him Bible stories every night. I tell them to him about as I would to a junior, because his English vocabulary is limited. He said to me just a few minutes ago, 'Please tell me more of the Jesus stories.'"

This warmed my heart immensely. "Please

* Presentation at workshop for directors of nurses.

tell me more of the Jesus stories." Every patient should somehow desire to hear more of the Jesus stories. There are times when a graduate nurse can handle questions and conversation herself, and there are times when we need to refer the patient to a special worker, such as the Bible instructor or the chaplain. Judgment must be displayed in these situations.

There is a tendency on the part of some to feel that the status of the graduate nurse has changed as compared with the student nurse. Some feel restraint, and there is a tendency toward letting down. But anything we can do to build up our patients spiritually and to encourage them is certainly in order.

Often when a graduate nurse happens to be released Friday, she will come back on Sabbath morning to fix up her patient and make him comfortable. The floor service is limited on Sabbaths, and the patient must go on general duty. She does not submit any bill, but simply says to the patient, "I just wanted to know that everything is going along nicely, and that you are comfortable. As you know, our program today is a little different." This leaves a very cordial feeling, calls attention to the Sabbath as being a special day, and contributes to missionary-mindedness as far as the graduate nurse is concerned.

Our lives and example may be of help to the student nurses. Students look with a degree of anticipation and admiration toward the graduate nurse, and if as graduates we do not create the right atmosphere, or do not manifest self-control and those qualities of Christian graces, we are not a source of inspiration to them. As Elder Hare said, "Let us tempt those with whom we work to do good." The example of a consecrated, efficient nurse is a means of encouraging others to do likewise.

There are graduate nurses who are found taking their patients to vespers and other services, provided the patient is able to go, and there are others who seldom plan for this. Nurses who seek such opportunities and follow through, may later be able to give Bible studies. Some patients will respond to the personal invitation. We all realize that we lack a great deal as far as being able to meet all the situations that come up, and yet we do want to grow under it.

We must not neglect to recognize that there are skills in soul winning, and that these skills, along with consecration and prayer, will help us as graduate nurses to share with others in this good work. We, too, will experience a personal growth and satisfaction as we seek to help others reach a fuller life here and in the world to come.



¶ THE highest aim of the workers in these institutions [sanitariums] is to be the spiritual health to the patients.—*Medical Ministry*, p. 26.

Religion as a Therapy*

By DE VOE K. MEADE, M.D.
Washington Sanitarium, D.C.

RELIGION is a therapy in both health and disease. We need religion whether we are sick or well. We should bring about more co-operation than we have in the past on the part of the doctor and nurse and the institution. We must have more facilities for teaching patients about the Bible. We need a Bible instructor in addition to the chaplain in all our sanitariums.

I believe the greatest thing that we have to contend with in the patients in a hospital is fear. Most people fear going into a hospital, and there is always a dread associated with an operation or injury. If we can only put a patient's mind at rest from fear and worry, from pain, both mental and physical, that is a wonderful help. When they have mental pain, there is an associated physical feeling of discomfort, and vice versa. The feeling of loneliness and homesickness is usually present. We must tell them about the heavenly home so their loneliness will be abated.

Doctors and nurses are very busy and do not have many minutes to spend with each patient. A Bible instructor is often able to spend more time with patients than the doctor is. We must dispel fear, give them courage and hope and faith. The nurse's time is extremely beneficial, but there is a greater work for our Bible instructors, who can specialize in just such a form of therapy, in teaching the people about God, teaching them love and faith.

I have seen many cases of people who have been just as ill from mental disease as from physical, and it is this type of person who is particularly benefited by a religious approach or teaching. Many have been actually cured by it. I know one instance of a woman who by faith has been healed of her inability to walk.

I think of my own case several years ago. I was in a serious automobile accident, and was not expected to live. I am sure medical science had given me up, but through the Lord's help I was healed. I have never ceased to be thankful for that. I know of others who have, through the doctor's and nurse's care in teaching them not only the Bible but our own health truths, been healed of their illness, have been baptized, and have been giving praise to their Maker ever since.

Proverbs 17:22 says, "A merry heart doeth good like a medicine." Try to maintain a happy spirit. I like to see a cheerfulness and happiness in the nurse and in the Bible instructor. It is true that happiness can dispel gloom. We must all do more praying ourselves with our patients, and thus bring about a closer communion between God and them. If we have every one of the fruits of the spirit—meekness, temperance,

* Presented at workshop for directors of nurses.

faith, love—and those other things that go to make up a beautiful life, then we may glorify God, and others may see our good works and glorify God as well. By our guidance and actions, doctors, nurses, and Bible instructors may bring about a closer connection between the patient and the Lord.

Book Reviews

(Continued from page 8)

Catholic Bishop, Covenanter, monk, Puritan parson, Non-Juror, Baptist missionary, poet of Independent stock. What a fascinating company they would make if they could be gathered together in a room."—Pages 11, 12.

An attempt is made to give the flavor of these samples of great Christian literature. Sufficient quotations and enough of the gist is outlined to enable the reader to evaluate the authors, to be able to intelligently discuss them and their influence to a certain extent, and above all to decide whether he wants to read them or purchase their books for his private library.

The books reviewed are: *The Confessions of St. Augustine*, *The Letters of Samuel Rutherford*, *The Practice of the Presence of God* by Brother Lawrence, *The Pilgrim's Progress* by John Bunyan, *A Serious Call* by William Law, *An Enquiry* by William Carey, and *The Ring and the Book* by Robert Browning. Dr. Martin makes a good claim for the immortal value of each of his selections except Robert Browning.

This volume is well worth reading, and will give at least a speaking acquaintance with those of the past who had a deep spiritual experience.

M. E. LOEWEN. [Superintendent,
Philippine Union Mission.]

The March of God in the Age-Long Struggle, John J. Wicker, Broadman Press, Nashville, Tennessee, 1944, 234 pages, \$2.25.

This is a discussion, not a commentary, of the progressive work of God throughout the whole Bible, under three heads: The Way of Man, Genesis to Samuel; The Way of Kings, Samuel to Malachi; The Way of Christ, the New Testament.

Each of the sixteen chapters in Parts 1 and 2 closes with the ringing sentence, "God goes marching on." The emphasis concluding the nine chapters in Part 3 is in the sentence "While Christ goes marching on," the book ending with the exclamation, "And Christ is crowned!"

The effect of the whole book is to make one re-read the Bible—and that is most wholesome. It is full of alliterations that hook into one's mind, and are easy to recall. You will find it helpful reading. I found it of particular interest because there was a time, forty-five years ago, when Dr. Wicker was my pastor. It was his church, the First Baptist, in Trenton, New Jersey, that I left to become a Sabbathkeeper, and Dr. Wicker endeavored to dissuade me. Not-

withstanding that, this Baptist preacher, now president of Fork Union Military Academy, in Virginia, has turned out a good book. Incidentally, in his upholding of God's law, he has undermined every argument he once used on me to persuade me not to keep the law.

CARLYLE B. HAYNES. [Secretary,
Industrial Relations Council.]

Romans 8:28, Fourteen Sermons, Joshua Stauffer, Union Bible Seminary, Westfield, Indiana, 1944, 108 pages, 50 cents.

I have read a number of comments on Romans 8:28, but none have been more thought-provoking than the gold nuggets of truth found in this little volume. It is full of good sermon material. If one endeavored to pick out the high points, he would quote from all the sermons.

In one place the author states that most of us, when overtaken by the trials, ask, "How can I get out of this trial?" He continues:

"Before the Lord will use us much in His service, we must come to the place where we are fully subdued, surrendered, and resigned to God and His will. . . . Before a colt can be useful and trusted it must be broken, then it will obey its master and be useful."

The author states that to remove the rough places, God uses various kinds of trials. To put on the finishing touches, He may use perfectly good Christians to try us. A diamond is so hard that the only known substance that will give it the finishing touches is diamond dust.

"So it is with the choicest saints of God. Worldly things do not tempt them, but friction or contact with other good people who have different opinions or methods of doing things, or matters which cannot be explained, may grind on us. We must be careful what we say, how we feel, and what we think of others in such times, for these trials are God's diamond dust polishing us for His highest glory."

We cannot be successful Christians and choose only the good things to come into our lives, and filter out the things we do not like. The things that are bitter and trying must go together with those that are enjoyable."

The author states that very few ingredients of an angel food cake are good if taken separately, but when taken together in the right proportions, and sifted and beaten and baked, they make a delightful cake that is enjoyed by almost everyone. To enjoy it we do not even need to know the ingredients.

Much depends upon the attitude we take toward trials. Our attitude will determine whether we will turn out to be chaff or wheat. "If the Lord is triumphant in the trial, the chaff will be separated from the wheat. If Satan gains the victory over us, we become more chaffy." "The Lord tries us to get rid of the chaff. Satan tempts us to get rid of the wheat."

WACO S. MCCULLY. [Pastor,
Lynwood, California.]

UNION EVANGELISTIC INSTITUTES

In Connection With Recent Union Conference Sessions

If I Sat Up There*

By ALGER H. JOHNS, *Pastor,*
Glendale, California

AS A lay member I have been sitting down here in the congregation for many years, and I have seen many ministers come and go. I have seen new local elders carry on their work in the house of the Lord from year to year. During all these years I have often let my imagination carry me up there to the pulpit, and I wondered what I would do if I sat up there.

If I sat up there I would time my coming into the service just right and I would always be on time. On coming in, I would kneel toward the platform seats and have everything perfectly quiet, with no choir or organ, but the entire congregation engaging in silent prayer. In fact, during all the prayers offered, I think if I were the choir I would not be fumbling my books looking for the next number to sing, or if I were the organist I would never open my eyes during prayer, but at all times be respectful and humble before God. And especially if I were the choir leader, my example during prayer would be a silent command to my choir to do likewise.

If I sat up there as one of the elders, I should feel eagerly expectant as the speaker of the hour opened his Bible and stood up to preach. Here is a man about to bring forth treasures from the Guidebook of God to establish my faith. As I sit there I do not look at the man, neither do I wish to go to another church to hear another man, because I look beyond him and listen only to God speaking. In this way I have always received a message from every man.

I never fail to thank the preacher of the hour for his long lonely hours searching in the storehouse of God, and for the message he has been privileged to bear from God. I have never let myself believe that he ever came unprepared before God to give a message to me. When he preached below his best, I like to think it was because of some physical condition, or church organization anxieties, or because of raising money to keep things going. If I failed to tell him about the good I received after a sermon, I either wrote him a letter or called him just before he went to bed at night, thus trying to contribute something to a good night's sleep.

* From suggestions handed in by lay members of the Glendale church.

If I preached up there, I would never try to please those of us who are sitting down here. I expect the preacher to cross my beliefs and my life. I expect him to speak with *authority* and *firmness* and have an intelligent grasp on world conditions and their interpretation from the Bible, but especially I expect a firm message on fundamental doctrines. I expect absolutely no modernism from his utterances. (And by the way, my definition of modernism is "false education.") If I preached up there I would certainly never preach the same sermon twice, but would continue to study to bring new light and power from God.

If I preached up there I would never disgrace God and lower the dignity of the pulpit. I would not bring the entire church into cheapness and disrepute by telling a joke, either during the offering or the sermon. I have read my Bible through and can find no jokes to tell—only sin, its results, salvation from sin by the blood of Christ, a terrible judgment to come, the destruction of the wicked, and an earth made new. I never like a sermon "spiced" with humor.

I was pleased last Sabbath when in place of "Let us open our service by singing," I heard, "Let us continue the service." Why say "open" the service by singing, when the service has already been opened by a song from the choir, the doxology, and the invocation? Wouldn't it be much better to say, "Let us join in singing," or, "Let us unite in singing"? If I arranged the bulletin, I would not say, "Opening Hymn" on the program, and list all the preliminaries above it.

If I printed the bulletin and cared for the bulletin board outside, I think I would change the time of the opening of the service to 11:00 or 11:15 A.M., instead of 10:45—it would be nearer the truth. The ministers advertise a service to begin a certain time, and because some of us laymen come late, they wait until we all get there. I would not have the front seats reserved for latecomers, for they greatly disturb the worship of the rest of us when the ushers bring them down to the front during the preaching. Why not rope off the back seats for the latecomers? But never seat them during the reading of the Bible, the prayer, special music, the offering, or the sermon.

If I sat up there where you sit, I think I would conduct myself as a teacher of the Word of God should. I would like to ask you, my pastor, to change the fine soft-arm seats on the platform, and give soft seats to the people, for we get as tired as the ministers.

Some of the ministers first lean on one side and then on the other. They cross their legs, when both their feet should be firmly planted on the floor. They stretch out their legs far in front of them to get into a more comfortable position, instead of sitting upright. I have always been concerned with the apparent unfair attitude of the conference officials in their dealings with the ministers. They apparently keep them so busy that they do not have time to even read their Bibles at home or to study—at least that is the way it seems to me—for why do they read their Bible while the preacher is speaking, fumbling its pages, writing notes? If I sat up there I would never whisper to the minister or elder sitting next to me. It is a bad example.

Then there are the announcements—long, drawn-out, explained in tiresome detail. Each one should be written out and read, short and pointed, taking up very little time from the service, or better yet, printed in the bulletin.

I have often wondered if ministers should not have special Sabbath suits of clothing. I have been advised to have special clothes to wear on the Sabbath, and I do just that, but when they sit up there with different colored suits, it destroys the dignity and the beauty of the service. I have heard some of the ministers say it makes no difference, but to those of us who sit down here, it makes a great deal of difference. We feel that when we approach God, it should be orderly. Sport clothes and light-colored clothing make us think of the world, but somehow dark clothes blend in with the church and the spirit of worship.

Speaking of prayer, I have something to say. Perhaps I should not keep my eyes open while prayer is being offered, but I confess I have, many times, and some of the things I have seen are not so good. For instance, when I talk to a friend, I do not shake my fist at him, neither do I fold my arms before him. If I offered prayer up there I would always humbly kneel, and fold my hands before me, or lift them in humble supplication to God. Yes, prayer can be offered in different ways, silently to God while we work or are on the street, in fact, anywhere, *but in church*, that is something different—it is a congregation together earnestly seeking the divine presence.

I think if I prayed up there I would study prayer, study how to formulate words that would be pleasing to God. I would not try to pray about something of which I knew nothing. I would make my public prayer a reflection of my private prayer. I would never write out and read my prayer. When I hear those up there reading the prayer, it destroys the reverence and the spontaneity of prayer for me, and I wonder if they got it out of a musty prayer-book somewhere. A man who is used to talking with God—that is the man I like to hear pray. It brings tears to my eyes, and makes me want

to converse with God in the same manner.

If I sat up there, there are many things I would do, or want to do. Yet the longer I think about it, the more I find myself admiring those men of God and their faithful service for Christ. It is more than likely that I would need these words of council, if I sat up there.

Meetings in Our Churches

By H. W. WALKER, *Pastor-Evangelist, Chattanooga, Tennessee*

EVANGELISM is spreading the gospel of Christ. Evangelism guides those who are already religious into a deeper knowledge and understanding of the fundamental principles of Christianity as laid down for the church in the Word of God. Evangelism also seeks after those who are outside the pale of the church—for the sinner who has never known Christ or yielded his heart to the wooings of the Spirit of God. It seeks for and restores the backslider, reuniting him with the household of God and the covenants of promise. It secures him again into the fold of the church, from which he wandered. Finally, it gathers in the lambs of the flock, the youth who have grown up among us.

Every preacher is essentially an evangelist, but he should not permit his calling to confine him to large public efforts alone. The calling of the minister must comprehend soulsaving by every means known to the ministry, and through any avenue the Spirit of God may open to him. Our feeble efforts, no matter how frail, if consecrated and yielded to the commission of Christ, will be increased to an intensity of power that will fitly represent an angel flying in the midst of heaven uttering the everlasting gospel with a loud voice.

Conducting evangelistic meetings in Seventh-day Adventist churches touches every phase of soul winning. Such evangelism is usually carried on within the church proper, the members uniting their efforts with those of the minister and the Bible instructor. This method helps to create lay evangelists, who in turn exercise the burden for soulsaving in ever-widening circles.

Carefully planned and properly presented, much of the expense for such an effort will be shouldered by the church. This is not to be done abruptly, but should be taken into consideration every year when the church budget is presented. Along with the expense for light, heat, gas, and janitor services, a budget should be set up for radio, literature, and advertising. Nor should this fund always be in an exhausted state. Rather, it grows as new converts are made and as the value of the plan is kept before our people. Some of the best church offerings I have ever taken for evangelism were right at the time of baptism. New souls are invaluable

to a church. They inspire a church, and the church always stands ready to pay a high price for more and more converts. Doubtless we will always welcome financial assistance from the conferences, but careful planning will make our church evangelism almost self-sustaining.

Ministers who are not otherwise engaged should have their churches lighted up at least two or three nights a week, presenting the great truths of this message. The only occupation that should interrupt the meetings would be an effort held elsewhere. *Preaching the message in our churches should be continual.* Possibly a few weeks' rest during the hot portion of the summer might be found necessary, but church evangelism ought to go on at least ten months a year, and our prayer meetings should be geared to meet the needs of the public during the other two months. Our commission is to preach the third angel's message, and we should be everlastingly at it. However, while we preach it, let us so impregnate it with the Person and Spirit of Christ that hearts will be melted down and souls converted.

If the radio is used, let it be a means of directing people in the community to the church evangelistic services. Messages over the air should inspire confidence, make friends, and allay prejudice. If conditions warrant, a neon sign should be hung conspicuously over the church entrance, with a caption that agrees with the title of the broadcast. In Chattanooga our broadcast will be publicized as the "Way of Life Bible Tabernacle of the Air," and our sign will read, "The Way of Life Bible Tabernacle."

Church evangelism offers a wonderful opportunity to lay burdens for soul winning on the local membership. This is accomplished by urging the members into missionary activity and by persuading them to sign the covenant blank supplied by the conferences. By proper emphasis many can be impressed to sign for those certain activities that will harmonize with the program. When the groups are classified, they should be trained for service by the pastor and the Bible instructor. There are today many potential soul winners sitting idly in our pews, sometimes creating problems for us, who, if they were trained and put to work, would be invaluable in the proclamation of the message.

Church evangelism includes the physical appearance of the church building. Nothing should be left undone to make the building as inviting as possible to strangers. No matter how humble the place, the church should be clean, well painted and in good repair. There must be no litter, no torn and dilapidated song books, no dust or other objectionable features about the place, if a proper impression is to be made and if it is desired that strangers come again. Cultured people will respect a small church and be content to worship in a humble atmosphere, but they will never become reconciled to an ill-kept

place of worship or a place where the yard and surroundings are uninviting.

The Wednesday evening prayer meeting and the Sabbath school may be tied effectually into church evangelism. Some of our finest baptisms have resulted from strangers attending the prayer meetings. I have made excellent contacts while attending the young people's meetings, and have baptized several as a result. May I urge that the Missionary Volunteer meetings be continued during a series of church evangelistic meetings. If there is no better time, Sabbath afternoon will draw a group, and the meetings can be made to serve in attaining the objective we seek.

There are times when the interested person finds it more convenient to attend some type of afternoon meeting than to come to church in the forenoon. One of the greatest advantages in church evangelism is realized when new people get into the habit of attending services in the church. The minister should always urge those with whom he is studying, or any who are interested, to attend Sabbath school and join his class. The stranger who responds to such an invitation, and finds the Sabbath school and church hour interesting and inspiring, unconsciously evolves and ripens into a real Seventh-day Adventist with scarcely any urge. Members gained by this method make substantial Adventists.

The homes represented in our churches make a fruitful field for church evangelism. This is especially true when at least one Adventist member of the family has lived a consistent Christian life. Personal contacts should be made where possible, and warm invitations extended. There is no greater thrill that comes to a preacher than when he buries the companion of a believer in the water, thus uniting lives to Christ for eternity. No parent ever experiences a greater rapture than when the clergyman leads the son or daughter of the home unto the Lamb of God, and buries his child into Christ.

Some have departed from the faith, but they still live within the precincts of the church. Many of these will respond to a proper approach. They will voice their complaints, but a wise, tactful pastor-evangelist is able to alleviate much of the distress. Urge them to join you in a study of the Sabbath school lesson on the next Sabbath, and tell them how much you would enjoy their presence at your Sunday night meetings. Often such an approach will succeed in reclaiming the backslider when an appeal for an immediate decision will fail. Be patient, brethren, and repeat the invitation over and over again.

Church evangelism will halt many who are slipping away. Properly conducted, it will grip the heart anew, and re-anchor the individual to his Saviour and to the message. Our churches, thus minded, will become centers of

spiritual activity—welcoming, inviting, urging, compelling, men and women from every walk of life to unite themselves with Heaven's last message. Following such a program, the church will become a powerhouse for God, diffusing light with such irresistible, hidden force that no sinner can withstand its appeal. Such evangelism will enliven the church itself, a new warmth will be discovered, and those without will be drawn into the fold, and find spiritual refuge.

"We are waiting and watching for the grand and awful scene which will close up this earth's history. But we are not simply to be waiting; we are to be vigilantly working with reference to this solemn event. The living church of God will be waiting, watching, and working."—*Testimonies to Ministers*, p. 163.

There is no force in the universe able to withstand the church triumphant while it is bent on its divinely appointed mission. This is the church of which we are a part, a church whose truths are as clear as the sun, its spiritual warfare like an advancing, unconquerable army with banners.

Bible Instructor's Responsibility

By W. B. HILL, President
of the New Jersey Conference

THERE has been in all ages a unique place of Christian service for consecrated women in the proclamation of the gospel. Speaking of their close relation to the ministerial program, the apostle Paul describes them in Philippians 4:3 as "Those women which laboured with me in the gospel, . . . whose names are in the book of life." In Romans 16:3, Paul calls them "my helpers."

Such noble New Testament women as Joanna, Susanna, Phebe, Mary, Dorcas, and Priscilla were worthy successors to the inspiring examples of Deborah, whose faith encouraged a Barak; Jael, who overthrew the enemy Sisera; or Esther, who delivered her people from death.

There is need of women to counsel, advise, and to give general spiritual help. Bible instructors are often able to enter into the remote-problem areas of the ministry whereunto a wise minister does not approach. They can do in families a work that men cannot do. Their efforts are not to be reduced to one special branch of service, but all phases of the church program will engage their attention. This will include a close contact with the deaconesses, the Sabbath school, the Missionary Volunteer Society, the church school, and Dorcas activities.

Whether it be in the line of distribution of literature, nursing education, cooking schools, ministry to the sick, or providing for the needy, the Bible instructor should join the minister in guiding the membership of the church. Her

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attendance at young people's meeting provides a real opportunity for knowing something of problems and possibilities of youth. Her presenting the devotional part of the program and encouraging the sisters in a Dorcas meeting inspires these faithful ones to greater activity. The Sabbath school teachers' meeting will welcome her, and a class of visitors or new believers will probably be assigned to her. She may work closely with the deaconesses in visiting delinquent members. They will appreciate her suggestions and help in the preparation of the emblems of the Lord's supper, and the reverent conduct of the ordinance of humility.

The Bible instructor must remember that she is employed by the local conference and is therefore under its general direction. Closely affiliated with the pastor-evangelist, she is subject to the inconvenience of a change of location. When associated with a pastor-evangelist, she is expected to work under his immediate direction and not independent of him.

Should she ever accept the responsibility of church office by election of the church? The answer is found on page 141 of the *Church Manual*: "A conference Bible instructor should not, *except by special arrangement with the conference*, be asked to carry a church office, but should be left free to carry on her personal soul-winning work." (Italics mine.)

When are exceptions justified? Her tempor-

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any leadership may be required to train new, inexperienced members in the organization of a new church. When several churches meet in one large organization during evangelistic meetings, she may be asked to assume temporary leadership in some church office. But we believe that her actual election to a church office is rarely necessary.

She will ever remember that "the plan of holding Bible-readings was a heaven-born idea."—*Gospel Workers*, p. 192. Thus has God's messenger revealed the origin of this important branch of ministry. To ring doorbells, pass out announcements, and greet those attending the

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meetings is not enough. Neither this nor the evangelist's eloquent sermon surpasses the value of the Bible reading given in the home. Souls in the valley of decision have many times been won when the minister, his wife, and the Bible instructor have visited the home to study and pray with honest individuals.

"If less time were given to sermonizing, and more time were spent in personal ministry, greater results would be seen."—*Ministry of Healing*, pp. 143, 144. The call of God to Bible instructors today is revealed in the following quotation:

"God calls for earnest women-workers, workers who are prudent, warmhearted, tender, and true to principle. He calls for persevering women, who will take their minds from self and their personal convenience, and will center them on Christ, speaking words of truth, praying with the persons to whom they can obtain access, laboring for the conversion of souls. O, what is our excuse, my sisters, that we do not devote all the time possible to searching the Scriptures, making the mind a storehouse of precious things, that we may present them to those who are not interested in the truth? Will our sisters arise to the emergency? Will they work for the Master?"—*Testimonies*, vol. 6, p. 118.

New Converts Witnessing Truth

By C. EDWIN MOSELEY, JR., Head of Bible Department, Oakwood College, Alabama

GOOD teaching, it is said, "combines learning with doing," and is progressive. Therefore in teaching new believers the standards of Christian living and conduct, we ought to employ sound educational procedure to reach the desired end. It follows that as the candidate for church membership has been led step by step into the knowledge and acceptance of the general teachings of the church, so must he be led into an experimental knowledge and practice of denominational standards.

The standards here referred to are those great reforms which every Christian is expected to make when his pattern of living experiences a conversion from the carnal to the spiritual life. Among these may be named reforms in apparel, diet, speech, conduct, thinking, and such like. To bring these reforms into practice and establish them as habits of conduct in the lives of new believers is the goal of the Master's workmen.

An example of this recommended procedure seems to be found in the conversion of Babylon's great king. When Nebuchadnezzar learned by what divine power the Hebrews he examined had gained superiority in knowledge over their competing fellows, he was impressed. So serious were his impressions that after their training was over the king quite willingly assigned the wise Daniel and his fellows leading roles in state affairs in the empire.

When Daniel recalled and interpreted the forgotten dream, the king was convinced. The superiority of the Hebrew God over the gods

of the Babylonians was easily admitted by the king, because he had been convinced. (Dan. 2:47.)

The miraculous deliverance of the three Hebrews from the fiery rage of the king sent a humbling conviction into his heart. That conviction and humility lingered with the proud monarch, and explains his patronizing manner toward the hesitant Daniel when the vision of the great tree was interpreted.

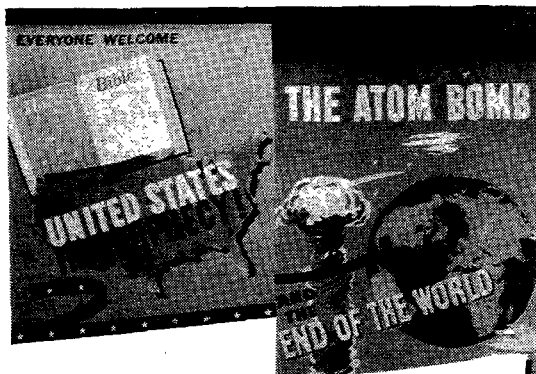
Returning to sanity after seven years of humility, the degraded king recalled his past experience with the God of the Hebrews and the oft-repeated pleas of his Hebrew prime minister. It was enough. The king yielded; and his conversion is revealed in his own testimony.

Daniel 4 is more than the king's acknowledgment of faith in God and his allegiance to Him. It is a statement showing the culmination of his experiences with God. It is the story of the king's personal effort to place before the people of his world empire the benefits he had derived in learning to serve the true God—a missionary service to a nation by its monarch. It is God's declaration of the gospel of salvation to all the world through a converted heathen, at a time when His chosen people had failed of their mission. Chapter four of Daniel shows again the primary truth that even God utilizes the warm willingness of new believers to make known to others the things they have learned of salvation; and that He has left us this example as one of the master methods by which sinners may be taught the ways of God. This method every workman for God should be ever alert to employ.

Even a casual listening to the preaching of God's special message for this time will leave the average person impressed. Any conscientious person sitting through a series of messages on Christ's Second Advent would very likely be convinced. The truly Christian person hearing present truth will soon find himself under deep conviction to unite with the heralds of this message. But it is experimenting with the providence of God that makes practical the teachings of the standard truths of God's last great message.

It is incumbent upon workers for God to lead all new converts into training which combines learning with doing as one of the divine methods of effectively teaching him denominational standards.

One never sees more clearly the necessity of being an example of the Christian he wishes another to become than when he attempts to lead others to God. No learning is more thorough than that which one gains to conscientiously impart. Nothing does more to cause one to learn truthfully and accurately the standard teachings of this people than to lead the new believer to work for the salvation of his associates as soon after his conversion as is practical.



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The Religious Press

Valuable Current Excerpts

HIEROCRACY vs. DEMOCRACY.—Here is a warning by the late President Woodrow Wilson which is most timely today: "Our liberties are safe until the memories and experiences of the past are blotted out and the Mayflower with its band of pilgrims forgotten; until our public-school system has fallen into decay and the Nation into ignorance; until legislators have resigned their functions to ecclesiastical powers and their prerogatives to priests." (From *The Public Papers of Woodrow Wilson*, Authorized Edition, Part I, Vol. 1, p. 62.)—*Converted Catholic Magazine*, May.

OUTRAGE IN ARGENTINE.—The latest outrage of the Peron Regime in Argentina was the decree of last April 17th making the teaching of the Roman Catholic religion compulsory even for the children of Protestant parents.—*Converted Catholic Magazine*, June.

MOSLEM MIND.—A leaven is being put into the lump of the Moslem mind, and it is working very rapidly. One meets graduates of our schools and colleges everywhere, and almost invariably discovers a Christianized outlook—often more Christian than that of many alumni of so-called Christian universities in the United States—and usually a man or woman of upright and trustworthy character. Harvest-time has not come for the church in Moslem lands; but that does not mean that there are no visible results from the devoted service of the missionaries and educators who have given and are still giving their lives in these fields.—*Christian Century*, June 11.

JAPAN'S PREMIER.—Japan has its first premier under its new constitution, Tetsu Katayama. Mr. Katayama is a Christian. He is also a Socialist. In his first public statement after assuming office he made both facts clear. "I believe that a democratic government," he declared, "must be permeated by the spirit of Christian love and humanity. Hitherto the government in Japan has created the impression of being motivated by falsehood and intrigue, but I believe that the government in the future must be guided by the Christian spirit of morality. A government founded on moral ethics and based on humanism [the term would probably be better translated as 'humanitarian principles'] has been my long cherished faith, and at the same time it is the guiding spirit of the Socialist party, which I lead."—*Christian Century*, June 18.

ALCOHOL DEFINED.—Dr. Roy L. Smith, editor of *The Christian Century*, says of alcohol: "The chemist defines it as poison; the biologist defines it as a hazard; the pathologist calls it a narcotic; the sociologist calls it a waste; the economist calls it a parasite; the psychologist calls it a deceiver; the criminologist calls it an accessory after the fact of crime."—*Watchman-Examiner*, June 26.

ITALIAN PROTESTANTS.—Waldensians and Methodists constitute the largest bodies of protestants in Italy. Religious News Service reports that a synod of the United Methodist Church, which was formed in September, 1946, by the union of the Methodist Episcopal Church (stemming from American Mission) and the Wesleyan Methodist Church (of British origin), has voted approval of a proposed merger with the Waldensian Church. Both groups are thoroughly Italian in membership and ministry. Though the Waldensian movement originated in France, almost 800 years ago, practically its entire development has been in Italy and for centuries it has been as Italian as spaghetti. . . . The Waldensians have followed the Presbyterian system in theology and polity, and have

had fraternal relations with the Reformed churches. . . . The proposal is that a new confession of faith be formulated which shall "reaffirm the fundamental principles of the Christian faith in scriptural terms, not tied to a particular school or theological system," and that the united church be called the "Evangelical Church of Italy."—*Christian Century*, June 11.

CHURCH STATISTICS DISTORTED.—Archbishop Ryan stated that the opposition to the Taylor mission comes only from a "noisy minority" of Protestants. Father John LaFarge, by some strange treatment of statistical figures, comes to the conclusion that "the majority of the people of the United States are not Protestant." He uses the figures of the 1936 census of religious bodies, which were, according to a statement in the Information Service of the Federal Council of Churches, "very unsatisfactory." Father LaFarge quotes the 1936 census figures and declares that at that time there were 24,556,121 Catholics and Jews, against 21,251,245 in "other religious groups," which seems to prove that the Protestants are a minority in this country.

The census of 1936 gave a wrong picture of church affiliations, because 20 per cent of the Protestant ministers and clerks were unwilling to fill out the blanks. Also, the Catholic and Jewish bodies reported all souls, including those newly born, whereas Protestants registered only those over thirteen.

According to the newest figures of the Yearbook of American Churches, 1945, there are in the United States 23,419,701 Roman Catholics; 4,641,184 Jews; 41,943,104 Protestants and 1,791,551 of "other religious bodies." Not included in these figures are millions of Protestants who belong to no registered sects or are unaffiliated.

According to the Yearbook of Churches, there were 14,791 local Catholic churches against 212,336 Protestant churches, not including thousands of churches and meeting places of smaller sects. No objective observer, therefore, will deny that the United States, by the strength of church affiliation, as well as by tradition, is an overwhelmingly Protestant country. To call the Protestants a "noisy minority," as Archbishop Ryan did, is a distortion of fact.—*Converted Catholic Magazine*, June.

INVADING LIQUOR JOINTS.—The taverns and liquor dispensing places of Pasadena, California, were startled on May 1, when thirty-three white-haired women of the Pasadena Woman's Christian Temperance Union carried the temperance cause right into the cocktail lounges. They were led by Mrs. Jessie Lee Cowie, eighty-seven years old, of Pasadena, a world's missionary of the W.C.T.U., who in her younger years campaigned for temperance through Australia, New Zealand, England, and the South Sea Islands. These godly women generally received courteous treatment, but they boldly stated: "We are on a peaceful errand. We appeal to your better natures." Scriptures were quoted from memory, and some of the women did personal work with girls and women drinking at the bars or at the tables. Many broke into tears. In some places, hymns were sung, and many drinkers familiar with the words joined in.—*Watchman-Examiner*, June 5.

PROTESTANT UNION.—American Protestantism contains few more dynamic leaders than Bishop G. Bromley Oxnam of the Methodist Church. He has courage; he has imagination; he has a realistic grasp on the issues of contemporary life; he has a platform pungency that makes his words carry far. When he declares, as he has been declaring recently at frequent intervals, that the dozen denominations which number in their membership 80 per cent of the Protestants in this country can be united within the next ten years, he may be getting ready to lead toward the most important development ever to take place among the American churches. "Time is running out," Bishop Oxnam told the New York East conference of his

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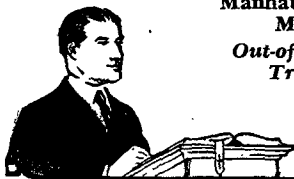
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church last week. "We can no longer call on God to bless us in wasting wealth and talent in useless duplication, not to say downright competition. I believe our laity and our clergy desire union. I believe our Lord is calling on us to unite."—*Christian Century*, June 4.

METHODIST PROTEST.—Any position that differs from the official doctrine of the Roman Catholic Church is considered bigotry and prejudice. Now let us see clearly that these terms are used only when the Roman Church is in a minority and the Protestants are in a majority. Where the reverse is true, this dissenting minority are called heretics, apostates and subversives, and they are usually wiped out or silenced. Wherever the Roman Church has gained political power, there have been taken from the people the right of speech and the right to free education.

This is one reason why we Protestants object to Myron Taylor's presence in Rome. We insist that Mr. Taylor's principle activity constitutes a violation of the principle of the separation of the church and the state. Historically, it can be shown that serious developments have begun with a seemingly insignificant innovation. We Protestants would protest with all our vigor, the sending of a representative to the Methodist Board of Bishops.—*Zions Herald*, June 11.

EPISCOPAL PROTEST.—The National Council of the Protestant Episcopal Church unanimously adopted a resolution opposing use of public funds for sectarian educational purposes. "The National Council reaffirms the position of our church in support of the American principle of the separation of church and state," said the resolution, "and opposes the use of public funds for sectarian educational purposes, and therefore the National Council disapproves of such items as have recently appeared in state and Federal legislation providing for bus travel and textbooks for non-public schools and other provisions undermining the principles of separation."—*Watchman-Examiner*, June 5.

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PAROCHIAL SCHOOL SUPPORT.—What the Supreme Court has allowed the New Jersey community to do is in the nature of a contributory or indirect factor in the use of state support for sectarian schools. And in that role the action becomes more dangerous because its real effects are less evident and the door is thus opened for further benefits to be given to sectarian education at public expense. Already several proposals have been submitted to Congress for Federal appropriations to Roman Catholic education, and suits have been brought in many states to secure the privileges now enjoyed by New Jersey.—*Christian Advocate*, June 5.

RELIGIOUS LIBERTY.—No one can be satisfied with the present status of religious liberty in the framework of United Nations. Several dominant totalitarian religions are represented in the body through statesmen sympathetic with their point of view. For instance, the Mohammedan hierarchy is not at all interested in religious liberty; neither are the Roman Catholics nor the Greek Orthodox. Representatives of totalitarian secular states do not appear to be the least bit interested in the subject. That leaves a minority, but it is a powerful one. The British Council of Churches has taken initiative in presenting a proposal that the United Nations should frame a declaration of human rights, including freedom of religion. The committee drew up a "charter of religious freedom," proposing the following seven freedoms:

- (1) To choose one's religious beliefs and to change them if desired.
- (2) To worship according to conscience and to educate, propagate, persuade, and conduct social and charitable institutions.
- (3) To associate with others for these purposes.
- (4) To acquire and hold property as a religious community.
- (5) To express one's belief by speech, writing, printing, and publishing.
- (6) To have one's children educated, including religious instruction.
- (7) To be guaranteed against legal provision and administrative acts calculated to impose disabilities on grounds of religion.—*Watchman-Examiner*, June 5.



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Altar Calls and Revivals

(Continued from page 27)

to express themselves, and request definite help. This is true in smaller meetings, or when we can gather in the prayer room. As the meeting is closed with a prayer that covers the requests made, the Bible instructor and assistants gather the new converts into a baptismal class. They should be visited soon. The members of the church who have made definite decisions should also be visited. They are often in great need of help.

There are no churches too large and none too small to have revival sermons and altar calls. If you are one who has not tried, set a definite date, make every preparation, and see how the Lord will bless you and the church.

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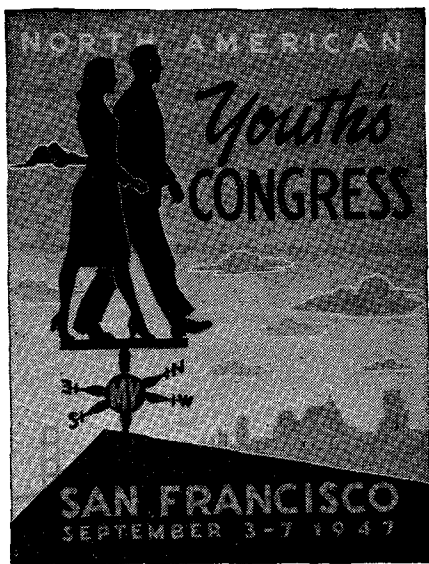
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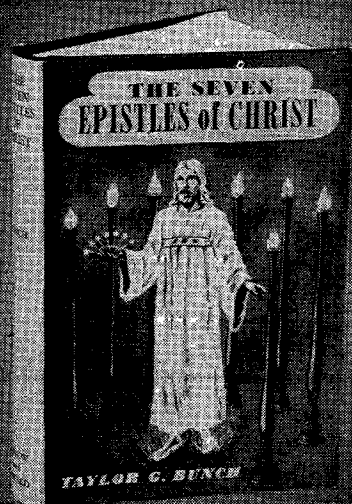
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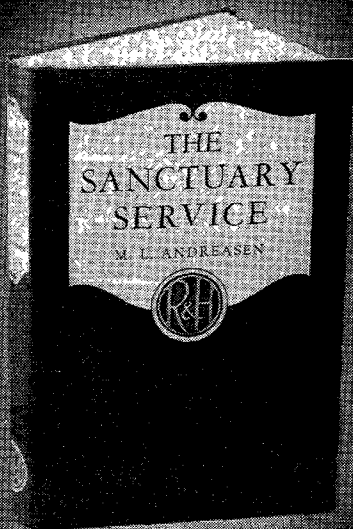
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CHANGES!—Periodic changes are wholesome for pastor, departmental secretary, teacher, manager, conference executive—in fact, for workers in all categories. Changes, after a due period of service, are desirable both for the worker's sake and for the sake of the cause as well. A man grows when occasionally given a change of location with new conditions, new associates, and new challenges. These prove a wholesome stimulus. They arouse latent powers, and better and stronger service and growth result. The cause likewise profits by the new impetus. New people can often be reached by a new personality, and added to the faith. Past mistakes in judgment or method can be more easily righted. It is a handicap for a young man to grow up, go through college, through his internship, and finally spend all his ministry in one small section of the field. If he succeeds it is over definite handicaps. He is just John or William. People think of him as they used to know him. They remember his youthful carelessness, or his poor grades, or the dubious success of his beginning days. But when he goes to a new section as Elder William Jones or Elder John Smith, these handicaps are removed, and he has a freer and more normal chance to grow and expand. Yes, periodic changes, after due service, are wise and helpful.

MAXIMUM!—How is it that some whom we have released from service can go outside and secure and fill posts we never dreamed they could compass. We hold them to mediocre tasks that gave no scope or promise. We did not sense their latent possibilities or give them a chance to develop. If a person shows faithfulness and ability, thrust opportunity and responsibility upon him. He can just as well do larger things for us as for the world. Perhaps we did not want people of this type to advance, but just wanted them for drudgery or convenience. Perhaps we did not want to pay more than for mediocre, minor service. Then we must not complain if they go on to greener fields and more satisfactory opportunities. We have lost many young people of promise from our service because we wanted them for perpetual drudgery. But every soul with a spark of ambition wants to grow, to advance, to achieve, to contribute to the maximum of his or her ability. Let us help men to forge ahead to that end. He who trains and advances his junior associates is making his own greatest contribution.

GULF!—It is quite possible to be orthodox in belief and well-nigh impeccable in personal adherence to sound practices—such as health reform—and yet have a harsh, critical spirit, withal, that condemns others and inevitably estranges them. On the other hand, there are those who would be denominated “liberals” in their attitudes and practices, but who have big, generous hearts—who are kind and tolerant of others, and who actually exemplify the spirit of Christ more than their strait-laced brethren. The intolerant, pharisaical spirit of the first group is repulsive to such, and they are naturally unimpressed with the tight combination of orthodoxy and intolerance. On the contrary, to the first group the liberalism of the second category is anathema. And so they wrap their robes of self-satisfaction more closely about them, and the gulf betwixt is deepened. Brethren, we must find a way to bridge that gulf through the loving spirit and charity of Christ. It will come through believing in the honesty and sincerity of men, in praying for them, and in opening the heart wide enough to receive them into Christian fellowship. Then the differences will be more easily narrowed, and oneness become an actuality.

RETribUTION!—Our proclivities have a disconcerting way of catching up with us. If we play politics to obtain or to hold a position, removal will surely come sooner or later. If we pull wires and connive with others to accomplish even worthy ends, these devices will ultimately entangle and trip us, and prove our undoing. If we are unwisely intimate with some worker, always manipulating for his advantage or our own, separation will assuredly be brought about in time. If we are light and trifling in our work, making jocularly our identifying characteristic, it will in time bring about our downfall. If we are incompetent in our work and are kept on only because of the leniency and mercy of the brethren, the hour of change will surely strike. The law of retribution is inexorable. The law of cause and effect, though seemingly inactive for a time, is nevertheless definitely operative. And when it strikes it often does so with disconcerting suddenness. This is God's work, and should ever be conducted in accordance with His plans, His methods, and His spirit. Human manipulations have no rightful place in the work of the church. When indulged in, men have no cause for complaint when they come to the hour of retribution.

L. E. F.