

# The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

October, 1947

Vol. 20, No. 10

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## Notes and Notices

### *Information and Sundry Items*

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❏ No worker, however great his responsibility, or conspicuous his achievement or attainment, is indispensable to the cause of God. We have no indispensable men—never have had and never will have.

**NO INDISPENSABLE MEN;** Sometimes God **THE SECRET OF SERVICE** has set men aside for a while to teach them the indispensable lesson of dependence on Him, and to prick the inflation of self-importance, self-appreciation, and the sense of indispensability. Whenever a preacher, teacher, or doctor thinks the cause cannot get along without him, God will usually demonstrate that it can. The experience may be hard, and it may even be disastrous to the individual if he does not learn the needed lesson but insists on his own way. When anyone drops out, God always has someone else to take his place—not always in the same way or with the same talents or emphasis. Sometimes a change in emphasis or method is wholesome and needed. Changes help to balance up the work, and perhaps to counteract an overemphasis on a given line. We may miss men and their familiar ways, but the cause of God is always bigger than men. And whenever a preacher feels that he had better drop out of the work, and thinks that he can get along as well outside the work as within, or better than within—lecturing, teaching, in business, or in other lines—he is usually destined to a rude awakening, if he is honest and candid with himself. This message makes many a man. The truth, the mission, and the challenge of God develop men and give them power, influence, and force. And when one breaks with the Source of his strength, then his innate weaknesses begin to appear. Think back over the decades of our history. Examples are not hard to find that illustrate this principle. The lesson is clear and solemn. We need God, His partnership, His truth, and His cause far more than He needs us. He can get along without us, but we cannot get along without Him. We should therefore keep humble and teachable, keep active, seek to be versatile, willing to be counseled, quick to learn, and sensitive to the leadings of God. There is no limit to the usefulness of men if they only keep humble and teachable, and are constantly growing and expendable for God. Service for Him in the organized work is the highest privilege and the greatest honor and opportunity that can ever come to mortal man in this sin-touched world. Let us cherish it.

❏ **IMPORTANT ANNOUNCEMENT.**—For months we have expected it—notice from the Review

and Herald Publishing Association that at last the subscription rate of **THE MINISTRY** must follow along with the general increase of all other periodicals. Paper and printing costs have soared, and we are forced to raise the price in **THE MINISTRY**. By rigid economy we are able to hold down the club price for conferences, missions, institutions, and organizations to \$1.00 each, (in place of the former 75 cents), and \$2.50 for the regular single subscription (instead of the previous \$2.00). This slight increase becomes effective September 15, 1947. Overseas extra postage remains at 35 cents additional for each subscription; Canadian postage, 15 cents extra. We know that the 9,000 readers of **THE MINISTRY** will say, "It would be well worth it if the price were doubled." We thank you!

❏ **SUPERIORITY** complexes, whether on the part of individuals or institutions, or by local or union conferences, are unseemly and uncalled for. We should build up and not tear one another down. We should stress the unity of the cause, rather than make invidious comparisons. We should build up the oneness of the entire cause, for that is the only way to finish our task.

#### *The Ministry for Our Doctors*

❏ **SINCE** some of our Adventist physicians and dentists will now be receiving **THE MINISTRY** for the first time, or as a gift renewal, perhaps a word of explanation would be in order. This is a token of appreciation on the part of the conference in which you are located. A few weeks ago we approached the conference presidents in North America regarding supplying **THE MINISTRY** to the loyal doctors and dentists in their field. So far, we have had a gratifying response. We have received the permission of a number of conferences to include their doctors on **THE MINISTRY** list. The Upper Columbia Conference has sent in the largest number to date. From President Mote and Treasurer Perkins comes a list of 36 physicians and 10 dentists, making 46 in all. A fine record! We commend the plan to other conferences.

Many of our doctors are holding church offices, assisting in evangelistic efforts, and carrying on other medical missionary endeavors, in addition to their professional duties. The monthly visit of **THE MINISTRY** with its regular Health Evangelism section, sermon and study outlines, and many other features, will doubtless be of help to them in their church work, and in acquainting them with medical missionary objectives. We might suggest that those doctors who received gift subscriptions, and feel that they derive profit thereby, might pass along a word of thanks to their conference officials. Surely this is a worthy investment which will repay manifold.

# The Ministry

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Official Organ of the Ministerial Association of  
Seventh-day Adventists

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## Ministry of the Holy Spirit in Preaching

By HENRY L. RUDY, *President of  
the Canadian Union Conference*

*"The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach."*  
Isa. 61:1.

ONE Sabbath in Nazareth, Jesus read and applied this prophecy to His preaching of the gospel. (Luke 4:18.) By doing so He gave the Holy Spirit His divinely appointed place in gospel ministry.

Effective preaching of the gospel is impossible without the manifestation of the Spirit of power. Preaching, unaccompanied by the power of the Holy Spirit, is only wasted effort. The objectives of the gospel of Christ are such as require supernatural effort to attain. No mortal man has the power within himself to convert a sinner or to transform a character. No amount of moral teaching can regenerate a depraved life and cause it to reflect the true characteristics of Christ without the power of the Holy Spirit.

Before any preacher of the gospel can hope to have success in soul winning, he must learn to give the Holy Spirit His rightful place in preaching. The ministry of the Holy Spirit in preaching is clearly pointed out in Scripture. Christ made it plain to His disciples that before they went to preach they were to tarry in Jerusalem until they were endued with power from on high. (Luke 24:49.)

The promise of the Father was made good through His Son Jesus Christ. The moment of Christ's glorification marked the beginning of the manifestations of the Holy Spirit's power in the lives and witness of Christ's followers. The moment that Christ's sacrifice for sin was accepted in heaven, He immediately fulfilled His promise by asking the Father for the Holy Spirit on behalf of the waiting disciples in Jerusalem.

The story of the happenings both in heaven and on earth, when Christ asked His Father for the Comforter, is recorded in Acts 2. The day of Pentecost had reached the third hour when "suddenly there came a sound from heaven." In heaven Jesus had been exalted by the right hand

of God. He prayed the Father for the gift of the Comforter, and now "having received of the Father the promise of the Holy Ghost," He shed forth the power which was manifested that day. Acts 2:33.

Immediately Peter rose up to preach. Signs and miracles happened, and the people "were pricked in their heart." Acts 2:37. About three thousand souls were added to the believers that day.

Here we have in direct focus, in one event in history, the inauguration of the gospel commission in the name of Jesus. The pentecostal outpouring of the Holy Spirit was the evidence upon earth that the sacrifice of Christ had been accepted in heaven. It was also the signal to the disciples in Jerusalem to begin preaching the gospel of Jesus Christ. Furthermore, it was the beginning of the perpetual outpouring of the Holy Spirit upon the believers in the generations to follow. (Acts 2:39.)

When the time came for the gospel to be carried to the Gentiles (in Acts 2:5 only the Jews from "every nation" were represented), the Holy Spirit, manifested at Antioch, commissioned Saul and Barnabas (Acts 13:2) to preach to the Gentiles. The church at Jerusalem had by this time been instructed through Peter that the gospel of salvation was for the Gentiles also. (Acts 11:18.) Paul, the leading apostle to the Gentiles, is careful to give the Holy Spirit His rightful place in preaching. Linking up directly with Christ's ascension to heaven, Paul admits:

"Unto every one of us is given grace according to the measure of the gift of Christ. . . . When He ascended, He . . . gave gifts unto men. . . . And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry." Eph. 4:7, 8, 11, 12.

With Paul, preaching was not merely speaking "enticing words of man's wisdom," but it consisted in "demonstration of the Spirit and

of power." (1 Cor. 2:4, 5.) "The preaching of the cross," while it seemed foolishness to some, the same as today, became "the power of God" to those who believed. (1 Cor. 1:18.) The "illogical" message of the incarnate Son of God who made atonement for sin, accepted by faith, is sufficiently powerful to regenerate life and transform wicked characters, but only through the workings of the Holy Spirit.

This was a difficult lesson for Paul to learn. He had a high education according to the worldly standard of his day. He was a master of words and logic. But when God called him to preach Christ and Him crucified, Paul's logic failed, and he had to take time off to discover new words with which to clothe the revealed message of the Son of God. Paul had to divest himself completely of his own learning and ambition. He had to give up all selfish plans and fully surrender to the will of God, whose servant he was.

Moreover, Paul spent several years in isolation and restudy of the Scriptures, with prayer and searching of heart. Taught and guided by the Holy Spirit, the message of the cross became a living reality in his experience. He became "an ambassador in bonds." (Eph. 6:20.) Throughout his long and fruitful ministry he not only continually maintained a life of "prayer and supplication in the spirit," but solicited the prayers of the saints on his behalf that he might open his mouth "boldly, to make known the mystery of the gospel." (Eph. 6:18, 19.) The ministry of the Holy Spirit has always been manifest in true gospel preaching.

"Divine power alone will melt the sinner's heart, and bring him, a penitent, to Christ. No great reformer or teacher, not Luther, Melancthon, Wesley, or Whitefield, could of himself have gained access to hearts, or have accomplished the results that these men achieved. But God spoke through them. Men felt the influence of a superior power and involuntarily yielded to it."—*Gospel Workers*, pp. 34, 35.

This power is the Holy Spirit manifested in preaching. This is the power that is needed now. The Spirit manifests His power in various ways in and through the living preacher. A brief study of some ways this power is shown will impress upon the minister's heart the importance of Spirit-filled preaching.

"The Holy Spirit must be the living agency to convince of sin. The divine agent presents to the speaker the benefits of the sacrifice made upon the cross; and as the truth is brought in contact with the souls present, Christ wins them to Himself, and works to transform their nature."—*Testimonies to Ministers*, p. 144.

#### Ways Spirit's Power Is Manifest

1. First of all the Holy Spirit chooses whom He will have as His public representative. When the time came for the gospel to be preached to the Gentiles, the Holy Spirit separated Barnabas and Saul for the work to which the Lord had called them. (Acts 13:1, 2.)

The church at Antioch, now the home base for the gospel ministry, was used of God to select and send forth the apostles to the Gentile world. This work has never been taken from the church. God has designed that the body of believers should recognize men and women when they are called of the Lord for a special work, and then at the opportune time send them forth to preach the gospel. It is through the church that the final commission to preach the gospel is communicated by the Holy Spirit. First the Spirit prepares the life of the one who is to be the Lord's messenger. Then the individual discovers the call of God through the ministry of the Spirit, and finally the Spirit authorizes the church to give the commission and send the preacher on his mission.

This work cannot always be accomplished in a short time, or even in the same way all the time. The calls of Moses, Joshua, Samuel, Isaiah, Jeremiah, Daniel, Peter, Paul, and all the great preachers after them present a great diversity of procedure on the part of the Holy Spirit and the individuals themselves, as well as the community of believers. It is, therefore, always necessary for both the one called and the ones giving the commission to ascertain the leading of the Holy Spirit in each individual case. There is no such thing as a uniform pattern to be followed in the call to the gospel ministry. Only the divine Spirit can produce and reveal the necessary evidence for the Lord's approbation of any call to preach the gospel. When this evidence is lacking, the church should take sufficient time to discover the will of God through the ministry of the Spirit.

2. The Holy Spirit does what the preacher, left to himself, cannot do—works the miracles of grace. Rightly understood, there remains little that the preacher can boast of as accomplished by himself, when a genuine work of regeneration has taken place in sinful lives. It is purely by the grace of God that anyone is privileged to engage in gospel ministry. Any success in preaching must therefore be attributed to the glory of God. This is how the apostle Paul regarded his success:

"I have therefore whereof I may glory through Jesus Christ in those things which pertain to God. For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed. Through mighty signs and wonders, by the power of the Spirit of God; . . . I have fully preached the gospel of Christ." Rom. 15:7-19.

By the time Paul finished recounting the "mighty signs and wonders, by the power of the Spirit of God," there was nothing else left to talk about. The great preacher continues to grow in our estimation, because the more closely we follow his report, the nearer we enter into the presence of Christ and the further Paul recedes into the background. It is quite the opposite many times today when a

"successful" preacher often leaves one guessing just where God and the Holy Spirit fit into the picture. Before the Holy Spirit's power can be manifested as in apostolic days the modern minister must become morally capable of enduring apostolic success. He must learn to attribute his success to the Holy Spirit, who works not to glorify man but to glorify God.

"To-day those who forget self and rely on God for success in the work of soul-saving, will have the divine co-operation, and their efforts will tell gloriously in the salvation of souls."—*Gospel Workers*, p. 35.

3. The Holy Spirit reveals the mind of God. Again Paul's experience as a preacher of the gospel can be drawn upon as an example of the Holy Spirit's ministry in the lives of God's messengers. Paul had many sources of knowledge to draw from, tradition, philosophy, religious history, languages, and so forth. He might have applied this great wealth of learning to the preaching of the gospel and achieved a praiseworthy record. But when he was confronted by the Saviour of the world, he discovered that his learning was not sufficient either to grasp or explain the "wisdom of God in a mystery," that the "princes of this world" did not have the slightest conception of what was involved in the great plan of salvation, "for had they known it, they would not have crucified the Lord of glory."

"As it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God. . . . Even so the things of God knoweth no man, but the Spirit of God." 1 Cor. 2:9-11.

The main purpose of preaching is to reveal the mind of God to the sinner. How then can a minister accomplish this work without knowing the mind of God? And how can he discover the mind of God without the Holy Spirit to reveal the things of God?

4. Here the next manifestation of the Spirit's ministry in preaching appears. God has revealed His mind to the Holy Spirit, who in turn revealed Himself to His servants: "Holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:21. The Holy Spirit revealed the mind of God to Jesus. The Spirit of the Lord that was upon Christ and anointed Him to preach, awakened Him "morning by morning" and taught Him as a disciple. (Isa. 50:4.) God therefore revealed His mind to both the prophets and His Son Jesus Christ. (Heb. 1:1, 2.) This revelation is contained in the Scriptures. The Holy Spirit, who inspired the Scriptures, has now been promised to the Christian to reach and reveal the meaning of God's Word.

"The Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." "The Spirit of truth . . . will guide you into all truth." John 14:26; 16:13.

As the gospel minister applies himself diligently, with prayer and heartsearching to the study of the Word of God, the Holy Spirit will be his Teacher. Bright flashes of truth will come from the Scriptures and illuminate the mind and life of the student. The Word of God is reborn in the life of the preacher by the Spirit. A new zeal will possess the soul, and a new utterance will be given to the truth. The experience of Jeremiah will be repeated. Men who have been failures in preaching and have perhaps determined in their hearts, as did Jeremiah, not to preach again, will, through a new infilling of the Holy Spirit, as they apply themselves diligently to the study of the Word, be constrained to make known the will of God with unquenchable zeal. (Jer. 20:9.)

"Many ministers do not put their minds to the task of studying the deep things of God. If these would have power in their service, obtaining an experience that will enable them to help others, they must overcome their indolent habits of thought. Let ministers put the whole heart into the task of searching the Scriptures, and a new power will come to them. A divine element unites with human effort when the soul reaches out after God."—*Ibid.*, pp. 98, 99.

"Through the grace of Christ, God's ministers are made messengers of light and blessing. As by earnest, persevering prayer they obtain the endowment of the Holy Spirit, and go forth weighted with the burden of soul-saving, their hearts filled with zeal to extend the triumphs of the cross, they will see fruit of their labors."—*Acts of the Apostles*, p. 278.

—To be concluded in November

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## Pulpit and Study

*Biblical Exposition and Homiletic Helps*

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### Christ in the Book of Hebrews

By ROBERT HARE, *Veteran Minister,*  
*New South Wales, Australia*

PAUL'S chief object in the book of Hebrews is to exalt the Nazarene, the One that the Jews despised. So he takes up four great arguments in demonstrating his position.

The first is that Christ is higher than the angels. (Heb. 1:4.) Christ inherits the name of His Father—God. (Verse 8.) The angels are called upon to worship Him. (Verse 6.) He is the Creator, and the angels are but ministering spirits. So Christ is above the cherubim and the seraphim and all the hosts of glory.

The second argument is that Christ is greater than Moses. (Heb. 3:3-6.) Christ is a Son over the house. Moses is a servant in the house. Moses was the Hebrew ideal man. Dr. Young speaks thus of him: "As a historian, an orator, a leader, a statesman, a legislator, a patriot, and a man, Moses stands preeminent." Paul had to show that Christ was above Moses. *He* was the Son; the other a worthy servant.

## Angels, Their Origin and Work

By L. C. EVANS, *President of the Florida Conference*

TEXT—Hebrews 1:13, 14.

The third argument demonstrates that Christ was higher than Abraham. (Heb. 7:1-7.) Abraham recognizes himself as holding a lower position when he paid tithe to Melchizedek. Since Christ belongs to the order of Melchizedek, consequently, He, too, is higher than Abraham. Abraham is known in Scripture as the "friend of God," but Christ is higher than Abraham.

The fourth argument is perhaps the most interesting of all. Christ is higher than the Levitical priesthood, because He belongs to the *deathless* line of Melchizedek. Notice how, in Hebrews 7:8, the contrast is brought in between the priesthood where men die, and that where they do not die. Melchizedek never died. He is spoken of as having no beginning of days. Not being a Jew, he is said to have "neither beginning of days, nor end of life." (Heb. 7:3.) If he had died, this could not have been said. The Melchizedek priesthood is spoken of in Psalms 110:4. There the priesthood is declared to be everlasting, so it stands in contrast with all the dying priests of the Aaronic line.

"Moreover, here mortal men receive tithes: there one receives them about whom it is witnessed that he lives." Heb. 7:8 (Weymouth's translation).

"In the one case *tithes* are received by mortal men; in the other case by one about whom there is the statement that his life still continues." (20th Century New Testament.)

"And here indeed dying men take tithes, but there one of whom it is witnessed that he liveth." (Rotherham's English New Testament.)

In closing up his argument in chapter 7, verse 26, Paul places Christ "higher than the heavens." Going on in chapters 8, 9, and 10, Paul shows the work of Christ in the heavenly sanctuary. In chapter 11, he tells of the heroes and martyrs who dared to suffer and die for Him. In chapter 12 we have Christian character set forth. And in chapter 13, verse 8, Paul declares Christ "the same yesterday, and to day, and for ever."

I am persuaded that no one can clearly understand the book of Hebrews apart from these simple arguments. God has given to Christ a name that is above every name. (Phil. 2:6-10.) In the book of Hebrews, Paul demonstrates this great truth.

Higher than all the kings of earth,  
Linked with the great Divine,  
High priest to all eternity,  
Your living Christ and mine.

Touched with our sorrows and our cares,  
He walked and toiled below.  
Wept with the weeping ones of earth,  
And shared with human woe.

But now, far from the glory land,  
He views a ruined race,  
High priest through whom all human sin  
And wrong may yet find grace.

And then, sometime in day to be,  
When storms have all passed by,  
He comes in full salvation's power,  
That love no more may die.

### I. THEIR ORIGIN

1. Angels were called morning stars, also sons of God. Job 38:4-7.
2. Angels present when man was driven from Eden. Gen. 3:23, 24.
3. Angels as compared with men. Ps. 8:4, 5.

### II. THEIR NUMBER AND NAME

1. Daniel describes their number. Dan. 7:10.
2. Also described by John in Revelation. Rev. 5:11.
3. Described by Paul as innumerable. Heb. 12:22.
4. Sometimes called God's host. Gen. 32:1, 2; 1 Kings 22:19.
5. A multitude appeared to the shepherds. Luke 2:13, 15.

### III. THEIR CHARACTER AND WORK

1. Ministering spirits. Heb. 1:13, 14.
2. Have charge over God's people. Ps. 91:11.
3. They encamp around those who fear God. Ps. 34:7.
4. Interested in our salvation. Luke 15:10.
5. Each child of God has an attending angel. Matt. 18:10.
6. Peter delivered by an angel. Acts 12:11-15.
7. Angels in charge of God's final message. Rev. 14:6-12; 18:1-4.
8. Angels took Elijah to heaven. 2 Kings 2:11; Ps. 68:17.
9. They are real beings. Gen. 18:1-4; 19:1-3, 10.
10. Do angels eat? Ps. 78:23-25.
11. Angels sometimes entertained unawares. Heb. 13:2.

### IV. THE MIGHTY POWER OF ANGELS

1. Angels said to be mighty. 2 Thess. 1:7.
2. Angels of the Lord smote 185,000 in one night. Isa. 37:36.
3. Given power to destroy a city (Sodom). Gen. 19:12-14, 24, 25.
4. Presence of one angel made soldiers like dead. Matt. 28:2-4.
5. Same angel brought joy to the righteous. Matt. 28:5-7.

### V. ASSOCIATION WITH CHRIST'S RETURN

1. They will all come with Jesus. Matt. 25:31.
2. They shall gather His saints. Matt. 24:31.
3. The deliverance of the righteous dead and living described. 1 Cor. 15:51-55; 1 Thess. 4:16, 17.
4. Our passport through the gates of the Holy City. Rev. 22:14.

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# PASTORAL PRINCIPLES AND PROCEDURES

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*A Discussion of Opportunities, Problems, and Responsibilities*

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## Making the Lord's Supper Worshipful\*

By HENRY S. PRENIER,  
Pastor, Daytona Beach, Florida

NO CHURCH service is more important than the celebration of the Lord's supper. The Lord's sacrifice of body and blood is brought vividly, sacredly near, as the bread and wine become a part of our blood stream. No memorial in the church calendar is more deeply spiritual. The service should have in it the solemnity of a funeral and the orderly arrangement of a formal wedding ceremony.

For fruitful returns in devotion a strong sermon might be preached on the Sabbath before, to lead the congregation and young people to realize the imperative necessity that every Christian enter into the blessings of the ordinances and accept, in symbol, the body and blood of Christ.

To neglect to take part willfully is dangerous and may be another step toward giving up Christ. Paul said, "Not discerning the Lord's body" is the reason why "many are weak and sickly among you, and many sleep." Other words that involve apostasy are the strong expressions "unworthily," "guilty" and "damnation."

The Lord's supper should be as sacredly awesome to the one who leads out as the services on the Day of Atonement were to the high priest of the ancient Jews. A study of his preparation for that ancient fast should govern the minister or local elder in his worshipful attitude toward the sermon-worship, ordinance of humility, and church communion.

Granted that an appropriate sermon of fifteen minutes has explained values and impressed everyone anew with the importance and meaning of the service; and granted that the second major preliminary (ordinance of feet washing) has been carried out with poise and respect for the Holy Spirit's presence, we would then be ready for the Lord's blessing on the bread and wine, to go forward under God. *This makes the celebration of the Lord's supper rich and worshipful decorum.*

The formality followed in administering the ordinances of the Lord's house has a great deal to do in bringing in a spirit of solemnity. Very careful instruction should be given to deacons and elders as to their parts, some time previous

to the service. To preserve reverence, the congregation is asked to face the emblems of the Lord's table as they kneel each time.

At our sanitarium church-centers three consecrated, missionary doctors may be asked to assist, who will be seated behind the table. In our larger churches three local elders may be given a chance to develop. The center man would be the officiating elder. The elder on each side of the center will look after the covering cloth and assist in the breaking of the bread. It should be understood that after breaking the bread, nothing on the table should be touched. The center man alone lifts the plates and trays to pass the emblems to the elder on either side.

The same orderly arrangement is maintained in returning the trays. The deacons pass the partly empty trays to their respective officiating elder, who passes them to the center man for him to place. This order adds reverence to this highest type of worshipful service.

In our larger churches the best method followed to increase edification and to have awesome worship at its best is to have the officiating pastor stand in the sacred desk and read reverently and impressively the scripture as the service progresses. The three elders on the lower level meanwhile participate in the mechanical part of the celebration.

If the minister himself feels the quiet working of God's Holy Spirit, it will carry over to the assistant elders and to the congregation, as wondrous waves of spiritual vibration come from Him who is our own great High Priest. The great significance of the body and blood spent in behalf of our salvation then comes home to hearts in awe and new inspiration.



THE following interesting epitaph was copied from the tombstone of Alex. E. Meffen in Stirling, Scotland. Meffen was first constable in Stirlingshire. Many people come to the churchyard to read this verse.

"Our life is but a winter day,  
Some only breakfast and away.  
Others to dinner stay and are full fed,  
The oldest man but sups, and goes to bed.  
Large is his debt that lingers out the day,  
He that goes the soonest has the least to pay."

T. S. BRASH.

\* From the Southern Union ministerial institute.

## A Spot for the Juniors

By C. M. MELLOR, *Pastor-Evangelist,*  
*South Side Church, Indianapolis, Indiana*

WHEN we as ministers plan for our Sabbath worship service, would it not be well for us to ask ourselves the question, "Does the order of my service offend the little ones in my congregation?" Jesus said, "Whoso shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." Matt. 18:6. If the children of our congregations are to be the "church of tomorrow," and if the minister is under sacred commission from his Lord to feed "the lambs" as well as "the sheep," certainly we should plan a part of our worship to appeal to the boys and girls as well as the older folk.

It is a fundamental principle of homiletics that a good worship program and preaching service should appeal to the entire family. Otherwise it would be advantageous for us to separate into divisions as the Sabbath school does. The eleven o'clock hour is the one meeting where all members of the family unite in common worship to God. Therefore, it should appeal to all ages.

During the past few years it has been our plan to have a special junior youth's sermon to precede the regular Sabbath message. From five to ten minutes are allowed for this part of the service, and the children are asked to come forward and occupy the front seats. The speaker leaves the platform so that he can be closer to the little folk. There are two reasons why the boys and girls are asked to come forward: First, it works off a large amount of the potential restlessness that usually reaches its climax during the regular sermon. Second, it teaches them to "walk softly in God's sanctuary." It is interesting to see how quiet and reverent little ones can be when they catch the idea.

Another reason the children's sermon is a successful part of the Sabbath worship service is that it gives the minister an opportunity to bring lessons to the whole congregation on Christian standards and living. If a minister talks too much about the standards of the church in his regular Sabbath sermons, he may get a negative reaction. However, in a youth's sermon God's servant can mention some very definite things. Thus, while a strong foundation of Christian living is being generated in the hearts of the boys and girls, the older folk are thinking seriously too, but they do not feel that the preacher is pointing them out personally while he is talking to the children.

Having an interest in the youth of the church pays big dividends. It builds love and confidence between the minister and the boys and girls.

They enter into the church program wholeheartedly, and a sincere co-operation is apparent. When the time comes for them to become church members, they often go to the minister and request baptism even before he approaches them. Thus they make their own personal decision.

There are various types of children's sermons, and it is wise for the ones in charge of these services to see that there is a variety. First, there is the regular story type, which is the most common. One can draw experiences from his own life and observations. Then too, the "mission" section of the *Review and Herald*, the *Youth's Instructor*, and bedtime story-books give many interesting accounts and stories that appeal to boys and girls.

Object lessons are always interest catching. If one is observing he can find many things that will help drive home the lessons of Christ to the little ones. There are a number of books available that give suggestions as to object talks. A series of books written by Elmer L. Wilder and published by Zondervan, Grand Rapids, Michigan, contains many fine suggestions. A few of his titles are *Heart-reaching Object Lessons*, *Easy Object Lessons*, *Sight Sermons*, etc. *More Objects That Talk and Teach* by Louis T. Talbot is also published by Zondervan. Many other books may be obtained from libraries or religious bookstores that suggest excellent sermons.

Chalk talks always interest the whole congregation as well as the boys and girls. Of course, for a regular worship service, they must be simple and to the point. Also they must be of the higher type. Some suggestions may be found in a book published by Meigs Publishing Company, Indianapolis, Indiana. It is entitled *Crayon and Character*, by B. J. Griswold.

Often one is forced to adapt some of the youth sermons of these various publications so that they fit into his message. Usually a person with average imagination can find material for an interesting, appropriate children's sermon that will fit into the spirit of the worship service. In most congregations there are several people who can occasionally help the minister in this form of worship by telling the story, thus relieving him of the constant pressure that such a program demands.

The youth of today are a great challenge to the minister of the gospel. Any attention and love that he may show the boys and girls will surely be recorded in the books of heaven as a noble deed. Let us hold our youth with the truth!



START TO FINISH.—"I enjoy THE MINISTRY magazine from start to finish."—CHARLES L. NICHOLS, *missionary layman, Holland, Ohio.*

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# BIBLE INSTRUCTOR COUNCIL

*Plans and Methods, Experiences and Problems*

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## How Interest Others in the Profession\*

By MAYBELLE VANDERMARK, *Instructor  
in Religion, Washington Missionary College*

**T**HROUGH training and experience we now have in the field a small corps of indispensable Bible instructors. At present there are only 361 conference-employed Bible instructors in the world field. "If there were twenty women where now there is one, who would make this holy mission their cherished work, we would see many more converted to the truth."—*Review and Herald*, Jan. 2, 1879. If we had met this challenge, having twenty where we now have one, we would have over 7,000 Bible instructors to increase the soul-winning effectiveness of our work today.

Bible instruction is now being recognized for the dignified soul-winning profession that it is. That in itself arouses more interest in it as a calling on the part of young people thinking about their choice of lifework.

At Washington Missionary College we have over twenty Bible instructors in process of training, out of an enrollment of about seven hundred. In general, these figures compare proportionately with other colleges. We are especially glad to note an increased enrollment in this course at other colleges, and especially at Emmanuel Missionary College, where more than fifty are enrolled. But generally speaking, the numbers actually preparing for Bible instruction are entirely incompatible with the needs of the field.

Most of the applications received in the college admissions office include an expression of vocation or calling, which indicates that the average young woman who applies to college has already decided what her lifework is to be. When did the embryonic Bible instructor decide upon this lifework? Adolescent life studies tell us that she was thinking along these lines at eleven years of age and earlier, and on through her teen-age years. She reached a conclusion by the time she was sixteen.

Where was she at the age of eleven, and later on in her teen-age years? First in the church school and later in the academy. What was the process by which she came to decide what her lifework would be? The process is the same as that by which anyone decides what his lifework is to be. I know why I am a Bible instructor. I

was twelve when I met my first Seventh-day Adventist worker. She was an alert young people's leader and noticed the initials of my name. "M. V., Maybelle Vandermark. You should be a Missionary Volunteer; the Lord needs girls to help in His work." It was some years before I became a member of the church, but the seed for soul winning had been sown.

Think as far back as you can remember to the thing which stirred your heart to become a gospel worker, or a doctor, or whatever the case might be. Was it not because you saw workers for God making contributions to the welfare of humanity? You sensed the satisfaction that came from such a course, and observed the way such workers were regarded by those about them. All these figured in your choice of a lifework.

If we make certain that Bible instruction, as a calling, is brought to the attention of the age group ready to make up its mind concerning a lifework, and emphasize it as pointedly and as frequently as its need warrants, we shall increase the number of Bible instructors in the same proportion.

### What an Experienced Bible Worker Can Do

What can the experienced Bible instructor do? Every Bible instructor in active service at present should realize that she is watched and emulated by the young women and teen-agers she meets. She has a great responsibility of living the life. She can speak a word in season to these young women, and tell them of the joy and satisfaction that comes in this special service.

Bible instructors have a great influence with families with whom they have studied. They can guide young women of these families into Bible instruction. When asked to speak to the youth at M.V. meetings and at Weeks of Prayer, they can definitely guide youth to choose this vocation. The Bible instructor can invite young women who are good prospects to visit homes with her. Let them see the joy of Bible work, especially when families and individuals are taking their stand for the message.

Conducting laymen's Bible instructor classes develops the lay worker, and from these ranks there can be chosen those who wish to give

\* Talk given at Columbia Union Ministerial Institute, March, 1947.

their attention to better preparation for conference Bible work.

The experienced Bible instructor can visit our colleges and encourage young women who have begun this training. She can seek occasion to speak to young women during her visit, and address them at their worship periods. Possibilities of training for Bible instruction can also be given in connection with the studies for M.V. Progressive classwork.

#### What the Ministers Can Do

What can our ministers do? If you do not have a Bible instructor in your church to whom you may direct the attention of the girls of your church, you can show by expression and attitude your high regard for the profession and your great concern that the needs for Bible instructors be filled.

You can make plans for instructing the laity in how to give Bible studies. As members of your church take hold of this, the young people and children will not let it go by unnoticed. They will sense the inspiration that comes from winning souls. If a Bible instructor comes within the vicinity to visit your church or academy, invite her to the church, the Sabbath school, the young people's society, and church school to talk about Bible instructors, their work, the satisfactions it gives, the qualifications of the work. You can follow that up by your individual interest in the vocational choices of your younger church members.

In all the in-between times you can keep your eyes open for alert, personable young people with balance and poise who will be adaptable to the training necessary for this kind of work. You can speak to them personally about it. You can send their names to the Bible instructor at the college in your field. When they leave you for the academy, write letters to them. When you are on the campus, visit with them, not about generalities, but about *their lifework*. Do not forget them when they get to college.

This kind of interest in your children and youth will not give you Bible instructors this year, but it will provide many for the field in years to come. This type of planning calls for unselfish, farsighted vision on your part, but as in all long-range planning, it nets the best results.

## Outlines for Bible Studies

### The Origin of Evil

By MARGARET MAYME HOLLINGSWORTH,  
Bible Instructor, Niles, Michigan

#### I. NATURE OF ANGELS.

1. Higher order than man. Ps. 8:4, 5.
2. Not spirits of dead. Gen. 3:24.
3. Some sinned. Jude 6; 2 Peter 2:4.

#### II. DOWNFALL OF LUCIFER.

1. Once in heaven. Eze. 28:12, 13; Rev. 4:2, 3.
2. Wise and beautiful. Eze. 28:12.
3. A covering cherub. Eze. 28:14.
4. Created perfect. 1 John 3:4; Eze. 28:15.
5. Pride caused downfall. Eze. 28:17.
6. Aspired to Godhead. Isa. 14:12-14.
7. Conflict between Lucifer (Satan) and Michael (Christ). Satan cast from heaven. Rev. 12:7-9; Jude 9; 1 Thess. 4:15, 16; John 5:25.

#### III. THE GREAT APOSTATE AND HIS KINGDOM.

1. Satan usurped this world. Gen. 3:1-6.
2. Prince of power of air. Eph. 2:2.
3. Organized government. Eph. 6:11, 12.
4. Extent of power. Luke 3:38; Job 1:6-12.

#### IV. GOD'S PLAN TO SAVE MAN.

1. Christ the agent. 1 John 3:8.
2. Took Adam's place. 1 Cor. 15:45.
3. Met and overcame sin. Heb. 4:15.
4. Broke Satan's power. Heb. 2:14.

#### V. FINAL DESTRUCTION OF SATAN.

1. By fire. Eze. 28:18.
2. Root and branch. Mal. 4:1, 3.
3. Never rise again. Nahum 1:9.
4. Unquenchable fire. Matt. 3:12; Rev. 20:10; Jude 7; 2 Peter 2:6.

## Assemblies of God—(Pentecostal)

*In preparing and checking our material on the Assemblies of God we came upon some questions which seemed to require corroboration from the headquarters of this church itself, so we wrote their office in Springfield, Missouri. Soon there came a prompt and courteous reply from J. Roswell Flower, general secretary of the organization. His reply to our questions was so comprehensive and informative that we asked his permission to reproduce the material in THE MINISTRY. We present it here as a link in our series of studies on various denominations and beliefs.—M. H. T.*

**I**N ORDER to understand the movement, it should be noted that no one person can be named as its founder. It began with the turn of the century in a spontaneous movement which affected not only the United States but Great Britain, Sweden, Norway, South Africa, and Chile, South America. The churches claiming to be Pentecostal are independent and sovereign of each other, but large numbers of them have gathered themselves together in co-operative movements, the largest body being the Assemblies of God, with headquarters at Springfield, Missouri; the Church of God with headquarters at Cleveland, Tennessee; the Pentecostal Holiness Church, with headquarters in Franklin Springs, Georgia; and the International Church of the Foursquare Gospel, with headquarters in Los Angeles.

The Assemblies of God, which is by far the largest body, has a congregational government. The Pentecostal Holiness Church and the

Church of God of Cleveland, Tennessee, have more of an episcopal form of government.

The denominational name is "The Assemblies of God." Each church is designated an "Assembly of God." Therefore, it is proper to use the term *The Assemblies of God* in the singular and also in the plural.

The Assemblies of God was organized in the year 1914, the membership at that time consisting of only a few churches. The first attempt to compile a record of membership was made in the year 1927. At that time the executive office had a record of 909 churches, with a total membership of 50,386.

During the first fourteen years of the growth of the movement there was no standard of doctrine, and inasmuch as the movement was being made up of Christians with all sorts of religious backgrounds, there was considerable confusion in the matter of theology.

In 1914, the same year that the Assemblies of God was organized, a schism developed in the movement involving belief in the Trinity. Some of the ministers withdrew from the newly organized Assemblies of God to form the Pentecostal Assemblies of the World. The schism involved the exaltation of the Lord Jesus Christ as both Father and Holy Ghost and, therefore, was in essence Unitarian. These people became known as the "One Name" people, and they taught baptism in the name of Jesus only (Acts 2:38), repudiating the baptismal form of Matthew 28:19.

The "One Name" people broke up into several groups which are not recognized by the trinitarians of the Pentecostal Movement. These groups became known as the Pentecostal Assemblies of Jesus Christ, the Pentecostal Church, Inc., and the Pentecostal Assemblies of the World. However the first two of these groups later combined under the name United Pentecostal Church, Inc.

The International Church of the Foursquare Gospel found its origin in the Assemblies of God. Mrs. Aimee Semple McPherson was an Assemblies of God minister in 1922, when she withdrew to organize her church. The International Pentecostal Assemblies and the Pentecostal Church of God of America are small organizations of independent churches, which are in nature more like the Assemblies of God. They are trinitarians and orthodox in theology.

The Pentecostal Holiness Church and the Fire-baptized Holiness Church were at one time united. We do not know the details of the separation of the two groups. The Pentecostal Holiness Church was in existence prior to the year 1901, but accepted the Pentecostal teachings, and therefore was recognized as a part of the Pentecostal movement. The Church of God of Cleveland, Tennessee, was also in existence prior to the year 1901, but was very small with only a few congregations. The growth of the Church of God of Cleveland, Tennessee, has

been great but not so great as the Assemblies of God. They have issued a history of their movement which can be obtained from their headquarters in Cleveland, Tennessee.

Calvary Pentecostal Church is a small group of independent churches in the Northwest, which have associated themselves in a fellowship for mutual profit and encouragement.

The International Pentecostal Assemblies is loosely organized. It is little more than a credential-issuing bureau. According to the *Yearbook of American Churches*,\* the headquarters is found in Newcastle, Wyoming.

The Pentecostal Church of God in America is patterned more closely after the Assemblies of God, but the churches in that association are very loosely connected. Their headquarters is at Kansas City, Missouri. The Assemblies of God is quite strict in the matter of granting ministerial credentials to divorced and remarried ministers. The Pentecostal Church of God in America does not hold this high standard.

The Churches of God in Christ constitute the colored branch of the Pentecostal movement. Their headquarters is in Memphis, Tennessee. They have developed into a strong, aggressive organization working among the colored people.

The Assemblies of God in Great Britain had their origin as far back as the year 1908. George Jeffreys withdrew from that movement to found the Elim Foursquare Gospel. It was founded after the pattern of the International Foursquare Gospel, of which Aimee Semple McPherson was the leader. It, however, had no organic relationship with the American Foursquare Church.

The Assemblies of God in Great Britain and Ireland, in Sweden, Italy, France, South Africa, Australia, and New Zealand are all separate organizations—as separate as the Methodist Church South and the Methodist Church North were before the union. They are bound together with the Assemblies of God in America only by the bonds of doctrine and Christian fellowship.

The Philadelphia Church in Sweden is also a Pentecostal church. The story of the Philadelphia Church was told recently in *United Evangelical Action*, official organ of the National Association of Evangelicals, published at 111 East Fourth Street, Cincinnati 2, Ohio.

We are not proud of the schisms which developed in the Pentecostal Movement, but we are proud of the growth of the Assemblies of God, which has far surpassed any of the other branches of the movement, and which has adhered faithfully to orthodoxy.

J. ROSWELL FLOWER, General Secretary,  
General Council, Assemblies of God.

\* Edited by Benson Y. Landis, under the auspices of the Federal Council of Churches of Christ in America, published by Sowers Printing Company, Lebanon, Pennsylvania.

## The Bible Instructor's Health

By MRS. ELVA HEALD, *Bible Instructor, New York Conference*

The following talk was presented by Mrs. Heald at the Atlantic Union Conference meeting held in New York, March, 1947. Mrs. Heald is a trained nurse as well as an experienced Bible instructor. Her practical advice to sister Bible instructors may well be shared with the field. Her comforting words to those who have labored faithfully in the past, and who are forced now to assume a slower pace, may be well noted, especially by our workers in large cities. Tension and strain are apparent signs of the times. The Christian worker must learn to continue in service and to relax at the same time. The practical counsel given on rest periods is sound advice.—L. C. K.

**T**HE health should be as faithfully guarded as the character. So says Mrs. White in the book *Education*:

"Since the mind and the soul find expression through the body, both mental and spiritual vigor are in great degree dependent upon physical strength and activity; whatever promotes physical health, promotes the development of a strong mind and a well-balanced character. Without health, no one can as distinctly understand or as completely fulfil his obligations to himself, to his fellow-beings, or to his Creator. Therefore the health should be as faithfully guarded as the character."—Page 195.

We are all familiar with the principles of healthful living and with nature's remedies. Thus it is not necessary to review them all here. However, there is one which I wish to stress, which in this day and age seems most neglected. Today's No. 1 enemy of health is tension. One in five persons has one of the degenerative diseases which are taking such a heavy toll of human life. Your doctor will tell you that one of the predisposing causes is the tempo of the times. Speed, speed, speed, the race for money, land, fame, and brilliant records is wearing down the delicate machinery and nerve energy of our physical organism.

Jesus taught from nature, and there are many beautiful lessons to learn from it. "The laws of nature are the laws of God."—*Ibid.*, p. 196. Let us see what lessons there are for us in nature on rest.

In Isaiah 61:3 we are called "trees of righteousness, the planting of the Lord." Who does not thrill to the beauty of a fruit tree in bloom, or the coolness of a stately pine, or the majesty of a stalwart oak, and lift his heart in praise to a loving and thoughtful Creator? I like to think of workers as fruit trees. With fruit trees we observe that there is a period of activity and a period of rest. They have been planted, pruned, and nurtured, and in spring put forth their blossoms—a promise of fruit. Spring and summer are a period of activity in nature's factory. In the autumn the harvest of fruit is accomplished to the joy of all. Then comes winter—a period of rest and quietness.

When there is normal balance in nature, we see an abundant harvest. Sometimes we observe an imbalance, due to untoward circumstances. In northern climes it may be a "January thaw,"

the ice and snow disappear, and it becomes so warm that the buds and even blossoms burst forth on the trees. But soon frost and snow come again. The buds freeze and drop off. The tree may try again in spring to produce more blossoms, but with poor results. The rest period has been interrupted, and at best there will be only a partial crop. Surely Bible instructors are of the Lord's planting, and He rightly expects a harvest. He will tenderly care for and nourish us by His grace.

Jesus spoke often to His disciples to "come ye yourselves apart and . . . rest a while." "I sat down under His shadow with great delight." Cant. 2:3. If we will sit down and relax and rest quietly in His promises, we will gain strength for the conflict, learn how to lessen toil and worry, and how to speak to the glory of God.

We are not to engage in ceaseless toil, but "pray the Lord of the harvest." "The Saviour offers to share with us the work God has given us to do."—*The Desire of Ages*, p. 523. We are to be one with Him, and see men and women accept Him. (John 17:21.) Let us avoid the frost and blight of weariness.

Are you chronically tired? Do you have indefinite aches and pains? It may be that your diet needs balancing or alkalinizing, but what is more probable, you need nature's sovereign remedy—rest and relaxation. Chronic fatigue changes the body chemistry and produces acid poisons, which are cumulative and are contributing agents to disease.

Do you apologize or feel condemned for taking a midday or evening nap, or twenty minutes of relaxation? Don't, for if you will establish this habit it will mark you as a person who plans and arranges his program with a desire to be in harmony with God's laws.

Take your vacation daily, as you do your food, just as you observe other health principles. Have a noonday rest, early evening relaxation, and eight hours of sound sleep. Do not crowd your vacation into two short weeks a year.

The out-of-doors is quite conducive to rest. Find some quiet retreat where you can completely relax. Watch the little creatures around you, breathe in the life-giving oxygen and the sweet fragrance of growing things. Lift your eyes to the blue canopy of heaven, and watch the clouds sail by. Stretch out every muscle, and then relax them. You will be refreshed and more able to impart to others the story of the Creator and of a soon-coming Saviour.

Relaxation is an antidote for tension. Learn to relax while working. Cultivate a serene, cheerful attitude of mind. Refuse to worry about what might happen, or what has happened and cannot be undone. Rest in God's glorious promises. Trust Him more fully. "Let us turn from the dusty, heated thoroughfares of life to rest in the shadow of Christ's love."

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# KINDLY CORRECTIVES

Correct Speech and Cultured Conduct

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## The Matter of Ministerial Ethics\*

By CHESTER WICKWIRE, *Pastor,*  
*Hamden, Connecticut*

IN DISCUSSING ministerial ethics, I will confine myself to some phases of the subject which are particularly relevant to us as Seventh-day Adventist ministers. In doing this, I would like to look at certain roles the minister is called upon to play in life: the minister in his profession, the minister as a man, the minister among his fellow ministers, the minister as a citizen, and the minister in the pulpit.

### I. The Minister in His Profession

In Dr. Leiffer's recent book *The Layman Looks at the Ministry*, a layman is quoted as saying, "After all, being a preacher is about like being a member of a draft board. He can do his best and be nearly perfect, but he'll get criticized." The minister is never given an opportunity to forget the practical words of Paul, who said, "All things are lawful unto me, but all things are not expedient."

There is no profession as unique as the ministry, for here in a real sense the people make of the minister a priest and a prophet because he is God's representative to them. To the layman, what is perfectly proper and good for him may be in his eyes improper and sinful for his minister. In a sense the minister is not allowed to "let go" as other men, for he is God's man, and the servant of the people. His actions in all situations are guided and channeled by the significant relationship which he bears to both God and man. His office may not be desecrated. Many things which he might do as a layman he must forgo as a minister.

### II. The Minister as a Man

What of the minister as a man? President Woodrow Wilson, in speaking to a band of Christian workers and ministers, said that his father's thought and teaching was that the Christian minister must *be* something before he can *do* anything. His life and his character are greater than his work. For one whose life is devoted to the service of Jesus Christ and the people, this responsibility calls for a devotion of life and a discipline of body and soul commensurate with the charge. A guarding of the physical man, proper care for the body, adequate exercise and recreation, are essential in a minister's life.

\* Paper presented at Atlantic Union ministerial institute.

Another phase of the ethical responsibility of the minister as a man is his mental life. The exigencies of services, campaigns, visiting, Bible studies, and other pressures have the tendency to keep him from devoting enough time to study. But it is undoubtedly true that an ordered program which allows time each day for study, along with other activities, is not only desirable but imperative for any creative and lasting productivity. Dr. M. E. Russell said, "The more we work on the soil, the less we have to work on the crop; the more we work on the preacher, the less we shall have to work on the sermon."

When we watch the minister as he moves among the people, we see many areas of potential ethical tension. What of the special privileges such as discounts and rates which ministers receive? Is it ethical to "pull the cloth" on merchants, automobile dealers, police, church members, and others with whom we come in contact? Although the cost of living is high and salaries may not go as far as we would like, can we afford to use our office as a minister for our own advantage? There are both good and undesirable results which may follow from the acceptance of special privileges, and the subject has many angles. There are occasions when it would do more harm than good to refuse a gift or a favor, but at least one may offer to pay for such kindnesses. Though no hard and fast rules for action in all situations may be given, it ought to be remembered that it is easy to abuse these privileges, and thus to reduce one's influence and the influence of the church.

There are other situations that may be considered as the minister walks and works among the people. Take the occasional meetings which he has to conduct. A funeral service offers a unique opportunity for the minister to talk to people he may not have seen previous to the service, and whom he may not see again. Here there is a definite responsibility resting upon the pastor to avoid a pointed, doctrinal sermon, or a long emotional call to repentance. He is here presented with an occasion for bringing a message of comfort and hope, one which may possibly call forth an awareness of the frailty and need of all who are present.

Not only non-Adventists but church members resent it when a minister takes advantage of his

office at a funeral to "give them the truth because he'll never have another chance"—and he generally doesn't. Frequently we hear people say, as I did recently when conducting a funeral for a man who had never been a member of the church, that they hope the minister will be careful in what he says. Several years before, at the funeral of a close relative, certain remarks had been made about the "truth" by the minister, which other members of the family had never forgotten, and on occasion they would recall these remarks and twit the mother about them. Thus any opportunity that the service might have offered to lead the children toward the church seemed to have been neutralized.

As pastor of the church, the minister is placed in close contact with his members and therefore is subject to many opportunities for good or for ill. How friendly shall he become with the members? Undoubtedly he will be on better terms with some than with others, but if he is guilty of obvious partiality, his influence is definitely impaired. One of the main tasks of the minister is that of calling upon all the people, particularly upon the sick and the aged, and laymen will put up with much in the pulpit if the minister is a faithful visitor.

### III. The Minister Among His Fellow Ministers

To look at the minister among his fellow ministers is to discover much about his ethics, character, and personality. The incoming minister generally will hear many glowing accounts of the ability and achievements, and perhaps the shortcomings, of his predecessors. Regardless of what his feelings may be, he has no right to encourage or to carry criticism of anyone who may have preceded him in office.

The outgoing minister has certain obligations to the one who follows him. One thing he ought to do is give the new man any records and helpful information which will be valuable in carrying out a successful program. Probably there are danger points within the church where a knowledge of its past history is necessary to avoid trouble; yet the minister who is leaving ought not to tell everything he knows about the people, because they deserve a chance too. One generally finds out most of the unpleasantness soon enough anyhow. There are many other points of contact between ministers within the denomination where opportunity for friction, or for understanding and co-operation, are present. Nowhere else does one need to practice the golden rule more than in these relationships which he has with fellow ministers.

What of our attitude toward ministers of other denominations? We will gain by co-operation wherever possible, by friendliness, by tolerance and respect for their traditions, beliefs, and problems. People are usually afraid of, or antagonistic toward, a person they do not understand. Getting acquainted with other ministers and talking over differences of belief

and points of common interest is broadening, educational, and stimulating. Many indicate that the relationships which they have had with ministers of other denominations have been fruitful and rewarding in friendship and understanding.

### IV. The Minister as a Citizen

One may ask, What responsibility does the minister have in the community, the city, and the nation? As citizens ministers are recipients of many privileges which carry with them responsibilities. They are first the servants of their congregations, but they are also servants of the communities in which they preach and reside. The following example illustrates how a church exerted an influence in a certain community.

Some time ago, during one of our Sabbath services at New Haven, a loud pounding was going on next door. Finally one of the brethren went out to see if he could stop the noise. The disturbance stopped, but after the service an angry man came in and asked for the minister. He had come to apologize for the racket, but he also wished to register a complaint against the man who had asked him to stop pounding, for the brother who had accosted him had threatened him with the law. I tried to undo the damage our brother had done.

Since that incident, some of us in the church have had occasion to unite with fifty-five families in the neighborhood in opposing a move by some of the large industries to take over parts of the immediate area where the church is located and make it into an industrial zone, thus reducing its value for residential and religious purposes. At one of the hearings of the case, the man who had been so angry at our brethren came up to me all smiles and shook hands saying, "You remember me, don't you? Well, you know that time I came over to the church, I didn't mean anything. Everything is O.K. now." The church has not only made a friend of him but has also made friends of most of the citizens in the neighborhood, by taking an interest in a common problem. Where we have opportunity for co-operation and assistance in worth-while civic activities, our responsibility as citizens demands constructive action.

### V. The Minister in the Pulpit

To go from the minister as a citizen to the minister in the pulpit, how much of his responsibility as a citizen does he carry over into the pulpit? Our first task is to preach Jesus Christ and Him crucified. The minister should not use the pulpit as a sounding board for partisan politics, but as N. B. Harmon suggests in *Ministerial Ethics and Etiquette*: "The minister not only has the right, but is obligated to speak upon purely moral questions, in the pulpit or out of it, be the political or social implica-

tions what they may." Consider Amos and others of the prophets who were concerned with the injustices of their time.

Plagiarism is an ethical question which meets us in the pulpit. I suppose that most of us are guilty of it at times. But is it proper to copy verbatim material from any source, and use it as our own? There is a matter of personal integrity at stake here, for it is not only a matter of using what is not our own, but it is a question of what happens to our personalities in the process. Nothing is more devastating to creativeness or to one's self-respect than a slavish dependence on the sermons or writings of others.

There is no question but that we all stand upon the shoulders of those who have gone before us, and we are indebted to those who are our own contemporaries, yet material which we glean from others ought to be digested and become a part of us. "There is," as John Oman says, "a difference between finding a nugget and appropriating a bar of gold." What a travesty upon the ministry to hear that someone can preach another person's sermons better than the author himself. All of us may at times find ourselves in an emergency where we have to use another preacher's sermon. When we do, the ethical thing to do is to acknowledge the borrowing.

There is a great temptation to make careless or unverified charges in polemical sermons when one is in the pulpit. Yet such statements may convey a wrong impression of the central theme of the gospel. Not that we should avoid calling a spade a spade, but the message which we bear to the people ought not to be negative but positive, not apologetic but dynamic. Often an unnecessarily intolerant attitude is built up in the minds of church members toward other churches.

In the pulpit the minister may take many liberties which he is not called upon to give account for. If there were someone standing by our sides to check up on us, and occasionally ask for more proof and reference for what is said, it would be helpful. It is not ethical to take texts or statements of any kind out of their context and historical background, and make them say something far from their original intent. When we do take texts out of their context for some homiletical purpose, why not admit what we are doing?

In a cursory manner we have looked at some phases of ministerial ethics. Undoubtedly most of us are at times overwhelmed with the seeming futility of our efforts to attain as high a peak in our ministry and service as we desire. We are constantly reminded of the fact that "we have this treasure in earthen vessels." Yet there is no greater satisfaction in life than that which comes from the attempt to be all things to all men, knowing that one bears a message of hope and salvation to the world.

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## The Book Shelf

*Books, Reviews, and Discussions*

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**The Apostle John, 1946, 372 pages, \$3.  
Sermon Outlines, 1947, 135 pages, \$1.50.**

Both of these books were written by W. H. Griffith Thomas, and published by Eerdmans at Grand Rapids, Michigan.

It is gratifying that the William B. Eerdmans Publishing Company, which brings out so many sound volumes, has re-issued these fine, helpful books of the great English teacher, lecturer, and preacher. The earlier volumes on Genesis, Romans, and the apostle Peter have been favorably reviewed in these columns. These two additional volumes are equally satisfactory and valuable. The one on John is a devotional commentary, and includes in separate sections each of the books written by "the apostle of love."

When he comes to the Revelation, the author refrains from giving his personal conclusions, setting forth instead the various outlines and interpretations of other expositors. Then he states that whatever may be the true interpretation of the book as a whole, there are two points on which all agree: first, it unveils the Lord Jesus, and second, it shows the close connection between the first four chapters of Genesis and the last four of the Apocalypse.

The sermon outlines are expository and exegetical. There are thirty-seven of them, and they contain much fine thought-promoting material and pithy sayings, and they serve to open up a world of helpful ideas. Those who have the former books will want these as well.

CARLYLE B. HAYNES.

**Footprints of God, Arthur I. Brown, Fundamental Truth Publishers, Findlay, Ohio, 1943, 246 pages, \$1.50.**

This is a brief study of the miraculous operation of the Deity, and develops reverent awe and holy exultation as a vision of the invisible One is gained through His magnificent works.

That men cannot see God with the physical eye nor hear His audible voice is no reason whatever to doubt His existence. The range of visible light is narrow. Our eyes run the gamut from the short waves of violet to the long waves of red, but there are two infinite rays of color above and below these points that are completely hidden from our gaze. The fact that we do not see them is no evidence that they do not exist. Also, there are sound waves, above and below the vibrations of 20-40,000 per second, that our ears cannot detect. Thus we see that the eyes and ears are far from being infallible.

The problem of the origin and maintenance of life cannot be credited to natural laws or

mechanism alone, for no answer is given when inquiry is made as to the origin of these laws. These wonderful laws could not just happen. For instance, does it just happen that the sun is not too hot or that the earth is not too cold when only a comparatively small change in the temperature either way would cause the extinction of the inhabitants of earth? Does it just happen that the seasons are properly arranged in accordance to the requirements of vegetation? Does it just happen that the night is convenient for sleep? Is it accidental that a blanket of protective gas which protects life from destruction by ultraviolet ray is placed in the atmosphere about fifty miles from the earth? Many, many more miracles might be added to prove that the established laws of life proclaim the living power of God.

The stars of the heavens, innumerable as the sands of the sea, which move in harmony and in order, reveal with certainty a controlling power far beyond that of the human family. In addition to these wonders the Creator placed His living mystery in the beautiful flowers of the field. Life in the human family itself is beyond the explanation of man. Because the origin of life cannot be explained, the atheist has no hope in a future life. Without the hope of life beyond the grave what is there to live for? Discouragement consequently overtakes those of atheistic views even to the extent of desiring death. Thus, nothing is gained, but everything is lost in the theory of atheism.

The more one studies the mysteries and wonders of life as seen in the heavens, the human family, vegetation, atmosphere, and the animal kingdom, the more one is convinced of a living God. In witnessing His present and past power, faith in a future life through the power of the resurrection, is more definitely and certainly established.

MARIAN OFFER. [Bible Instructor,  
Boston, Massachusetts.]

**What Think Ye of Christ?** Stewart Long, Rodeheaver Company, Winona Lake, Indiana, 1946, 111 pages, \$1.

This momentous question, "What think ye of Christ?" first asked by the Master so long ago in Galilee, has been sent out over a period of years to a long list of figures in public life, and in this loose-leaf book the question is answered by "101 remarkable letters from 101 remarkable people."

Dr. Long has performed a real service for his fellow ministers by sharing this collection of tributes with them. For the most part, they breathe a spirit of genuineness and sincerity, a devotion that is not merely lip service. Every walk of life is represented by these letters—governors, presidents of colleges, bishops, poets such as Edwin Markham and John Oxenham, and such prominent writers as Dale Carnegie, Rex Beach, Zane Grey, and William Lyon

Phelps. By calling the roll of the prominent figures of our times, the author has obtained a valuable cross section of opinion on this greatest of all figures to walk our common earth. The tribute of Walter H. Judd, once a medical missionary in China, now a representative in Congress, is particularly touching.

Ministers in search of striking and effective quotations on this subject, Missionary Volunteer officers seeking for program material, and many others will discover this to be a treasury of statements worth possessing. Best of all, the author states that this comprises only part of his extensive collection, and that others may be included in a later edition. The only flaw to be pointed out is that sometimes the handwritten signatures are so illegibly written that they are hard to decipher, and in one or two instances there is no printed identification on the letterhead. But this information, of course, can be found in the table of contents.

THELMA M. WELLMAN.

**Speech Communication, William Norwood Brigrance, F. S. Crofts & Co., New York, 1947, 220 pages, \$1.75.**

If you wish to review the foundation principles of public speaking by using a new medium, here is just the book for you. Dr. Brigrance's *Speech Communication* is a vital presentation of the elements of speaking, with several distinctive features. Besides chapters on respecting the listeners' right, appropriate mental attitude, being understood, organizing the speech, and using words, the book includes an excellent chapter on handling visual aids and demonstration equipment, and pointed treatments of group discussion and broadcasting.

The appendix of specimen speeches presents six examples, including Gustavson's "Story Behind the Atom Bomb" and MacArthur's "The Surrender of Japan."

Dr. Brigrance, who has been president of the National Association of Teachers of Speech and is editor of the *History and Criticism of American Public Address*, writes this most recent of his books with the profound conviction that successful speaking requires moral worth. The last sentence of Chapter X reads: "In the ultimate, your speaking is a reflection of the kind of person you are." Every minister and lay-preacher would profit by reading this fresh treatment of proved materials.

CHARLES E. WENIGER. [Professor of Practical  
Theology, S.D.A. Theological Seminary.]

**Without Doubt, Robert Bruce Thurber, Canadian Signs of the Times, Oshawa, 1947, 179 pages, \$1.75.**

The untimely death of Elder Thurber makes this book of special significance. His death came as the manuscript for this book was completed. He poured into it the rich fruitage of a full life of faith and devoted activity, both in the homeland and in far lands. In this, his last

of twenty-four books, he lives and speaks again.

The subtitle of the book is Faith for Today and Tomorrow. The author covers the subject in a most effective and moving way, not as a theory, but as a living reality, within the reach of all. It is good to have this fine book as the closing testimony of a rich and fruitful life.

CARLYLE B. HAYNES.

**The Blessed Virgin Mary of Nazareth, James L. Smiley, published by author, Annapolis, Maryland, 1946, 39 pages, 35 cents.**

A brief but effective analysis and exposé of Mariolatry. Seven chapters.

CARLYLE B. HAYNES.

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## Music of the Message

*Ideals, Objectives, and Techniques*

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### Importance of Singing Evangelism

By LEWIS E. LYMAN, *Evangelist,*  
*Enid, Oklahoma*

EVER since the beginning of this world, "when the morning stars sang together, and all the sons of God shouted for joy," music and singing have played an important part in the work of God. It was the beautiful melody of song that announced to the shepherds the glorious news of the Redeemer's birth. The memory of a song gave encouragement and inspiration through the anguish of that tragic night in the Garden of Gethsemane. For had they not "sung an hymn" as "they went out into the mount of Olives"? A song of triumph—the song of Moses and the Lamb—will one day ring out its message of victory over the powers of darkness when the "saints go marching home."

Surely, then, it is to be expected that the heralds of the most thrilling tidings of all time, the reappearance of Jesus, should hold music to be an essential means of helping to prepare men and women to meet their God.

With a view toward increasing along these lines the efficiency of our public campaigns in soul winning, increasing prominence has been given in recent years to singing evangelism. It is gratifying to witness this branch of the work coming into its rightful place. For there is no means, under the blessing of God, that subdues hearts in preparation to receive the message as well as music of the gospel song type. I say "of the gospel song type," because I believe that all evangelistic music should have a definite appeal. This need not eliminate suitable hymns, for there are good old hymns that do have a desired appeal to unbelievers.

One thing that has impressed upon me the necessity of using songs that speak the message

is an experience of a recent campaign. A man and his wife, members of a large church, said, "We like the songs you use in the meetings. They have a real message in them. The songs our church sings are so old they have no message for today, and there is no inspiration in singing them." This experience, needless to say, strengthened my determination to use songs that appeal to those for whom we work today.

I believe we make a mistake if we choose songs that conform to standards of artistry and beauty of composition alone, without sufficient heart appeal to designate them as definite soul winners. It is too late in the day of grace to use in our public efforts music that does not draw unmistakably toward Christ. In his work with the music the consecrated singing evangelist will seek by every means at his disposal to follow the advice found in the much-loved gospel song, "Lift Him Up."

Songs of an historic nature, even though they portray Bible history, seldom can be said to be definite soul winners. Therefore they cannot be used to advantage in evangelistic meetings. Into this class falls much of the music of oratorios and cantatas. Without doubt there is a definite time and place for these beautiful compositions, but that place is not the evangelistic platform.

Leading the music and providing special music in the evening meetings cannot be said to be the sum of the singing evangelist's responsibility. If it is, he loses a great blessing—the blessing of meeting the people and praying with them in their homes. How often has the singer felt more than repaid for all his efforts when after a short prayer with someone for the blessing of God upon his home and divine aid in Christian living, a heartfelt "thank you" sends him on his way sensing the joy of service in the King's cause. His joy is multiplied manifold when that soul decides for Christ and the message. And then the day of baptism! That day the evangelist, the singer, and the entire company rejoice together that a brand has been plucked from the burning.

For several reasons the singing evangelist is especially outfitted for the work of visiting the people. First, he is known favorably by those who attend. Second, the very nature of his work tends to break down prejudice. And finally, personal effort in behalf of individuals is a part of God's plan for every worker in His cause.

In all his work the singing evangelist will take for his example Jesus, who came not to be ministered unto, but to minister. In kindness he will seek to lighten the burdens of him whom God has called to preach the Word, ever keeping in mind that he is an assistant in the grandest enterprise ever engaged in by men—that of bringing men to Christ. Accordingly it is his privilege to care for the finances of the effort and assist in the advertising, if the evangelist

so desires. Perhaps to him may be delegated the payment of all bills connected with the effort. This method simplifies the work of preparing the monthly financial report to be submitted to the conference treasurer.

Long ago, One stood by the shore of beautiful Galilee calling fishermen in a voice of infinite pathos: "Follow Me, and I will make you fishers of men."

"They left their home, their boats and nets,  
They left it all for the Saviour then;  
For Jesus had called to a higher task:  
'Til make you fishers of men.'

"There is still need on the sea of life,  
For the souls of men are lost in sin.  
The Saviour is calling for fishermen  
To bring the lost ones in.

"He calls to you and He calls to me,  
Let us heed His calls as they heeded them,  
For the sake of the lost ones, leaving all,  
Let us be fishers of men."

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## Radio Evangelism in Action

*Plans, Methods, and Objectives*

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### Sabbath Service Broadcasts

By CLAUDE L. BLANDFORD, *Pastor,*  
*Temple Church, Philadelphia, Pennsylvania*

TWO years ago one of our Philadelphia congregations, known as the Temple Church because it had been organized in the Masonic Temple, purchased a very beautiful and rather large church building downtown near the heart of the city. From the first all advertising was built around the name of the church, and the name Seventh-day Adventist was prominently featured therewith. A two-inch display advertisement with a small cut of the church has appeared week after week in a large evening newspaper having a circulation of over half a million daily.

Last September we branched out into radio broadcasting directly from the church, with our regular Sabbath preaching service going over the air from eleven-thirty until twelve each week. In Philadelphia a strong prejudice has grown up against Seventh-day Adventists for hiding their identity in public efforts. And among those who speak unfavorably of us it is repeatedly stated that we do not believe in Christ. I have not met this so often or so persistently anywhere else. Therefore I determined that we would announce ourselves and that we would make the preaching of Christ and His grace a prominent part of our message.

Beginning with our first broadcast, the station announcer said: "We now take you to the Temple Seventh-day Adventist Church, at 18th and Spruce Streets in Philadelphia. You will

hear the regular Sabbath service, conducted by Claude L. Blandford, pastor of the church."

Our church begins at eleven on Sabbath morning, and we get our preliminaries over before we go on the air. During the first half hour the announcements and promotion items for our own congregation are taken care of. On the dot at eleven-thirty we go on the air with the theme song "Gloria Patri" (No. 689 in the *Hymnal*). I immediately begin the reading of the Ten Commandments, with a background of music from our pipe organ. When I have read the first four commandments, the choir, directly behind me, and right in front of the organ, sings "Lord, Have Mercy" (No. 686, *Hymnal*) as a response, but without the Amen. When I have finished the last six commandments, the choir sings the same response, including the Amen.

I then offer a short prayer. (The regular prayer has been offered before we go on the air.) A short announcement follows the prayer, and the choir then sings a special number, or there is a solo. Sometimes the congregation sings a hymn for the special music. This part of the radio program consumes exactly ten minutes. I then launch into the sermon, which occupies eighteen and one-half minutes. For the sermon I do not use a script but speak from carefully prepared notes. In fact, the notes are the same as the ones I use for a forty-minute sermon, but the short sermon is twice as good. Last week I presented Daniel 2. At one and a half minutes before twelve I pronounce a benediction. (Num. 6:24-26.) The choir sings an Amen by Beethoven.

As we go off the air the station announcer takes over. He announces: "You have been listening to the Sabbath service of the Temple Seventh-day Adventist Church, 18th and Spruce Streets in Philadelphia. The speaker was Claude L. Blandford, pastor of the church. This service will be on the air at the same time next week. If you desire a copy of today's sermon, write to the Temple, 18th and Spruce. The sermon will be sent free of charge." While this announcement is being made from the station, we shut off the amplifier in the pulpit, and one of our local elders announces the closing hymn. Our church service is over each Sabbath by five minutes after twelve, and this is very much appreciated.

Our congregation has increased, and in many near-by places where the services are held in the afternoon, almost all our people tune in for the Temple service. The Sabbath broadcast is also a great blessing to shut-ins and those who are ill.

We receive inquiries from a radius of a hundred miles—from Pennsylvania, New Jersey, and Delaware. Recently one of our colporteurs reported that he was being berated by a woman in her home because Adventists try to deceive

—Please turn to page 46



## Differentiation Between Worker Papers

FOR our workers in this movement, a balanced and logical series of licenses and credentials that is symmetrical and complete has been developed. Each has its justification, and each has a balanced relation to the others. The credential is the highest recognition given in each class, and is preceded by a license, which is preparatory thereto. Thus the one presupposes the other. It is highly desirable that there be no confusion, and no granting of the wrong papers.

An over-all survey may be helpful. Let us note, first, the minister's papers. These are designed to be restricted to ministers in various phases of ministerial development and service. The ministerial license is for those who would normally be ordained in due course of time, if no deterring development took place. This license is for the beginner and for those of lesser experience, up to the time of ordination. It is usually issued to our senior college theological graduates upon completion of their training, as they go into conference service. This license carries through the period of internship, until credentials are given at the time of ordination.

The ministerial license is not designed for businessmen, medical men, educators, Bible instructors, and others, unless they are in actual ministerial service and in line for ordination. (For that large general group of workers of varied talents and responsibilities, the missionary credential is issued, and is the highest paper granted to this larger and more general group of fellow Christian workers. It is appropriate and sufficient.)\*

The ministerial credential is the highest paper and is restricted to those called and ordained to the gospel ministry in its various phases. It entitles its bearer to perform all the functions of this position—the right to baptize and to con-

duct the ordinances in any church, to perform the marriage ceremony, to organize a church, and to discharge other related responsibilities.

The Bible instructor license bears a similar and paralleling relationship to the ministerial license for young, unordained ministers. It is designed for those who are beginning or developing in the Bible work as a calling, before receiving the full Bible instructor credential, which is the highest recognition in its field. The Bible instructor license is for those who are entering upon and developing in actual Bible work, or who are temporarily so engaged. It is not for the pianist at the effort, unless she is actually giving Bible studies and teaching in the homes of the people. It is not for those who are otherwise helping in an effort, as those in charge of the publicity or duplication work, the stenographers, the caretakers, etc. If papers are required for these, they should have the general missionary license.

The Bible instructor credential should be restricted to those who, through experience and success, have demonstrated their fitness and call to the Bible work. These sisters are not ordained, nor necessarily set apart for life, as with the ministry.

The dignity conferred and the honor bestowed in receiving the Bible instructor credential should ever be borne in mind. It is comparable in its field to the ministerial credential for the minister. Occasionally some Bible instructor has a keen desire for a ministerial license. She wishes to preach, conduct services, instruct large groups, raise funds for churches, and otherwise function as a minister. She prefers a minister's *license*—a secondary paper—to the Bible instructor credential, which is the highest paper we issue for this group of faithful co-workers.

Occasionally the argument of better discounts for gasoline and more easily obtained clergy rates from railroads and busses is injected by some into the picture. But that is not the real issue. The conference can usually arrange locally for its Bible instructors, as gospel workers, to get the same rate at a filling station as that of a minister. Let us never lower the standards of the church and its authorizing papers for the sake of mercenary ends. And let us ever deal with the matter as a whole, and not in the light of a local or personal circumstance.

If a minister is dissatisfied with the highest

\* While we are dealing here primarily with papers for ministers and Bible instructors, a word on the distinction between the missionary license and the missionary credential may help to complete the picture. The same sequence is here found as with all other papers in this balanced series. The missionary license is of a more general character, for those engaged in denominational work outside the fields of direct ministry and Bible work, often in business or related lines. It is for beginners and those of less experience—stenographers, secretaries, those engaged in clerical work, etc. The missionary credential, on the other hand, is for the experienced fellow laborer—the conference treasurer, the Book and Bible House secretary, experienced secretaries, and many others in the service, not looking toward the ministry as a lifework.

## Bible Instructor License

This is to Certify, That.....

is duly appointed by the.....  
Conference of Seventh-day Adventists to serve as a licensed  
Bible Instructor in behalf of the said organization for the  
Conference term commencing

.....19..... and ending .....19.....

By order of the.....Conference

.....  
President

No.....

.....  
Secretary

PRINTED IN THE U.S.A.

Here is a facsimile of the new Bible instructor license as it is now available to the conferences. This makes proper segregation possible between the beginner or those less experienced in the Bible work, and the tried and successful regular Bible instructor who is giving her life to this work, and who receives the credential card. The same general principles and distinction should guide in issuance as between the ministerial license and the ministerial credential. This is a step forward in placing the Bible instructor work on a strong, unified basis, harmonizing with our full denominational procedure.

calling on earth and desires salaries and commercial advantages offered elsewhere, he should in all honor withdraw and make way for those who are supremely happy in the ministry and grateful to serve. The same is true of the Bible instructor who aspires to other lines with seeming advantages:

Let us honor the profession we follow. Let us not cross over the lines and confuse issues. There is a place for each, and each should be in that place. There is an authorizing paper for each, and each should be happy and content with the high privilege of service in the place chosen for us by the brethren and by the God we serve. If we are misfits, let us seek a proper adjustment through proper channels. Let us thank God for the high privilege of service. Let us honor the brotherhood of the ministry. Let us esteem the sisterhood of Bible instructors.

L. E. F.

## The Query Column

*Bible Questions and Worker Problems*

### The Question of Reimmersion

*Should those new converts who had been immersed before they accepted the true Sabbath be reimmersed when they accept God's message for these last days?*

WHEN the Lord Jesus Christ came to John the Baptist to be baptized of him in Jordan, John at first refused to baptize Him. John told Jesus, "You do not need to be baptized by me, but I need to be baptized by you." This was true. How easily Jesus might have said, "You are right. I am not a sinner. I have not committed a single sin. There is really no need for Me to be baptized." But, no, Jesus said, "Suffer it to be so now: for thus it becometh us to fulfil

all righteousness." Jesus Christ was determined not to leave off any right thing. So He was immersed beneath the waters of Jordan.

In the light of His example, when a person who has not been baptized by immersion accepts Christ's message for our day, he will plan to be immersed, as Jesus was. And if he has been baptized before he accepts Christ's special message for these last days, he should consider very carefully whether or not he will be reimmersed under this special message.

Some may ask, "I was immersed once to show my faith in Christ, and if I should be re-immersed, wouldn't that be a denial of my faith in the Lord Jesus?" The answer is "No." Being reimmersed under the message of the commandments of God and the faith of Jesus would be showing more faith in Jesus Christ than when you were immersed the first time. Colossians 2:12 says: "Buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead."

One purpose of baptism is to show one's faith in the death, burial, and resurrection of the Lord Jesus Christ. Immersion is the true memorial of Christ's resurrection. The keeping of Sunday in honor of Christ's resurrection, is a man-made memorial of his resurrection which men, contrary to the Word of God, have instituted in the place of Christ's appointed seventh-day Sabbath.

When I was immersed the first time, I was keeping Sunday as an alleged memorial of our Lord's resurrection. Since I was keeping Sunday as a false memorial of Christ's resurrection, this first immersion could not take its divinely appointed place in my life as the true memorial of Christ's resurrection. When Christ's special message for our day came to me, and I learned that Sunday is not a true memorial of Christ's resurrection, but that immersion is the true memorial of Christ's resurrection, I decided that I should be reimmersed. How could immersion be to me the true me-

morial of Christ's resurrection until the false memorial of Sundaykeeping was dislodged from my life?

The question may be raised, "Do we know whether God approves of people being immersed more than once?" We have a record in the New Testament where God led people to be immersed at two different times in their lives. You will find this in Acts 19:1-5. It reads as follows:

"And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, he said unto them, Have you received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on Him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus."

The instruction of Jesus regarding baptism needs to be carefully studied. Let us notice His words in Matthew 28:19, 20: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Notice that teaching precedes baptism. What does this teaching include? Jesus tells us in verse 20: "Teaching them to observe all things whatsoever I have commanded you."

A person should be taught to observe all the commandments of Jesus Christ before he is baptized. Those who were immersed before hearing God's special message for these last days should ask themselves the question, "Was I taught all the commandments of Jesus before I was immersed?" I think the answer will have to be in the negative. For example, there were six different principles or Bible precepts pertaining to the Christian life that I was not taught when I was immersed the first time. Here they are:

To keep holy the seventh day of the week.

To wash each other's feet before we partake of the Lord's supper.

To render unto God one tenth of one's income.

To eat and drink to the glory of God, which involves the laying aside of tobacco, pork, tea, and coffee.

To refrain from following the sinful ways of the world, like dancing, card playing, theater going, etc.

To dress modestly, and not to adorn oneself with ornaments such as rings, earrings, necklaces, bracelets, etc.

God's message calls His people out of Babylon. In Revelation 18:4 the call of the Lord is, "Come out of her, My people." If we have been immersed in some church which is a part of Babylon, and we decide to respond to the call of God, to "come out," it is necessary to be re-immersed into Christ's remnant church, to keep the commandments of God and the faith of Jesus.

This special message for the last days sustains the same relation to Christ's second advent as the message of John the Baptist did

to the first advent of our Lord. Connected with John's message was a special baptism called "John's baptism." So also there is a special baptism connected with this counterpart message for these last days.

The Scriptures tell us that in order for a person to have a true baptism he must die to sin. In Romans 6:3 we read: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death?" I wish to ask a few questions. What is sin? "Sin is the transgression of the law." 1 John 3:4. The law in this case means the Ten Commandments. Did Jesus Christ die for the transgression of just nine of the Ten Commandments? Or did He die for all ten of the Ten Commandments? He died for the transgression of all ten, of course. Since a person must die to sin in order to have a true baptism, and Jesus died for all ten of the Ten Commandments, on how many of the Ten Commandments must a person be immersed in order to have a true baptism? If you were immersed on only nine of the Ten Commandments before you accepted the true Sabbath, isn't it necessary to be immersed again on all the Ten Commandments, in order to die with Christ to sin, and to have a true baptism?

A person who has been immersed before he accepts the Sabbath may become a member of the remnant church on profession of faith without being re-immersed. But these Scriptural considerations show that it is better to be re-immersed when we accept this message. My second immersion brought me the greatest spiritual blessings of my life. I believe that those who have been immersed before learning this special message for these last days will say as the Saviour said on the banks of Jordan, "Suffer it to be so now; for thus it becometh us to fulfil all righteousness."

JOHN L. SHULER, *Instructor in Evangelism, S.D.A. Theological Seminary.*



WE SHOULD be careful not to give an incorrect pronunciation of our words. There are men among us who in theory know better than to use incorrect language, yet who in practice make frequent mistakes. The Lord would have us careful to do our best, making wise use of our faculties and opportunities. He has endowed men with gifts with which to bless and edify others; it is our duty so to educate ourselves that we may be fitted for the great work committed to us.—*Counsels to Teachers*, pp. 238, 239.



OUT OF SIGHT.—"When you are tempted to judge sin from its superficial appearance, and to judge it leniently, remember that sins are like icebergs—the greater part of them is out of sight!"—W. F. BOREHAM.

# EVANGELISTIC OBJECTIVES AND TECHNIQUES

*Devoted to Soul-Winning Plans, Problems, and Methods*

## A Unique Way to Build Up Offerings

By WILLIAM O. REYNOLDS,  
*Birmingham, Alabama*

I WANT to share with readers of **THE MINISTRY** a unique way of building up offerings during the evangelistic campaign. A similar plan, of course, has been in use for several years in increasing our offerings in radio work, but I had never heard of its being used in our public evangelistic work until I tried it out in a recent effort in Memphis, Tennessee, which has a population of about 250,000 white people. The net cost of the effort, including all expenses, ran about \$11,000, and the Lord blessed with a bit over \$7,000 returns in freewill offerings. The church members pledged \$400, which was paid in during the effort and included in the total offerings. The balance was received in the public meetings.

Beginning with the third Sunday night, we began giving a Crisis book away to each one who placed a dollar or more in the offering. A different book was used each Sunday night from then on. One must be careful in choosing

the gift books, and not distribute any that would include subjects not yet presented. In our Memphis effort we gave away over three thousand five hundred Crisis books, that represented more than 3,500 dollar bills placed in the offering baskets. The Crisis books cost us \$612.50. They were not sold at the bookstand, so the only way they could be obtained was through the freewill offerings plan.

This accomplished a twofold purpose. It built up the offerings, and gave the people the silent message to read in their homes. By the time the campaign was over, people had libraries of our Crisis books in their possession.

On Friday and Sunday nights the "Special Thank Offering" envelope was placed in the hand of every person who desired it. A statement was made concerning the contents and value of the gift book to be given away after the Sunday night offering. Immediately after the offering was received, the ushers were

### "The Entrance of Thy Words Giveth Light."

PS. 119:130



As a lover of the precious Bible, I esteem it a privilege to contribute liberally, according to my ability, to help support the preaching of God's holy Word.

#### My Thank Offering

Name .....  
Street No. ....  
City ..... Zone .....

Special Thank Offering Envelope

### MY TITHE AND FREEWILL CONTRIBUTION

Tithe ..... \$.....  
Freewill offering ..... \$.....  
Total enclosed ..... \$.....

#### God's Promise

"Bring ye all the tithes into the storehouse, . . . and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3:10.

These Bible and Health Lectures are supported by voluntary contributions from Bible lovers of all faiths. Your tithes and freewill offerings will assist in making this message available to others.

#### "God Loveth a Cheerful Giver"

Name .....  
Street Address .....  
City ..... Zone .....

Tithe and Freewill Offering Envelope

supplied with books by the head usher, and then they were given to those who raised the hand, showing that they had placed a dollar or more in the offering basket. The opportune time to present the books was immediately following the offering.

After the tithe question had been presented, we no longer used the "Special Thank Offering" envelope, but changed over to the "Tithe and Freewill Offering" envelope, which educates the people to pay tithe before they are baptized. Receipts were given to the people as soon as they began tithing.

## Revival Meetings in Churches

By JACOB H. MEIER, Pastor,  
La Crosse, Wisconsin

THE city of La Crosse, Wisconsin, has for years been considered a prejudiced, conservative Catholic and Lutheran center. Our work here has made slow progress for the past twenty-five years. It was felt to be almost impossible to get people to come to public meetings, which have been held at various times with but little success.

We hardly knew what method to follow when we came to this place. We began to distribute literature, mostly *Signs of the Times*, making personal visits and holding Bible studies in private homes as the way opened. In fact, we had to make opportunities. The first year we had no baptisms, but the work was being established. By the second year a number of persons accepted the message, and the church began to grow, reviving old as well as new members. The church building soon became too small, and we were obliged to look for a larger place.

The way opened for us to purchase the First Presbyterian Church in the very heart of the city for \$18,000 in cash, with all equipment. This sum was mostly raised within six months, and we were able to move into this larger church in July, 1946, free from debt.

In connection with plans for dedication of the church, November 17, 1946, it was decided to experiment in holding a short revival effort of two weeks, speaking only on topics of general interest, avoiding purposely any subject of a controversial nature. We were indeed fortunate to secure the services of Carlyle B. Haynes for these meetings. The effort was a real success. People came out, wrong attitudes and impressions were changed, and we came to be looked upon in a different light.

Previous friendly contacts with editors of the *La Crosse Tribune* made it possible to have all our write-ups on general topics accepted for publication. During the Haynes' meetings the newspaper published sermon reports equivalent to a booklet the size of *Our Lord's Return*. This brought the attention of thousands to our work.

The church was dedicated on the last Sabbath of the series of meetings. The newspaper gave us two columns with a large picture of the church on the front page. Our work was pictured in vivid phrases and the Seventh-day Adventist church given its right place. In April a group of fifteen was baptized as a result of direct and indirect outgrowth of these meetings, together with the follow-up work.

From May 17 to 24 we were privileged to have Melvin K. Eckenroth, of the General Conference Ministerial Association, conduct a brief series of eight meetings in our church for the city people. The attendance was excellent throughout the week, and the people of all faiths began to realize that Seventh-day Adventists have a message of importance.

For this effort we had no song leader or Bible instructor, and had other handicaps, but in spite of all this, the effort was a success. These meetings are being followed up by visits and Bible studies, and the Bible correspondence course.

Not all ministers can draw crowds. No preacher should be jealous if a better preacher comes to his church for revival meetings. Few ministers are evangelists. Many would like to be, but really there are few. Why not draw on these men to stir the city for a week or two, and then follow up the interests thus created?

These short efforts do not tire or prejudice the public. It is rather soothing to suspicious listeners. The attendance is maintained and in most cases increased, so that the last meeting is the best and largest of them all. After the effort the people talk about the good meetings and look forward to the next series. Contacts are made by the minister in charge as well as by the members of the church, and all together try to bring many into the Bible school which follows. All doctrinal subjects are taken up in the Bible school, or privately in the homes of the interested ones, and there they make their final decision for the truth. Follow-up work is not easy, but that is what brings the results.

These short efforts are inexpensive. The two we had in this city cost us on the average of \$250 each, for advertising, radio spot announcements, literature, music, etc. This is indeed an economical and effective method of work. In our last baptism twenty-two were immersed. Some of these were from a near-by church. We are just ready to have another baptism, which will double the membership of the La Crosse church in a little over two years.

Our church here believes in and supports this type of evangelistic work, and the members have co-operated most heartily to make the meetings a success. Other activities have also been given impetus. The church not only paid for the purchase of the church building, with some help from the conference, but spent three thousand dollars this last year for repairs and

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# New Methods of Supporting Evangelism

By H. MOESCHINGER, *Evangelist, German-Swiss Conference*

**E**NCOURAGED by A. V. Olson, we have attempted greater things in evangelism here in Switzerland. Evangelist H. Willi decided to use new methods in presenting his lectures. With the help of God and the co-operation of his co-workers, he had good success in Basel. During two and a half hours, two hundred were added by baptism to the church. In response to the invitation of THE MINISTRY, I will give a short sketch of these methods, and also tell of my personal experience in another part of the country.

The Advent message embraces many truths which are not popular, and consequently are not easily understood by the hearers of our lectures. It depends upon us, therefore, to present this wonderful message with ever greater power and better methods. Our message has to be impressed deeply into the consciousness of men, that they may be daily pursued by these impressions.

One circumstance of our time has helped us to discover better methods and new ways. The moderns of our day are educated by the cinema and the illustrated papers, so that whatever they absorb, they receive not only by hearing but by seeing. Furthermore, it is universally conceded that man digests those impressions much more readily that he receives by the eye than by the ear.

Since many of our truths are given by prophetic portrayals, the point of connection is evident. So we take lifelike representations of the prophetic symbols in the form of plastic devices, and we move among them and thereby illustrate our lectures. This not only makes possible the easy comprehension of the spoken word but helps to bring action into the lecture. It prevents the hearers from getting tired, and impresses the lecture deeply upon their minds. Moreover, it arouses the curiosity of the people and attracts them. Curiosity, as is well known, has a greater attraction than common incentives. We might go so far as to say these methods are divinely inspired, since the prophets themselves used this method of presentation in order to bring their messages to the attention of their contemporaries.

The advantage of this method of presenta-

tion in comparison to the film or the lantern slide is that the hall does not have to be darkened. The speaker sees his audience



and the audience sees him. He can throw a floodlight upon the symbol in order to increase the vividness of the effect.

The symbols of Daniel 7 as shown in the accompanying illustrations disclose many possibilities in the up-to-date presentation of the Advent message. It was my task recently to work in a predominantly Catholic district, and from the beginning I had to be very careful not to incite the priest and his audience. Therefore it may be of interest to know how these symbols of Daniel 7 were used in such a Catholic setting.

The starting point of the whole series of lectures was the topic which dealt with the vital problems of the present and the future. One of the themes was "What Does the Future Hold—New Weapons, or Work and Bread?" Another one was, "New Catastrophes, or a World Full of Fear and Tribulation." From this we changed over to the prophetic word under the topic: "World Events in the Light of Biblical Prophecy." The following short sketch of the thoughts presented will show how these animal symbols were used.

The needs of our times are old needs. The ancients experienced these same needs and tried to solve them, under different condi-



our days is an increase of lawlessness, with all its accompanying evils.

Such retrogression was possible only by the development of this peculiar power which the prophet presented in the little horn. As a religio-political power it entered the scene of history at the time of the downfall of the Roman Empire, and will influence the nations to the end of history. Now it was easy to speak about the apostasy of official Christendom without making it necessary to name the Papacy. The change of the Ten Commandments, concerning

tions but with the same means. The highest developments of human genius and of human force were employed. This led to the formation of powerful states, which, because of the brutal force used, became fearful beasts of prey, or land-hungry beasts. Instead of becoming organizations which would care for the well-being of their people, genius and power overwhelmed moral and social values, and led to the breakdown of all these states or empires. After that introduction it was easy to lead into Daniel 2 and 7, supported by the demonstration of these animals and geological charts. The fourth beast, Rome, as the Europe of the past, was the topic of special consideration, and the ten horns would be divided Europe, up till our times.

This gripped the attention of the hearers. They easily understood the causes of our present need, and recognized also the inadequateness of all human effort to save the world today.

The attention of the hearers was heightened when the three horns were plucked out, and another small horn was put in their place, whose peculiarity surpassed all former horns. But to prepare their understanding for these more difficult problems of the truth, a careful preparation was necessary.

I went back into history and presented the divine endeavor to help the world by giving the perfect law at Sinai, and to raise the moral standard of the world. "Israel must be raised by righteousness." Those were the voices of the prophets, and this was the remedy which they proposed. By means of a model of the ark of the covenant, in which both tables of the law of Ten Commandments were placed, I showed the value of the divine law, and showed the positive side of it. Christ came to present these principles more clearly and more perfectly, and directed His followers to present these wonderful truths of the world. The Christianity of today has forgotten this past. It has fallen back into the old struggle for power, and an evidence of

the day of rest, Christ's office as High Priest, as presented in Daniel 8, and how it was replaced by human authority, was set forth. The truth of the sanctuary, and the time of the end, as well as the work of the reformation in Revelation 14, were the logical continuations of these thoughts, which were introduced by the study of the four beasts and their activities.

The end of the series was a contrast between the empires of this world and the kingdom of Christ, which will come to completion at the time of Christ's coming in glory. The Lord calls His people out from a church which has become the same as the world, in order to make them heirs of His kingdom.

During eight months the number of visitors at my meetings remained steady, and the fundamental truths of our message could be presented without difficulty. God has helped us in this method through the influence of His Spirit so that many doors could be opened. We baptized twenty-nine souls in this district as the first fruits.

#### Method of Making the Symbols

Some details about the making of such materials may be of interest. The pictures of the beasts were painted by an artist on heavily pressed cardboard. Three-ply wood can also be used. Then the figures were sawed out with the coping saw in order to increase the plastic effect. In order to make the animals stand, the different parts of the body were cut in separate pieces. They were supported by props from behind, and these bodies were placed, one slightly behind the other. The different parts of the bodies could be fastened to these wooden lathes by screws. In order to strengthen the figures, the feet were built in the form of a block on which they were especially painted. The wings of the lion are removable.

The same principle of detachable parts is applied to the other animals, and with the fourth beast the three horns are removable, and the lit-

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# HEALTH EVANGELISM

*Our Health Message a Part of Our World Mission*

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## Prospecting for Souls in Alaska

By DAVID HOEHN,\* M.D., *Former  
Director, Matanuska Valley Hospital, Alaska*

WHEN my wife and I went to Fairbanks, Alaska, in September, 1938, as self-supporting physicians, there was only one church member. He was very aggressive in talking to others about their souls and spent a great deal of money on literature, which he distributed wherever he went. He seemed to be well liked by the people in general, but carried his quest for friends so far that he did not refuse to play his violin in the local liquor "joints" on frequent occasions. I had not been in the Advent faith very long myself, and deeply regretted that our good medical school had not given us a short course in how to deal with church affairs when we went to isolated sections.

After giving this brother several fair chances to change his ways, without success, we were forced to take the only logical step and report him to headquarters. We asked that his church membership be dropped. By this time he agreed that he could not remain in the church, and although we tried often and earnestly to persuade him to reform, he left the church and walked with us no more.

### I. Do Not Compromise With Error

We could not help but wonder what this would do to our reputation as a church, for by this time we had half a dozen interested people coming to our little meetings. We learned one thing from this experience which I shall call my first point: *Never compromise with error.* If you do you will not hold your interested people, and you will lose your own soul. The church was strengthened by the fact that we, as its leaders, refused to allow hypocrisy to be so flagrant. The people in Alaska now know that Seventh-day Adventists have a platform of standards and try to adhere to them, and they respect us for it.

As a word of caution in this respect, I want to emphasize that we must not be harsh in dealing with error. We must be fair and kindly, but also be firm. In my travels through the States I believe that the churches that are weak

are those that allow their members to eat and drink and dress as they please, and say nothing for fear of offending. Adherence to God's principles will bring God's help and power. When we left Fairbanks four years later, there were from twenty-five to thirty in attendance at our church, most of them church members. We do not deserve full credit for this work, as the Alaska Mission supplied us with a good pastor, Fred Wagner, who deserves most of the credit. But we did win a few, and they have remained faithful.

### II. Work, Pray, and Keep Clean

Another thing which I would emphasize is the necessity that the Seventh-day Adventist church be a "clean" church. The members at Fairbanks had disbanded, and I regret to say that the condition of the church building was very poor when we arrived there. Again this was due to the one church member who lived there, and he was the one upon whom the people looked as a Seventh-day Adventist.

My first childhood memory of Seventh-day Adventists was some neighbors who were very aggressive in preaching and handing out literature, but who had a run-down farm, full of weeds, with poorly constructed buildings and rickety fences. They were the type of people who did everything "just for now" and were going to do it better "some other time." I recall how many times my father referred to them as typical Seventh-day Adventists, and how we as children resolved that we would never belong to that church.

Our own farm was always well kept, and we did not appreciate the mustard and thistle seed that drifted in from our praying neighbors. My father frequently told them that if they would pray less and work more, he would think that their church might be worth something. Here I make a second point: *Work and pray.* I am glad that the Scripture put these words together, and I am hopeful that those who are inclined to pray only will realize that the Lord's way is to do *both*.

I find it hard to believe in the sincerity of a praying nurse who leaves the surgical instruments half clean, who lets them rust, and does not observe sterile technic while in the operating room. Perhaps I am being too practical,

\* The government-owned hospital in Palmer, Alaska, which was operated by Seventh-day Adventists, was destroyed by fire a few months ago, and Dr. Hoehn is now located at Red Bank, Tennessee, a suburb of Chattanooga.

but I believe that a clean operating room is as pleasing to God as a prayer. I speak from experience. During my "co-op" days in medical school I held the job of surgical orderly in a hospital that was famous for firing their help. I did my six months without any censure from the supervisor, and we are friends to this day. In fact, she is now a Seventh-day Adventist. But I believed then, and still do, that work well done was acceptable to the Lord, and was a witness to man.

When we cleaned out the rubbish from the church in Fairbanks, sanded and waxed the floors, painted the interior, and generally cleaned the place up, we were surprised to find that there were several people who had lived there for years who suddenly wanted to come to church. They were not attracted by the literature or Bible studies, but by the use of soap, water, and elbow grease applied to God's house.

I was told that one of our evangelists had been there a few weeks before we arrived and had stirred the town mightily by his forceful preaching. For many months afterward people told me how wise and forceful he was, and how nice he was to talk to, *but*—always that *but*—the church was never clean. The garbage was simply thrown out the back door (I can verify that, for I cleaned it up), and their children not only were dirty but were expelled from school because they were so dirty. Can you guess how many converts he had? None! In fairness to this man, I realize that his days were full, and that he lived in a very poor building, without modern facilities, and that possibly it was not his fault. But I got in on the "backwash," and use this as an example. Let's keep our churches and churchyard, as well as our own dwelling places and premises, at least reasonably clean. I'm no stickler for being spotless and fastidious, but let's have our places comfortably clean—casual enough to enjoy living in them, but clean enough to escape the censure of onlookers. Cleanliness not only is beneficial to us but exerts an influence that will lose or win souls.

Psalms 18:20 says, "According to the cleanliness of my hands had the Lord recompensed me." I believe this means physical cleanness as well as spiritual. Those who go to mission fields will find that there is reason for this emphasis on cleanliness. It caused us real concern in Alaska, for we had several church members who apparently came there to get away from "civilization," and their effect was disastrous every time. People started calling them typical Adventists when it suited their purpose to do so, and their adverse influence was very noticeable.

### III. Be Consistent With Your Profession

As point number three I would say: *Try to be consistent with your profession.* Easier said than done, to be sure, and all of us can point a

finger at some weakness in each other. But what we do has a great influence on other people, and we must try to live above reproach. You will be surprised at how much the stranger knows about your church's teachings. He may consider himself a Christian, and smoke, dance, go to movies, and so on, but if you do it only once, he will put you down as a hypocrite forever. I know it isn't fair—God hasn't set up one standard for Seventh-day Adventists and another for those of other churches—but *man has*, and it works that way every time.

Memory reminds me frequently of a fine Protestant woman who told how she went to our evangelistic meetings and was very much moved by what the "minister" (a lay preacher) said, but stopped attending when she met him leaving a theater one night. Yes, she went to the theater, and she didn't see anything wrong in it, and only wished that the little town had more shows than once a week, but he was a hypocrite in her mind, and she never wanted to hear any more about those Seventh-day Adventists. Thus we have to be careful, and try to live up to other people's expectations, lest we cause someone to stumble.

Those of us who are in the public eye, who enjoy the praise of the multitude for the lives we save and the good we do, must also bear the responsibility of living in such a way that we shall not cause souls to be lost. What good is it to save lives and lose souls? It may be an unfair standard that the world sometimes sets up for us, but it is a very real one. For that reason, even though we cannot see that it is a sin to eat "clean meats" or go to "good" movies, or do some other things, we must abstain from those things for our neighbor's sake. And surprisingly enough, after a while we'll find out that it did our own soul good, too. A double reward!

### IV. Ways of Winning Patients

The Spirit of prophecy tells us, in *Ministry of Healing*, to be careful in speaking to patients about religion, and not enter into controversy with them while they are ill. I believe that this is needed advice, for I have seen some nurses and other workers who were too eager to make Adventists of their patients. A nurse who does good efficient work, who makes her patient comfortable, speaks words of faith and courage while he is sick, but leaves the Bible studies and doctrinal points to be studied *after* he leaves the hospital (unless the patient requests otherwise, or is ready), will find that she will have more souls to show for her work than the nurse who wants to "argue" (that's what the patients call it), and who forgets to smooth the sheet and turn the pillow.

I recall one nurse who always tried to read from the Bible to her patients but who forgot to change the drinking water and attend to

other duties, and who always wondered why they did not ask her for more studies. They did not like her, although they invariably said that she was a good Christian. They did not want to be Christians, as she somehow did not inspire them to be such. The nurses who did not say much about spiritual things, but who worked as though they loved their patients and were interested in their comfort and welfare, were able to give real spiritual help to them in a way that lasted.

The Friday vesper service, the little scripture or spiritual reference card on the breakfast tray, just plain old-fashioned smiles and kindness, do more to win patients than any knowledge of doctrine, or ambition to prove that a lifelong belief is in error. No amount of doctrinal wisdom can compete with loving care. How much better it is for the patients to ask about your religion than for them to feel that you are trying to force something on them that they do not want.

These are my convictions as I look back on eight and a half years in Alaska—five in private practice, and the rest in denominational employ as superintendent of our hospital. As a doctor I realize that the good name Seventh-day Adventists hold in Alaska is due not entirely to my own efforts but in large part to the faithful services of nurses, maids, cooks, and other helpers. My secretary's willingness

to help out in P.T.A. affairs and other good community projects, my technician's habit of helping in 4-H and boy's groups, my maintenance man's unselfishness in working overtime to keep the hospital and grounds tidy and in good repair, the nurses' kindness and practical application of their religion, and their good example in their behavior when off duty—these and many other things have contributed toward giving us a good name throughout this north-land where we can think of souls saved as a result of the medical work. I look back upon it with real pleasure as an exciting and profitable time spent in the Lord's work, and I know that real satisfaction can come from mission service.

The points that have been mentioned stand out in my mind as very important in the work of saving souls. I think it is much more important to save souls than it is to give Bible studies. I hope that I will not be misunderstood, but I wish to point out that it is only the folks who stay in the faith that count—not how many people we convert. Those that matter are the ones that *stay converted*, the ones who will reach the heavenly home, where we shall be able to lay down our burden. I like to think that there will be no sickness in heaven. They won't need any doctors or nurses there. Fellow medical workers, we're in for a real rest someday. May God grant that we achieve that goal, through His power.

## Soul-Winning Activities in Our Sanitariums

SYMPOSIUM BY DIRECTORS OF NURSES AT WORKSHOP

### "Hour of Meditation" at Glendale

EACH SABBATH afternoon during the school year the student nurses of the Glendale Sanitarium and Hospital School of Nursing present a half-hour program to the patients over the public address system. This is announced as "The Hour of Meditation by the Student Nurses." The program consists of music, prayer, and inspirational readings. Many of the readings are from the Spirit of prophecy or our denominational papers.

At the beginning of each semester representatives from both the faculty and the student body meet and choose the students who are to be responsible for each program, the faculty member who is to assist each student, the topics for the programs, and the hymn which is to be used as a theme song. The student in charge of the program chooses other students to assist her. Occasionally musical talent outside the student body is obtained. All three classes of students participate. The following list of suggestions is given to the students sponsoring the programs:

*Motto.*—"Only the work accomplished with

much prayer will in the end prove effectual for good."

*Suggestions.*—(1) Begin promptly! (2) Read slowly—about 140 words a minute; speak distinctly, avoid reading in monotone. (3) Group all speakers and singers near the microphone in order to avoid a break or a delay in the program. (4) Follow a set plan to open and close the program.

*Suggestive Opening.*—"Good afternoon, friends. Miss Evans is announcing the Hour of Meditation, brought to you each Sabbath at two o'clock by your student nurses. The topic for today is —"

*To Close.*—"You are invited to listen to the Hour of Meditation at this same time next Sabbath afternoon. Would each one listening in join me in saying the Lord's prayer in closing?"

A few of the topics used are "The Master Sermon," "Words," "The Gospel of Good Cheer," "Seekers," "What to Do With Fear," "You and Your Enemies." Many favorable comments have been received from our patients, and this effort has been a real inspiration to the students.

FRANKE COBBAN, R.N.

## Progressive Program at White

TO GET an accurate report of the actual soul-winning activities is almost impossible. Only in the kingdom of God can we get a true report. In the last five years we have had forty-nine accessions to the White Memorial Church as a result of the activities of student nurses. Others may have joined churches elsewhere. There are many of our students who, when they have given their required four Bible studies, think that is just a sample. Two of our senior girls have gone on until they have carried a family of eleven all the way through the Bible studies, and now the entire family with the exception of the father are keeping the Sabbath. The girls have also gone around and collected clothing for the family, and have helped the mother in making clothes for the children out of material which they have collected.

Elder Bietz, our pastor, tells me that the young people of the M.V. Society are giving between twenty-five and thirty Bible studies a week. Under the auspices of the chaplain and the M.V. Society a program is broadcast each Friday evening, and there are two broadcasts on Sabbath afternoon: one at one-thirty in the afternoon, and another about sundown. The medical students and student nurses are the chief participants in these programs. There is a jail band, and a literature band visits patients in the county hospital and holds a service each Sabbath afternoon.

One experience this last winter warmed our hearts. A little boy, two and one-half years old, living some miles from Los Angeles, got hold of a bottle of bichloride of mercury, and ate four of the tablets. He was hurried to the nearest hospital. This happened on Tuesday, and on Thursday the parents were told that nothing more could be done, and the child would soon die. It happened that one of our doctors read in the newspaper about the poisoning, and called the hospital and asked them if they had tried the new drug (Bal) for arsenic poisoning.

The personal physician of the little boy and the parents, hearing that the White Memorial Hospital had a method of treatment that offered hope for saving the life of the child, rushed him to our hospital. The father and mother had been earnestly praying that their only child might be spared to them, and the telephone call seemed an answer to their prayers. What confidence came to them when they learned that the White Memorial Hospital was a Christian hospital and their child would be cared for by Christian people. Doctors, nurses, and the local church members united in praying for the child's recovery. The baby is now a husky youngster. The father said, "Prayer and the White Memorial can work wonders."

The chaplain's department is developing a library of transcriptions for our radio programs. We hope soon to be able to cut off out-

side programs except for a few news broadcasts and programs of real merit. We are now working out a series of recorded health talks by our doctors and dietitians, and also a series of inspirational talks by our chaplain. We are buying music records of various kinds. Our over-all plan is to arrange selected programs for several hours each day, and for every day of the week except Sabbath. Most of our patients stay but a short time, and by using a three-week repeat plan of transcriptions, we shall be able to provide our own programs of religious, health, and educational value, as well as periods of wholesome entertainment.

MAXINE ATTEBERRY, R.N.

## The Chimes at St. Helena

THERE ARE many missionary activities conducted at St. Helena which are similar to those mentioned by our representatives from the other institutions. Morning worship is conducted daily for the patients. The public address system brings various phases of our message to those who are confined to their rooms. The chaplain and Bible instructor spend their time visiting patients, talking with them, giving Bible studies when indicated, or simply encouraging religious interests which are being awakened.

In connection with their classwork, student nurses audit Bible studies and assist in giving them to interested people. The prayers of the students with the patients are much appreciated. One man whose wife was an Adventist, and who was therefore well acquainted with our beliefs, came to one of our medical institutions for treatment, although he was strongly prejudiced against our people. The simple prayer offered in his behalf at bedtime by a student nurse so profoundly affected him that his prejudices eventually disappeared, and he accepted our message.

In all our institutions there seem to be individuals who have remained with us for years. They become well acquainted with our doctrines and apparently have a high regard for our people, yet they do not become identified with us. This group is most difficult to reach in a religious way. There was a patient of this type at St. Helena. She did not seem to be at all inclined toward religious things, yet this young woman was recently baptized through the efforts of nurses and other workers in her behalf.

A nurse who had graduated from an outside hospital came to St. Helena for treatment. She held a degree in nursing education and had had successful experience in public health nursing. The high quality of Christian nursing at this institution attracted her from the very beginning. Since returning home she writes: "I am not yet officially a member of the Seventh-day Adventist Church but have been studying its theology, doctrines, and ideals. I find that in the

course of my life thus far, I have already incorporated many of your principles. When the time is ripe, I know that I will be guided to make the right decision."

A first-year student nurse was instrumental in giving spiritual help to a man who was a patient at St. Helena. Soon after he left the institution he died very suddenly. His wife wrote of the deep interest he manifested in our beliefs before his death. She also has become deeply interested and is studying our message.

The chimes of the St. Helena Sanitarium are heard all over the valley, ushering in the sacred hours of the Sabbath and announcing its close, by the playing of beautiful hymns. Some people have been known to drive their cars near to the institution so that they might enjoy the music more fully. We cannot tell how far reaching will be the influence of this simple service.

EDITH F. STRAND, R.N.

### Active Program in Florida

WE CAN but be impressed that there is a definite turning to the Lord everywhere. People seem to be more willing and anxious to hear this message than ever before.

We have an active soul-winning program in our sanitarium. This work is not confined to the chaplain or the Bible instructor, but workers from the various departments take part in the program. Miss Violet Larson joined our staff in June, 1946, as a full-time Bible instructor. Since that time she has had three baptisms as a result of her work, and many more are taking studies regularly. No doubt a number of these will be baptized later.

There is a definite soul-winning program for the student nurses. Each student prepares and gives at least four Bible studies and observes four others as a part of her work in personal evangelism. However, some of the students ask for the privilege of giving additional studies to those they become interested in. Whenever it is found that a student has worked up a special interest with a patient for Bible studies, arrangements are made for that student to go with the Bible instructor to hold studies.

The patients are with us such a comparatively short time that usually not much can be accomplished in the way of Bible studies. Plans are made to go to the homes of patients to give them follow-up studies.

In addition to our regular Sabbath services, our dean of women conducts regular morning and evening worship for the students in the school home. The chaplain conducts vesper services every evening for the patients in the parlor. We also have a singing band sponsored by the Missionary Volunteer society that goes through the corridors singing for the patients every Sabbath afternoon. Certainly, we have a fruitful mission field in each one of our sanitariums.

EDNA BEHNER, R.N.

### Evening Prayers at Mt. Sanitarium

I HAVE ENCOURAGED the student nurses very much in their nightly prayer with the patients. When I was in training there was no particular mention made of it, but I did it myself.

We have a number of ambulatory patients, and especially in good weather they like to stay on the lawn until rather late in the evening. Recently a patient came in late and asked, "Where is my nurse?"

I said, "You were out so late that she has finished her work and has gone home. You will have to forgo getting your back rubbed tonight."

"I did not want my back rubbed. I just wanted the prayer."

One patient said to his nurse after the evening prayer, "Do you really mean it, or is that just a routine?" She assured him that although it is a regular thing, she really wanted to do it.

Our senior students affiliate for nine months, and one time at Charlottesville one of our girls was on relief hours, seven to eleven o'clock in the evening. A patient said to her, "I believe if you would pray for me, I would not have to have this capsule." This patient did not know one nurse from the other. So our student prayed with her. The next night another student was on duty, and when she came to this patient the same request was made. But she did not know anything about how to give this kind of service.

One of our students was on pediatric work while affiliating in another hospital, and on Sabbath mornings she told the children Bible stories.

At one time we had a young woman with chronic arthritis, who was with us for some time. Her husband came to see her on Friday evening. About three or four o'clock the next morning her husband was suddenly taken very ill with lumbar pneumonia. I stayed with him myself, and he was critically ill. We all took a deep interest in him, and at worship time we prayed for him. Now they are very much interested in the truth.

Eight years ago there came to our sanitarium a woman who had been teaching public school for a number of years. She was in need of a rest. She came to our place, and was impressed. She had never had contact with our people before. She went back to work, but she wanted to come the next summer and stay all summer. Toward the end of the summer she said, "Couldn't I stay all year? I would like to stay around here. Just give me anything you can to do." So we gave her some work. She wanted to take Bible classes and hydrotherapy and massage with the first-year students. When she had finished the course in hydrotherapy and massage, we put her in the treatment rooms. Then I asked her if she would not like to take the nurses' course, and she said she would. But she was over forty and thus beyond the regulation age. However, we found

there was an exception in the ruling, and so she took the nurses' course. She is a very sweet Christian character.

Our chaplain gave this woman Bible readings along with the rest of the class, even though she was not a member of the church. She in turn began to give Bible readings to a boy who had grown up in the community, and by the time she was baptized he was ready to be baptized too.

MARTHA HANSEN, R.N.

## Diversified Activities at Hinsdale

WE ARE FORTUNATE in having a full-time chaplain, Elder J. R. Perkins, who came to us from Georgia. He has developed a fine program for soulsaving. The erection of our new church building is also adding greatly to the spiritual atmosphere.

A Roman Catholic who had been a patient in our hospital came to my office. I told him about our plans for a new church, and what we were trying to do, and he wrote out a check for \$500. We are sending him the *Signs*, and he is very much interested. His wife is also interested, and wants to become an Adventist.

We have evening worship with our students. The students have charge of the young people's meeting. Every Friday evening, too, they go through the building singing hymns for fifteen or twenty minutes. They help the chaplain with the patients during the evening vesper hour. Tuesday evening is health night, and our students help with that also.

One of our freshman nurses, Miss P., was working on medical floor, and was praying with her patient. This patient went home and then had to come back for surgery. When asked her religion (in order to record it on her chart), she said, "My religion is the religion of Miss P."

One patient was very difficult to deal with. The doctor left explicit orders for medicine before meals, but she refused the medicine. The doctor had told this student nurse that his orders must be carried out. So she pleaded with the patient, but without success. Finally she became angry and left. During the day she thought of what she had done, and that evening went back and apologized. She took the patient's hand and said she hoped she would forgive her. "I am really interested in you. Would you mind if we had prayer together?" The patient broke down and was entirely won over. She went home and is now singing the praises of the sanitarium and what this nurse did for her.

Definite impressions of our peculiar message are being registered upon the minds of scores of our patients. Personal visits, literature, and prayer are combined factors which move the hearts of men and women to seriousness and tears. About fifty visits a day are made by our chaplain. Our literature is in evidence throughout the institution like "leaves of autumn" on the lawn. We appreciate the gift of writing God

has given our people. Innumerable comments of appreciation are heard for this timely service. Many of our patients subscribe to our magazines when returning home.

"Prayer, short, weighted with tenderest sympathy, presenting the suffering ones in faith to the Great Physician, will inspire in them a confidence, a rest and trust, that will tend to the health of both soul and body." Prayer is a most potent instrument for the medical worker.

Varied meetings are held for the benefit of our ambulatory patients. We are planning a public-address system through which the message can be conveyed to every room. Unsolicited testimonies from our guests give us courage to continue our soul-winning activities with ever-increasing confidence. You may be interested in some of their voluntary remarks:

Industrialist: "You people have the right viewpoint of the ultimate end of the world."

Man: "I smoked for forty-two years. Last night I laid my pipe aside—never again. What a fool I have been."

Man: "Mr. P., you and others have been working on me. I quit cigarettes yesterday. I am feeling better."

Catholic Woman: "I was terribly despondent when you came in the other day and offered prayer. I remember every word you said. I have been repeating those words over and over."

Woman: "I'm so thankful that my doctor brought me to this place."

Woman (cancer victim): "It is so wonderful to be among Christian people."

Man: "I want you to know that from the maid who cleans my room, to the doctor, each has been all I could ask for."

Woman: "Your prayers have helped me recover."

JESSIE S. TUPPER, R.N.



## Health Feature Holds Attendance

By DON E. DUNCAN,  
*Evangelist, Chico, California*

MY BROTHER and I opened a series of evangelistic meetings in the Chico Memorial Hall last October, and had a fine attendance all the way through until Christmas. At this time there was a little break in our meetings. We usually find that when meetings are started again, after the first series, it is a little hard to regain a good crowd. So we decided to try to do something about it. Fortunately, we happen to have five Seventh-day Adventist physicians here in Chico, so it was decided to ask these fine doctors to take part, each speaking successively at the different meetings.

Before song service each night one of the doctors would take about twelve minutes and give a good health talk on subjects of a practical nature. This seemed to be just what the people wanted, for our crowds increased im-

mediately. And it helped to get the people there on time for the meeting, because each health talk preceded the song service.

I would not especially encourage this to be done right at the first of a series of evangelistic meetings, but I offer it is an excellent thing to do to encourage attendance about the time the crowds begin to waver. We have tried it, and we are convinced of the fact that our doctors (and nurses) can be used to great benefit in our evangelistic meetings.

(Because of space limitations we regret that we were unable to include all of the symposium by the directors of nurses in this issue of *THE MINISTRY*, also the third article in Miss Nina's series on sanitarium Bible work. We plan to conclude the symposium next month, and present the other directors' reports, which are of equal interest and importance. The series on sanitarium Bible work will be concluded as soon as possible.—EDITOR.)

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## Religious World Trends

*Import of Leading Press Declarations*

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### Modernism in Sheep's Clothing—2

By DAVID DUFFIE, M.D., *Missionary  
Appointee, Chulumani Sanitarium, Bolivia*

#### IV. The Psychological Approach to Religion

WE TURN next to a consideration of one of the most prominent religious trends in America today, a movement which has enjoyed great popularity in university circles, in the voluminous religious press, and among modernist ministers everywhere, and which is just beginning to make its glittering presence felt within our own denomination. I refer to the growing and enthusiastic use of the mental sciences as an approach or adjunct to religion. "The most important intellectual circumstance with which theology has to reckon in our generation is the rapid progress and phenomenal popularity of the infant science of psychology," states Walter Horton in his book *Theology in Transition*.<sup>13</sup> And Dr. Fosdick says:

"Religion is increasingly dealt with today, not in ecclesiastical or theological, but in psychological terms. Increasing numbers of people mean by religion, not first of all a true church or an orthodox system of theology, but a psychological experience. There, they think, lies the germinal nucleus of the matter; and this conviction makes a serious difference between them and the historic definers of religion."<sup>14</sup>

Recent discoveries regarding mental hygiene have confirmed much of what we as Adventists, under the guidance of the Spirit of prophecy, have been teaching for many years; namely, the interrelationship of body, mind, and soul; the necessity of treating the whole man; the health value of the fruits of the Spirit, and the disease-producing effects of fear, worry, and guilt. This fact makes Adventists peculiarly

susceptible to the modern trend in religious thinking.

There is deadly peril, however, in a psychological approach to religion. The principal danger is that such an approach leads, almost inevitably, to the eventual breaking down of the distinction between worldly wisdom and heavenly wisdom; between that which the natural man can scientifically understand and that which should be foolishness to him in his natural state.

The new psychology-tinged religion, which is so prevalent today, is presented in a language which modern man can understand and appreciate—the language of psychology. In the classroom, religious experiences are analyzed, spiritual motives are weighed, and theological concepts are interpreted, all in the light of modern psychology. Outside the classroom, Christianity is given an advertising appeal comparable to that of the latest vitamin tonic—guaranteed to solve all personality problems, to make one happy, healthy, and wise, to impart unbounded energy and dynamic life. But in either case, whether considered academically or evangelically, the motives and concepts and experiences of religion are today being viewed from the psychological standpoint.

But are the truths of revelation of such a nature that they can be properly comprehended in psychological terms? Is psychology capable of expounding gospel truth? No, it is not! Psychology is a purely human science.

"One of the greatest evils that attends the quest for knowledge, the investigations of science, is the disposition to exalt human reasoning above its true value and its proper sphere."<sup>15</sup>

The foregoing statement from the Spirit of prophecy finds pointed application in this matter of psychology and religion. We continue the words of inspiration:

"Many attempt to judge of the Creator and His works by their own imperfect knowledge of science. They endeavor to determine the nature and attributes and prerogatives of God, and indulge in speculative theories concerning the Infinite One. Those who engage in this line of study are treading upon forbidden ground. Their research will yield no valuable results, and can be pursued only at the peril of the soul."<sup>16</sup>

Is there any tendency, in a psychological approach to religion, to judge of the Creator's works by one's own imperfect knowledge of science? or, as Mrs. White says in another place, to circumscribe His power by one's own finite conceptions?<sup>17</sup> We believe there is every tendency to do so. In considering the propensity of science for judging the Creator's works, we are accustomed to thinking of His work of creating the world in six literal days: but we should also think of His work of creating in man a new heart. God's creation of a new heart can no more be explained by the psychologist than His formation of Adam can be explained by the biologist, or His making of the earth by the geologist. Each act is a miracle.

"The Saviour said, 'Except a man be born from above,' unless he shall receive a new heart, new desires, purposes, and motives, leading to a new life, 'he can not see the kingdom of God.' The idea that it is necessary only to develop the good that exists in man by nature, is a fatal deception. 'The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.' 'Marvel not that I said unto thee, Ye must be born again.'"<sup>18</sup>

What can psychology teach more than "the good that exists in man by nature"? What can it explain of the "new heart, new desires, purposes, and motives" imparted only by the Holy Spirit?

Yet it is just these matters which psychology assays to expound. It stops at no point short of scientifically explaining every gospel truth. There is no logical stopping place. The psychology of conversion; for instance, is a favorite subject.<sup>19</sup> Contemplate the effect upon the faith of a simple believer when once he hears his pastor explain for him, in psychological terms, the meaning of the new birth! Anything more subversive to genuine Christian faith could scarcely be imagined. Yet this is commonplace today.

How often have we heard the supposed content of Christianity discussed alternately in theological and in psychological terms! Yet it would seem that when a man has reached the place where he can speak of a subject alternately in terms of religion or of psychology, at that point his religious words can connote nothing higher than his psychological concepts. He has already become liberalized to the point where to him there is but little distinction between worldly wisdom and heavenly wisdom.

The approach to the gospel, its content, and its method of operation must ever be kept separate and distinct from natural man's understanding of mental processes, however right that understanding may be in its limited sphere. There is an "infinite qualitative difference"<sup>20</sup> between the wisdom of God and the wisdom of man, between God's science of salvation and man's science of psychology.

What then? Is the Christian to throw psychology overboard? By no means. Psychology, like every other human science, has its true value and its proper sphere. Its legitimate realm is *natural law*. We do not make void the natural laws of the mind that supernatural grace may abound. No!

"God has put it in our power to obtain a knowledge of the laws of life. This knowledge has been placed within our reach for use. We should employ every facility for the restoration of health, taking every advantage possible, working in harmony with natural laws."<sup>21</sup>

This principle applies to the restoration of mental health, by working in harmony with psychological laws, no less than it applies to the restoration of physical health, by working in harmony with the laws of hygiene. Thus the foregoing quotation from *Ministry of Healing* is followed by twin chapters emphasizing the use

of natural remedies. The first concerns physiology and bodily hygiene, and the second, entitled "Mind-Cure," concerns psychology and mental hygiene.

There is an enormous difference, however, between the operation of the *laws* of God in human nature, and the working of *God Himself* upon and in human beings. The Christian gospel is primarily concerned with this latter order of activity. Not only is every conversion a direct creative act of God, but the daily maintaining of a "Christian experience" is dependent upon the very presence of God in a manner wholly different from His continual presence in the operation of His laws. The failure adequately to distinguish between the laws, or servants, of God, and God Himself, is the error of pantheism.

#### V. Modernism Seeks to Glorify Man

We shall next briefly consider a characteristic of modern religion which is common to both the imperative and the psychological approaches. That is the disposition to appeal to selfish motives, or at least to motives related to self-glorification. The uppermost question seems to be: Just what good can I get out of religion?<sup>22</sup> Will it solve my personality problems? Will it lessen my worries and increase my happiness? Will it give me greater personal power? If so, I want it!

In discussing right motivation Mrs. White tells how we may know whether or not the faith we accept is of the right order. She says:

"Zeal for God's glory is the motive implanted by the Holy Spirit; and only the effectual working of the Spirit can implant this motive. Only the power of God can banish self-seeking and hypocrisy. This change is the sign of His working. When the faith we accept destroys selfishness and pretense, when it leads us to seek God's glory and not our own, we may know that it is of the right order."<sup>23</sup>

Modern religion is largely characterized by zeal for the glory of man. This takes the place of that divinely implanted zeal for the glory of God, which is so often lacking. Let us be careful lest we join the chorus of voices which are saying, in effect, "Use God to the glory of man." Let us rather proclaim the message, "Fear God, and give glory to Him!"

We are fast approaching the time when the last great delusion is to open before us. In this modern religion which we have considered, and which is even now threatening to permeate our own ranks, we see the maturing of Satan's crowning deceptions. The Spirit of prophecy warns us that psychology is one of the channels through which Satan comes to this generation and "works with that power which is to characterize his efforts near the close of probation." She states further that "the advantage he takes of the science of the human mind is tremendous. Here, serpent-like, he imperceptibly creeps in to corrupt the work of God."<sup>24</sup> These are strong words.

In the very last days, we are told, Satan will profess to present "a new and more exalted system of religious faith."<sup>25</sup> It will teach that "man is the creature of progression; that it is his destiny from his birth to progress, even to eternity, toward the Godhead."<sup>26</sup> This is spiritualism, in its broadest and most subtle form. The eternal spirit of man, rising exultantly toward the Godhead! How well this characterizes modern religion, which is but the spiritual counterpart and the mature outgrowth of the theory of evolution.<sup>27</sup>

As probation's hour is fast closing, and evil men and seducers wax worse and worse, let us pray God that we may be accounted worthy to escape all these things, and to stand before the Son of man.

<sup>25</sup> W. M. Horton, *Theology in Transition* (New York: Harpers, 1943), p. 1.

<sup>26</sup> H. E. Fosdick, *As I See Religion* (New York: Harpers, 1932), p. 4.

<sup>27</sup> Mrs. E. G. White, *Ministry of Healing* (Pacific Press Publishing Assn.), p. 427.

<sup>28</sup> *Ibid.*

<sup>29</sup> *Ibid.*, p. 449.

<sup>30</sup> *Steps to Christ*, pp. 20, 21.

<sup>31</sup> For a few samples of the voluminous literature on the psychology of conversion see: William James, *The Varieties of Religious Experience* (New York: Longmans, Green & Company, 1911), chaps. 6-10; Elmer T. Clark, *The Psychology of Religious Awakening*

(New York: Macmillan, 1929), chaps. 2, 3, 8; Stolz, *op. cit.*, 8).

<sup>32</sup> A favorite phrase used by Karl Barth, which he borrowed from Kierkegaard.

<sup>33</sup> *Ministry of Healing*, p. 232.

<sup>34</sup> Mr. Horton states that he is "primarily concerned with that part of theology which deals with the question, 'What must I do to release my personality from all that impedes its full development?' Or more positively, 'What must I do to secure the fullest and most harmonious realization of my ideal possibilities?' This, translated into the contemporary cult of self-realization, is the precise equivalent of the ancient question, 'What must I do to be saved?'—the central question of practical theology." (Horton, *op. cit.*, Introduction.)

And from another writer: "Here, then, is the inferiority complex. It is the source of most of our weakness. With Jesus' program of mental hygiene for getting rid of it centering in the Golden Rule, Christians can root it out of themselves. Along with it will go the many other less important forms of undesirable behavior which are also a part of it; such things as extreme sensitiveness, conceit, anger to criticism, shyness and secluding, hard losing, pugnacity, profanity, suspicion, standing up for one's own rights, and many others too numerous to mention. If, by sincerely applying these teachings of Jesus in our lives, we can rid our personalities of the inferiority complex and its many by-products, we shall certainly become happier and more wholesome."—ERNEST M. LIGNON, *The Psychology of Christian Personality* (New York: Macmillan, 1937), pp. 332, 333.

<sup>35</sup> *The Desire of Ages*, p. 409.

<sup>36</sup> *Testimonies*, vol. 1, p. 290.

<sup>37</sup> *The Great Controversy*, p. 589.

<sup>38</sup> *Ibid.*, p. 554.

<sup>39</sup> See article "God's Newest Witness—a Biologist," *Reader's Digest*, March, 1947.

## UNION EVANGELISTIC INSTITUTES

In Connection With Recent Union Conference Sessions

### The Conference Bible Instructor

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

THE Spirit of prophecy has much to say regarding the part that women are to act in the closing days of the gospel. The woman who is called to fill the important office of Bible instructor must realize that hers is a sacred work; therefore, her life and character must be in keeping with the lofty character of her position. We read in volume 6 of the *Testimonies*:

"Women may take their places in the work at this crisis, and the Lord will work through them. If they are imbued with a sense of their duty, and labor under the influence of the Spirit of God, they will have just the self-possession required for this time. The Saviour will reflect upon these self-sacrificing women the light of His countenance, and this will give them a power which will exceed that of men. They can do in families a work that men cannot do, a work that reaches the inner life. They can come close to the hearts of those whom men cannot reach. Their labor is needed. . . ."

"God calls for earnest women-workers, workers who are prudent, warm-hearted, 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 ob-

tain access, laboring for the conversion of souls."—Pages 117, 118.

What are the qualifications of a Bible instructor? In considering a candidate for this profession, we might well ask, does she have balance, poise, self-control, harmony, good taste, good manners, a pleasing voice, and a deep love for souls? Does she depend upon the power of the written Word for the conversion of souls?

It is of great importance that the doctrines and truths of the Bible should be made paramount in the life of every Bible instructor. It is vitally essential for the instructor to have a clear, comprehensive knowledge of the message, and to know the art of imparting it. How encouraging is the following assurance:

"The success of the gospel message does not depend upon learned speeches, eloquent testimonies, or deep arguments. It depends upon the simplicity of the message and its adaptation to the souls that are hungering for the bread of life."—*Christ's Object Lessons*, p. 231.

The Bible instructor should be capable of organizing her plans and field program so as to accomplish the most good. If she lacks organ-

ization, it will be interwoven in everything she does. There is a great deal of religion in organized methods. However, one should not become bound by hard and fast rules that are inflexible. Adaptability is one secret of success in dealing with human minds.

The work to which the conference Bible instructor is particularly called is to go from home to home where interest has been aroused, and give a connected line of studies, with the objective in mind that her students will become converts to Christ and His message. She is to assist the pastor or evangelist in every possible way. She should not be called upon to devote too much of her time in running errands and doing church work which should be delegated to the lay members. Many a Bible instructor has become discouraged because her program afforded so little time for actual soul winning.

The question may be asked, Suppose there is no evangelistic effort in operation from which to secure names of interested people, and none are available from other sources, how is the Bible instructor to obtain contacts for Bible studies? No energetic Bible instructor will long be without contacts. If there are no openings, she should make them. This can be accomplished by various methods. For instance, organizing the church to go out with literature from door to door for the purpose of securing appointments for Bible studies. Colporteurs' sales lists are usually good leads, and such names should be capitalized on. Another plan which will prove to be full of possibilities is to encourage representative church members to open their homes for Bible classes, inviting their neighbors, friends, and unconverted relatives. This avenue of endeavor has been demonstrated to be very productive. We have the following statement from the pen of Inspiration:

"I was shown that a great work might be accomplished in bringing souls to the knowledge of the truth, were proper exertions made. In every town, city, and village, there are persons who would embrace the truth if it were brought before them in a judicious manner."  
—*Testimonies*, vol. 2, p. 113.

Where there is an aggressive evangelistic campaign in progress, the instructor need not worry about names, of course. What she has to guard against is having so many that she will be unable to do systematic and thorough work with those who are good prospects. The danger is that in covering such a vast scope, the work will not in the final summation result in souls won for the kingdom. Every evangelist will bear witness to the fact that many have been lost to the message because help was not available at the psychological hour.

The Bible instructor should not feel she must have her own program independent of the pastor or the evangelist. There should be a definite understanding relative to the combined policy. However, the plans should have enough elasticity so as to give her some latitude in carrying out her own ideas.

The messenger of the Lord has this to say regarding co-operation:

"The Lord is greatly displeased when His service is dishonored by the selfishness of those engaged in it. He wills that every part of His work shall be in harmony with every other part, joint connecting with joint."  
—*Ibid.*, vol. 7, p. 131.

"His servants are to be one, as Christ is one with the Father; their powers, illuminated, inspired, and sanctified, must be united to make a complete whole."  
—*Ibid.*, vol. 8, p. 175.

#### Closer Co-operation Between Workers

It is a matter of primary importance that more specific effort be made to bring about a better understanding and closer co-operation between the minister and the Bible instructor, in order that each may more fully comprehend the work and position of the other, and thus bring about an effectual combination of services for the salvation of souls.

**METHODS OF OPERATION.** Although it is impossible to lay down fixed inflexible laws by which to govern the methods of operation and the legitimate scope of the Bible instructor, yet there should be at least some uniformity of standards relative to her work.

This is especially true in regard to the inexperienced young woman who is just entering upon her life's career. She needs the association of the tried, experienced Bible instructor; or, if this is not feasible, she should have very definite guidance and close supervision from the conference president and the minister with whom she is working. The mold she acquires during her early days in the Bible work will more or less determine her future success.

Due consideration should be given to the capabilities and limitations of the Bible instructor. Aside from her regular work in visiting and studying with interested ones, she may be able to play an important part in the public evangelistic meetings by conducting health classes or giving health talks preceding the regular meeting, as an adjunct to the program of the evening. Such classes or lectures, when properly conducted, have proved greatly to enhance the work of the evangelist.

A Bible class may be held in which vital topics may be given which will correlate with those already covered by the evangelist, but, of course, approached from a different angle. The Pictured Truth Hour is another avenue of approach to the eye and ear, by which the message can be conveyed. If the Bible instructor is furnished with a projector, and can handle her subject efficiently, then let her use her God-given talent through this channel.

Children's meetings provide another medium by which to reach hearts. If it is found that the Bible instructor can adapt herself to teaching children and is capable of putting on a program that will attract and hold the restless, seething mass of the younger members of society, then give her the opportunity, and co-operation in this field of endeavor.

The fact that she is having a part in the public meetings will enable the Bible instructor more readily to find entrance into the homes of the interested ones. Confidence will be established in her standing as an instructor in Christian living. Thus her influence will result in more souls being added to the message. If any of the methods mentioned are undertaken by the Bible instructor, the evangelist should maintain close surveillance to see where improvement can be made, and offer kindly suggestions. It is necessary that perfect co-operation and endorsement be maintained throughout the series.

## Need for Evangelistic Teams

By FRANCIS F. BUSH, *Pastor,*  
*South Side Church, Chicago*

AT THE beginning of every evangelistic series the evangelist, with the conference supporting him, is faced with the problem of bringing together an adequate company of capable workers, varying according to the size of the effort. The fact is we do not have enough evangelistic associates to provide a balanced team for every public evangelistic effort which we are willing and longing to hold. The temptation is to go ahead anyway, sometimes without the minimum force necessary for efficiency, not to mention respectability. But is this wise? Are we honoring God and giving the public the right impression of our great God-given message if widely advertised public efforts are not supported by suitable talent?

We often speak of keeping our efforts within our means financially. We may spend money for evangelism if it is available for the purpose, but we cannot spend what we do not have, and we must often limit our plans accordingly. But workers of talent and consecration are exceedingly more important to soul winning than money. We would not think of attempting a campaign which we know would require an expenditure of funds not available to us, but is it not worse folly to be less scrupulous in providing proper talent—a much greater asset?

As long ago as 1857 Ellen White wrote: "It would be better, and accomplish more good, if there were fewer tent meetings, and a stronger force, or company, with different gifts to labor."—*Evangelism*, p. 83. This has no doubt been the conviction of nearly every man who is engaging in evangelistic work in our ranks today.

In 1857 an evangelist would be sure of a crowd if the word got around that a tent was going up. If he was his own tent master and slept in the tent, if he had no song leader or soloist, or even a piano, he could still secure a crowd. As long as he had an acceptable tent, a suitable location, some fairly good charts, and was not a poor speaker, he could have an evan-

gelistic meeting. Even if he had no Bible instructor he had all day for his own visiting, since he was not the pastor of a district with all its modern, varied responsibilities and routines, distracting problems and administrative details. And in most cases there was no Adventist church in the town where he held his meetings.

And yet, even in 1857 the Lord sent the counsel that it would be better to have fewer meetings and provide with each effort "a stronger force or company." If that counsel was needed in 1857, how much more today! The public can enjoy the best of music at any time, even at home. The large public gatherings they are accustomed to attending always have an attractive program to present. If a good name is worth anything to our evangelistic program, we simply cannot afford to hold a single mediocre meeting. One of our union conference presidents recently said something like this: "Today a minister must be more interesting than the radio, more attractive than the theater, and more thrilling than a baseball game." How true we are finding that to be! It is worth noting that the directors of all the successful attractions realize the importance of a variety of the best talent.

To meet the need of the time we cannot risk the "one-horse" methods of long ago. It takes a team. No city effort can hope for much without sufficient talent to provide an interesting program, or with less than two personal workers in addition to the preacher. Where the interest is very large, more workers are needed.

Surely it is folly to attempt to attract the public in America without good music. It takes more than poise to be a successful song leader, soloist, or pianist! Those who attempt to do these things publicly in the name of Adventism should be qualified, or it might be better not to hold a meeting at all.

It is impossible, of course, for our conferences to supply an evangelistic company for everyone who could make good use of it. Yet evangelism is a "must" on every man's program. Our ingenuity as a denomination has not yet solved this perplexing problem. The most common solution is a helpless shrug, "We'll go ahead with it anyway, and just do the best we can." But I hold that to risk the reputation of this message with a mediocre public effort in this sophisticated age is equally as irresponsible as going ahead with a public effort without a sufficient budget. In fact, it is more so, for money lost can be more easily regained than public respect.

Most of us will have to adapt ourselves to some kind of aggressive evangelism on a scale in keeping with our assets in the way of associate workers. It is here that we are in need of wise counsel. Perhaps we need a new emphasis. There are methods we might call semi-

public. A high-grade community Bible school or an old-fashioned cottage meeting will sometimes, in some places, actually bring out more people these days, and invariably make a more favorable impression, than a mediocre public effort that has been widely advertised.

Everyone concerned is hurt by a heavily advertised public effort that is not staffed adequately enough to give what the advertising has led the public to expect. The public is soon disillusioned, and the attendance is poor. The evangelist may not survive many repetitions of frustration without being stunted and having his usefulness as an evangelist impaired.

## Visual Evangelism and Visual Aids

By FENTON E. FROOM, *Pastor-Evangelist, West Palm Beach, Florida*

CHRIST was the Master Preacher. He understood the philosophies and ideologies of men. Knowing the end from the beginning, He knew how to adapt His presentation of any given theme to His listeners. Each mind He had to deal with was entirely different, even as it is in this day. However, if we would study the perfect Pattern, we can know how best to present the truth as it is Jesus. In the study of the ministry of Christ it is fascinating to notice how extensive was His use of "visual evangelism and visual aids."

"The Redeemer of the world sought to make His lessons of instruction plain and simple, that all might comprehend them. He generally chose the open air for His discourses. No walls could inclose the multitude which followed Him; but He had special reasons for resorting to the groves and the seaside to give His lessons of instruction. He could there have a commanding view of the landscape, and make use of objects and scenes with which those in humble life were familiar, to illustrate the important truths He made known to them. With His lessons of instruction, He associated the works of God in nature. The birds which were caroling forth their songs without a care, the flowers of the valley glowing in their beauty, the lily that reposed in its purity upon the bosom of the lake, the lofty trees, the cultivated land, the waving grain, the barren soil, the tree that bore no fruit, the everlasting hills, the bubbling stream, the setting sun, tinting and gilding the heavens,—all these He employed to impress His hearers with divine truth."—*Testimonies*, vol. 2, pp. 579, 580.

Let us observe some of the most striking examples of visual aids and dramatic demonstrations set forth in the Scriptures. As the Pharisees sought to have Christ condemn an adulterous woman that they might accuse Him, He stooped down and began to write out in the sand the secret sins of each one. When these evil men saw their carnal natures exposed before others, one by one they silently left the scene. This is perhaps one of the most daring of the visual aids that Christ ever used.

In Matthew 18:1-6 we have the story of Christ setting a little child in the midst of the disciples, showing them that all men must become as a little child to enter into the kingdom

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of heaven. Dramatic and soul stirring were some of the methods He used to awaken men out of their lethargy. He called the little children to Him and blessed them. This experience was far reaching, for the mothers beamed with joy and later told and retold how Christ had blessed their children.

These are but a few of the classic examples of the Master Preacher in making truth live by demonstrations that made lasting impressions on the minds of men. These factors in visual evangelism in the life of Christ are dominant. We must emulate Him if we ever expect to reach the height in successful soul winning that is expected of us by Christ Himself. The examples we have just enumerated challenge us to seek to follow the Master Evangelist in more successful visual evangelism.

Here are several pertinent statements from the Spirit of prophecy that are well worthy of consideration.

"Let the workers . . . originate devices by which to communicate light to those who are near and to those who are afar off. . . . Time has been lost, golden opportunities have been unimproved, because men . . . have not been wise to plan and devise means."—*Evangelism*, p. 206.

"He [Elder S.] has large lifelike representations of the beasts and symbols in Daniel and the Revelation, and these are brought forward at the proper time to illustrate his remarks."—*Ibid.*, p. 205.

"Such methods will be used more and more in this closing work."—*Ibid.*

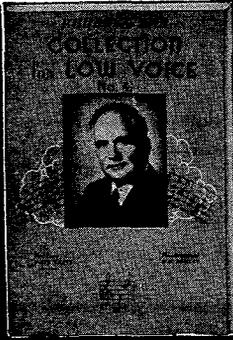
With the examples of Christ's ministry and the counsels of the Spirit of prophecy inspiring us, let us list some of the types of visual aids that are being used to preach the gospel along with the spoken word. The three-plywood cut-out symbols of the beasts and characters of the prophecies of Daniel and Revelation are, to my mind, a "must" in helping to fully explain the prophecies, especially to those who are not familiar with the prophetic books, and there are many who are not. The Visual Aids departments of evangelism of Washington Missionary College and of Southern Missionary College are offering a fine service in this line. They are also offering miniature cut-outs of pro-

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phetic symbols of Daniel and the Revelation which are adaptable for use in giving Bible studies in the homes of interested people. (In the February 7, 1947, issue of the *Southern Tidings* an article tells of the work that is being done in this line at Southern Missionary College.)

Many of our evangelists have used slide pictures with great success. These are very fine, but I wish some way could be devised to see the audience. Talking to them in the dark, throughout the whole service does not give the eye contact that is most necessary in inspiring confidence in newly interested people. Many have used effectively the method of interspersing pictures during the address of the evening. Pictured Truth is an excellent adjunct to the evangelistic program. It can serve to review subjects already presented from the desk, and to present supplemental subjects.

Unique devices can be used to clarify great truths. Progressive devices grip the attention of the audience. Devices such as the Temple of Sunday Sacredness, the millennium, the 2300 days, and many others could be mentioned.

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Some are using feltograph or flannelgraph in their work—flannel pictures, or letters and numbers, adhering to a flannel background. (See center opening of February, 1947, **MINISTRY** for description of this type of evangelism.)

There are various miscellaneous items that could be suggested. There is really no end to them. In illustrating the theme of the Ten Commandments a chain of ten links can be used. At the proper time drop the chain, and it is very effective. It will at least serve to arouse those whom you may have put to sleep. A mirror, made like two tables of stone, with the numbers of the Ten Commandments inscribed, serves well to illustrate the law of liberty.

In presenting the subject of "Evolution and the Bible," a photostat picture of the leg bone found in Java, from which the Java ape man was fabricated, lends interest. It can be glued to plywood and cut out from the shape of the picture.

When dealing with the subject of "Archaeology and the Bible," it is helpful to be able to show a facsimile of the Rosetta Stone, which is in the London museum. The interest of our hearers is strengthened, and they have more confidence in us. They believe that we believe what we are preaching when we present visual evidence.

The field is not exhausted. There are many fine, dignified, proper ways of illustrating truth that have not even been mentioned. It is hoped that these few words have created within the heart of everyone a greater desire to be more like the Master Preacher. He employed effective aids in His day, only in a different way. We have His example and leadership in this field. The Spirit of prophecy has given much excellent counsel in the use of visual aids. Let us become greater preachers, using visual aids not as a crutch but as a glorious God-given opportunity to enforce and hasten the giving of the gospel to lost men, so that Jesus might soon come and take us home to live with Him, together with the precious jewels we have gathered in.

## Every Night Evangelism

By CLINTON J. COON, *President,*  
*West Virginia Conference*

SOME years ago it was not usual to hear people say, "We are living in a changing world." Today we may just as appropriately repeat this; and it will continue to change, and that rapidly. We may also truthfully coin another expression, "We are living in a *changed* world." In any line little remains today of methods of a generation ago.

When I was a boy revival services were popular. Saints and sinners alike came out to hear the singing and the preaching. There

were not so many amusement houses then to attract people. But today Satan has brought into being amusements, alluringly advertised, which are captivating the multitudes, both sinners and professed Christians, so the religious gatherings have lost their appeal to a great degree.

The old-fashioned plain announcements of evangelistic meetings are too tame in the way of advertising now to arrest people's attention. Today evangelistic advertising must be striking, challenging, appealing. We live in a changed world. The one who does not recognize this, and does not act accordingly, finds himself without an audience, and without an audience there can be no public evangelism. To secure an audience is the first essential.

The question now arises, How often shall one plan for an audience? Local conditions will, of course, determine this to some extent. Our question is then, in the average case, How many nights each week should one attempt to conduct evangelistic meetings?

All experienced evangelists will readily agree that Sunday nights are the big nights. Most evangelists will likewise admit that on the other nights of the week the attendance is much smaller, and for this reason some are inclined to limit their service to Sunday nights only. Is this reasoning justifiable?

We must recognize that under certain conditions it may seem best to confine oneself to only one night a week. For example, a settled pastor may well conduct Sunday night services, either in some hall or in his church. By having a continuous program of this type, he may add many souls to the church during the year. However, we are now especially considering a regular evangelistic effort. How many nights each week should the evangelist conduct meetings? We believe the oftener, the better. When once an interest is aroused that interest should be kept glowing five or six nights a week. Do not give Satan any time to divert the interest by giving people some evenings to attend places of amusement, which will neutralize all the good they receive in the evangelistic services.

The number of nights a week to conduct meetings in the more rural places will doubtless be governed very much by the time of year the meetings are held. In a time when farmers are busy planting or harvesting, it might be wiser to conduct meetings two or three nights each week.

No absolute rule will apply to all localities. The worker must consider local conditions, and work accordingly. However, we believe the oftener we can get people to attend the meetings, the greater are the prospects of winning them to the truth. It would be unwise to conduct services more often than people can reasonably attend. It would be better to have a good attendance three nights a week than to have a poor attendance five or six nights a week. I

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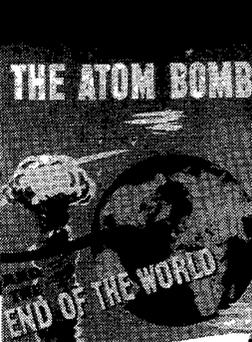


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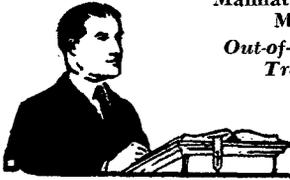
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## The Religious Press

Valuable Current Excerpts

REVIVE WORD "PROTESTANT."—The well-known journal of Non-Conformity, *The British Weekly*, states that the term 'Protestant' should be revived, and restored as the fitting and honorable designation of all Christians who believe that justification by faith in the finished work of the Lord Jesus Christ is the divinely appointed way of salvation, who hold the holy Scriptures to be the final and supreme authority for the knowledge of the mind and will of God, who believe in the priesthood of all true believers. The term 'Protestant' is not merely negative and is not just a protest against what we believe to be grievous errors. It is positive in that it is a protestation, an affirmation, a declaration of Scripture verities. In our desire to be tolerant we have for long years refrained from openly applying the term to ourselves, and the great historic word has fallen into neglect. This neglect is dangerous. Britain is a Protestant country. The sovereign at his or her coronation takes solemn oath to uphold the Protestant faith. And if Protestantism dies in Britain the monarchy will cease. Only in Protestant countries like Britain, Denmark, Holland, Norway, and Sweden, where the Bible is an open book, and revered as the Word of God, is monarchy secure. Let Britain thank God for her Protestantism and the open Bible on which it is based.—[Condensed from *The Evangelical Christian* (Canada), July.]

CHRONIC ALCOHOLISM.—The three States with the highest rates of chronic alcoholism for 1944 were California, Nevada, and New Jersey, which had more than 1,000 chronic alcoholics per 100,000 of adult population. The State with the lowest rate was South Carolina.—*Watchman-Examiner*, July 24.

COMPARATIVE CHURCH GROWTH.—Facts dispute the Baptist boast about our fellowship's being the last refuge of evangelism. The study made of all religious denominations for the years 1926-1942 provides the following comparison of the growth of various religious groups:

Assembly of God	468.0%
Church of God	197.9%
Evangelical Association	87.3%
Mennonites	66.5%
Latter Day Saints (Mormon)	53.5%
Adventists	52.4%
Baptists	35.1%
Christian Scientists	33.0%
Lutherans	26.6%
Methodists	19.0%
Presbyterians	8.8%

During the period involved in this study, Roman Catholics in America increased 23.3%. The 43 largest non-Catholic denominations increased 23.8%.

The secret of the groups which have had the largest growth is that they used revival meetings; they are not ashamed of a tear; they depend upon a supernatural power; they are not afraid to be dogmatic about their convictions. They are concerned about the poor as well as the rich.—DUKE K. McCALL in *Watchmen-Examiner* (Baptist), July 10.

CATHOLIC DUPLICITY.—We see how it is possible for the Roman Church to prove anything she wants to prove. If Romanists would examine the foundation on which their church stands, they would discover that, according to evidence produced by the scholars of their own church, it stands on the tottering uncertainties of falsified history, apocryphal tales and

miracles, and invented archaeological records, forged for the very purpose of representing their schismatic church as the true church. How easy to canonize saints on evidence which no one can prove or disprove!—*Gospel Witness and Protestant Advocate*, July 10.

**GOOD OLD DAYS.**—In these times when a certificate is needed to obtain so many comforts, it is interesting to be reminded of a day when it was compulsory for all above a certain level of income to own both a Bible and a hymnbook. Searchers could visit houses, not to discover whether you possessed something you should not, but to find out if you had what you were ordered to have bought. If you didn't you were fined £10. This occurred toward the end of the 16th century in Scotland when the Bassendyne Bible, the work of Thomas Bassendyne and Alexander Arbutnot, was printed in Edinburgh. Every parish in Scotland was charged £5 to meet the expense. The printing was completed in 1579. Then, to insure sales, regulations requiring purchase were put in force. Copies of this Bible are now on view in the Heriot-Watt College in Chambers street—*Christian Century*, July 16.

**COSMETICS AND PERFUMES.**—In 1946 Americans spent more than \$669,600,000 for cosmetics and perfumes (not including soap). This is \$50,000,000 more than in 1945.—*The Lutheran*, July 23.

**NATIONAL INCOME.**—The national income in 1945 was \$160,000,000,000. Of this amount, we gave to churches, Christian colleges, hospitals, overseas relief, and so on, only 1% voluntarily. Our voluntary giving for religious and benevolent purposes was only \$1,600,000,000. We spent \$5,500,000,000 for theaters and movies. We spent \$7,000,000,000 for alcohol. We put \$40,000,000,000 in the bank. That means we spent nearly 5 times as much for alcohol alone as we spent for all religious and benevolent purposes in this year during which the world cried out in its suffering and need. Christian people can do better than that.—*Watchman-Examiner*, July 24.

**POWER WANING.**—While Romanism is apparently on the increase on the North American continent it disintegrates badly where it is best known—in Italy. A debate that took place in the Constituent Assembly in Rome in the month of April provides an interesting background to religious conditions in Italy. The debate was on Article 23 of the new Italian Constitution, whether it should read:

“The Republic recognizes the rights of the family as a natural association based on matrimony” — or—“based on indissoluble matrimony.”

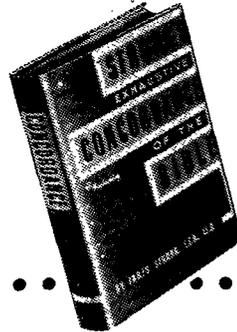
On this wording of the article there was fierce contention, which shows how far removed many Italians are today from the faith or fear of Romanism that has dominated their lives. It was fully recognized by many members of the Assembly that the inclusion of the word “indissoluble” in the article would forever forbid any but Vatican annulments. So bitter was the dispute that raged that to avoid trouble it was agreed that a secret ballot should be taken. This was done, and when the vote was counted it was found that more than half the Assembly had voted against the inclusion of the word “indissoluble.”—*Evangelical Christian* (Canada), July.

**CONVERTS TO CATHOLISM.**—For the first time in history, the number of converts to Roman Catholicism in the United States in one year has exceeded 100,000, according to the recently published official Catholic directory. Total Catholic membership in the U.S., Alaska, and the Hawaiian Islands was reported at 24,268,173, a gain of 866,049.

Vital statistics: Infant baptisms 838,942 . . . students under Catholic instruction 3,855,362 . . . priests 60,470 . . . brothers 6,938 . . . sisters 140,563 . . . seminarians and religious novices 23,135.—*The Lutheran*, July 16.

*The Ministry*, October, 1947

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**BAPTISTS PREPONDERANT.**—Including Negroes and whites, Baptists in the United States number 14,844,928, according to a statistical report prepared by the *Christian Herald*. Baptists outnumber any other non-Catholic group, and since Catholics count all members of Catholic families, there are probably more Baptist adults than there are Catholic adults. The Methodists, the next largest non-Catholic group, number 10,169,125, and the Baptists and Methodists combined outnumber all Catholics reported, adult and otherwise.—*Watchman-Examiner*, July 24.

**ALCOHOL MENACE.**—Some authorities consider alcoholism as America's fourth public health menace. Of the 50,000,000 people who are listed among the drinking population of the U.S., at least 3,000,000 are alcoholics. The health of about 750,000 of these is seriously damaged.

The country spent \$8,800,000,000 for alcoholic beverages in 1946, according to the Yale School for Alcohol Studies. This was an increase of 150 per cent over 1940. Alcohol was considered responsible for at least 16 per cent of the inmates of our penitentiaries and for possibly 40 per cent of all fatal traffic accidents. It is not hard to understand why in 1940 alcohol caused an economic loss of nearly \$900,000,000 due to accidents, lost wages, hospitalization, crime, and so forth.—**HAROLD W. REISCH** in *The Lutheran*, July 23.



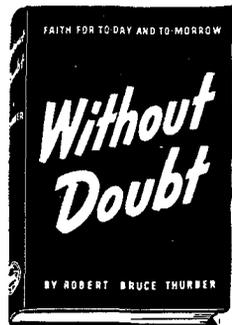
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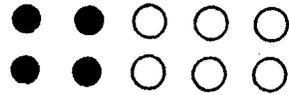
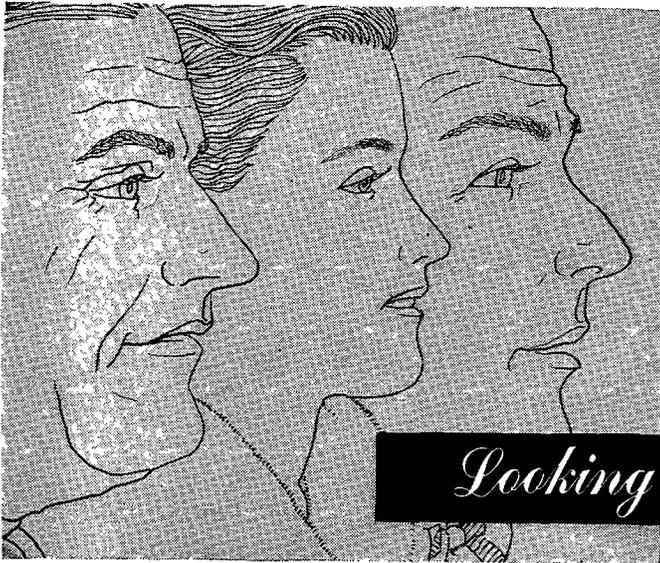
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## New Methods of Supporting Evangelism

(Continued from page 25)

the horn fits into their place. In order to increase the effect, a background was painted which presented the storm-tossed sea, and between these animals rocks and waves were placed, which were painted on paper and strengthened by a wooden frame.



## Revival Meetings in Churches

(Continued from page 23)

for installing a baptistry. A few years ago the collection plate had to be passed more than once to get even enough money to buy a ton or two of coal.

Other denominational churches follow the same method of holding short series of meetings to draw crowds into a hall or large church. They, of course, do not have the message we have, nor do they follow up the interest created.

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## Sabbath Service Broadcasts

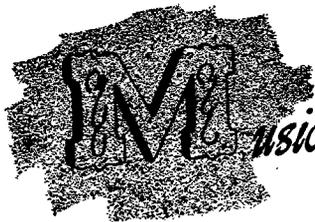
(Continued from page 18)

and do not tell people who they are. Just then a man came in from the barn, and said, "That is not always true. I listen to a church service from the Temple in Philadelphia. They announce themselves, and have a good service too."

Last December I was able to secure fifteen minutes on Sunday for a program over a large Philadelphia station. This is a question-and-answer program. On this program the announcer says, "The Bible Answer Man is on the air. Claude L. Blandford, pastor of the Temple Seventh-day Adventist Church, 18th and Spruce Streets in Philadelphia, will answer your Bible questions over this station every Sunday from twelve-fifteen till twelve-thirty. He invites questions." This is not the complete announcement, but is sufficient to show how we identify the program.

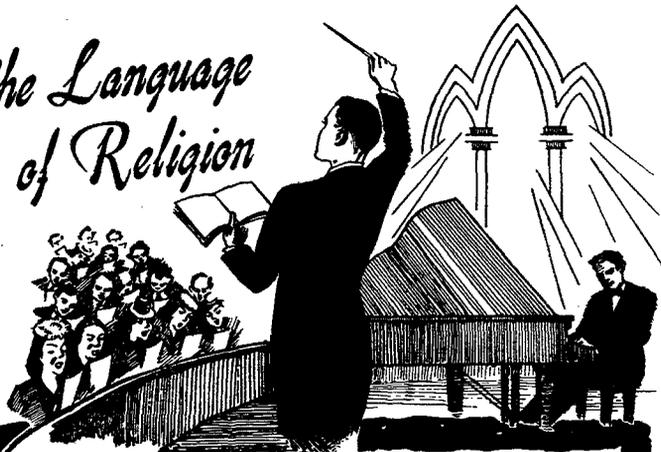
After I have answered as many questions as I can, usually four or five, the announcer states: "You have been listening to Claude L. Blandford, pastor of the Temple Seventh-day Adventist Church [address], answer Bible questions." He then announces the next week's program, and the free correspondence course. The requests come to me addressed to "The Bible Answer Man," care of a post-office box. I am therefore able to segregate the correspondence from that which results from the church program. On Sabbath I announce my Sunday broadcast, referring the listeners to the newspaper for the radio program announcing the Bible Answer Man. I invite the people to listen and to send in questions. Even though I tell about the program I do not mention the name of one station when speaking over the other. On Sunday I sometimes refer to the Sabbath sermon broadcast from the church. Sometimes a sermon is mentioned in a question. In this way we call attention to both programs without being offensive.

I have written at length, because this is a new departure in radio broadcasting for Seventh-day Adventists. We have not met any opposition. Many tell of the wonderful messages heard. Our enrollment in the correspondence course is increasing. Everyone hears us preach Christ and the hope of the soon-coming Saviour. What can be said against such a program? We look forward to a harvest of souls as men hear the message of the last days. The prominence of our church building, its size, and its beauty, coupled with the radio program, all work together for success.



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**S**ACRIFICE!—This movement was brought into being upon the principle of sacrificial service, and it will reach its triumphant close under the impulse of that same motivating spirit. Its workers serve gladly upon that elemental platform. No really capable worker in our ranks is paid what he could and would receive from the world. And none in whom the flame of the advent spirit burns at full glow desires to receive from the tithes of the Lord's treasury, and the sacrificing of our faithful people, other than a living wage. Mercenaries are anomalous in the cause of God. They are a contradiction, and will not long continue with us. It is better so. God has others in reserve who will take their places. Not "How much will I get?" but "How much can I render?" must be the criterion. It is a privilege to serve, to give, to go. Were the monetary feature to become the determining factor with our ministry, ruin would confront us. Let us hold fast to these fundamental principles and attitudes in relationship to finance as verily as to doctrine. Once we abandon that platform, and ask for remuneration upon worldly standard, we shall have lost our way and turned from our mission. Troublous times impend. Greater sacrifices than most of us have ever known will be called for. Full treasuries will become a memory. Let us be content with simpler living, and speed on the work to triumph, whatever the cost. We are called upon to "bind about" our wants.

**T**IMING!—The success of any closely integrated program, as in a symposium, council, or institute, depends upon faithful adherence by all participants to the time schedule agreed upon. Prompt beginning and punctual closing of all meetings is a necessity if friction is to be avoided. Running over is an infringement upon the time of the next speaker, and encroachment upon the brief intermissions scheduled is an imposition upon the listeners. The human frame can take only so much. Running past the stopping point is simply a species of selfishness, and is a definite violation of the golden rule. It is stealing another man's time, and is an open bid to justifiable criticism and inevitable feelings of resentment. It injures our influence and mars our contribution. We as ministers and leaders are to be personal examples of the high principles we proclaim to others. Common courtesy calls for fair play in group meetings, and a meticulous regard for the rights of others. Better organization of one's

material and better planning of one's allotted time will provide for everything essential within the assigned periods. Let's play fair with one another.

**I**RRITATION!—One unfortunate outburst of irritation or petulance can nullify a preacher's entire effort in a worthy cause. We cannot scold our people into buying literature, nor shame them into intensive activity with caustic thrusts. We have the most responsive people in the world. They will do anything if shown the need and the opportunity in a winsome way. None of us likes to be driven. Such an approach arouses inevitable antagonism, and defeats an otherwise wholesome objective. More than that, unseemly temper hurts our influence and brings reproach upon the ministry as a whole. Let us think twice—yes, a hundred times—before we speak one ill-tempered phrase in our capacity as public preachers of truth and leaders in the church of God. Circumstances may be aggravating, but that is no excuse for becoming aggravated. Blessed is he who maintains an even calm and a steady course. That is Christianity in action.

**S**IN!—Sin is subtle, deceptive, ruinous—especially in its grosser forms. All too often is its sordid history repeated. It first entangles and pollutes. Then, in order to cover, it leads to lying and to perjury, and ultimately to exposure and separation from the cause that has been dearer than life. That which once was loathsome becomes fascinating and at last overwhelming. Once entangled in its toils, its captives are led over dark, tortuous paths and painful, devious ways, and finally to heart-breaking exposure. One cannot evade the divine law, "Be sure your sin will find you out." The wages of sin are hard and inexorable. Many a bright star has gone out in the tragic darkness of discreditation, separation from the cause, and from brethren whose association was once the greatest privilege on earth. Now, with influence shattered, the cause blighted, one or more souls ruined, and perhaps homes broken up, the future is bleak indeed. Such is the story of secret sin. It makes the angels weep and brings a heartache to every leader in the church. O God, protect Thy work. Cause us to hate sin, to repulse its first appeals, to be kept from its blight. May we help others to find forgiveness and cleansing, and having learned the bitter lesson, to find the way to heaven along paths of seclusion hidden from public gaze. L. E. F.