

THE MINISTRY

FOR WORLD EVANGELISM

VOLUME XXVII, No. 1

PASTORAL-EVANGELISM SPECIAL

JANUARY, 1954



For a Hundred Years . . .

—we have had to turn to non-Adventist commentaries in order to prepare sermons that we trusted would establish our hearers as Adventists! That means we have had to pass through fire—hell-fire—dodge disembodied spirits, gaze on sprinkled infants, and shut our eyes to the seductive picture of an earthly millennium—to name only a few of the unbelievable things we've constantly met as we've journeyed through the standard commentaries. Seems a miracle that none of these things have crept into our sermons!

But that day is past. Now we have our own commentary. In its pages you find only those views that are consistent with Adventist theology. What's more, you find special emphasis given to those texts that have unique significance for Adventists. You will be struck by that fact when you read, for example, the commentary on Leviticus, or the twentieth chapter of Exodus, or the opening chapters of Genesis. You will also sense how distinctively Adventist this work is when you find at the close of each chapter a cross reference to passages in Mrs. White's writings that throw further light on the verses in the chapter. Yes, and when you turn to the supplementary section at the end of each volume and read quotations from Mrs. White that are not found in any of her books.

You will be genuinely thrilled as you read the articles that reconstruct ancient history; that give new information regarding Bible weights, measures, and money values; that expose the false claims of higher criticism—all these and more in the setting of the current findings of archeologists. You will be enlightened by the articles on chronology. Then there are up-to-date color maps, 28 of them, and about 100 full-page sketches that trace the travels of patriarchs, prophets, and apostles. But space limitations forbid our going on.

This great commentary, long overdue, is now here. It belongs in every worker's library. What's more, every worker will wish to see that it is ordered by all our people. The result will be more solid Adventists, better church elders, better Sabbath school teachers, better lay missionary workers.

MINISTERIAL ASSOCIATION.

THE MINISTRY

FOR WORLD EVANGELISM

Official Organ of the
MINISTERIAL ASSOCIATION OF SEVENTH-DAY ADVENTISTS

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VOLUME XXVII

NUMBER 1

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JANUARY, 1954

In This Issue

THIS is the first issue of another new year. Once again we dedicate a special issue to evangelism, but this time to *pastoral evangelism*—to the man who frequently has to conduct public meetings singlehandedly. Having no Bible instructor, no trained song leader, but with a burden for souls, he launches out with a meager budget or even no budget at all. Yet in spite of all handicaps the Lord blesses him with souls who might not otherwise be won.

The many practical suggestions found in this month’s Evangelism section, beginning on page 12, will prove both helpful and inspiring, and will perhaps encourage others to go forward in the glorious work of soul winning in spite of limited talent or finances.

In the Music section, on page 35, Ben Glanzer gives some useful suggestions on “Music in the Small Campaign.” We believe his suggestions will prove helpful.

Cover—Honolulu Central Church



THE name of Abram La Rue is revered as our first missionary in Honolulu, Hawaii. He arrived in the year 1884 and labored as a colporteur, leading in the formation of a tract society, the office of which was the first building used here by Seventh-day Adventists.

Brother La Rue’s earnest appeals for aid resulted in the arrival of Elder and Mrs. William Healy, the first regular salaried workers, who promptly launched evangelistic services in a tent. Following the Healys, Elder Cudney organized the first church.

Elder and Mrs. E. H. Gates were our third missionary family in Honolulu. They organized a school in their home. A few years later Preston Kellogg opened a sanitarium that played an active part in the bubonic plague of 1898.

In 1908 the first permanent church structure was erected by C. D. M. Williams, on Kinau Street. Ten years later a larger property was secured on Keeau-moku Street, and a church and school were added to the residences there. This church was replaced by a larger building seating three hundred.

The needs of the growing congregation and the rapid development of business houses in the area led to the construction of the present edifice on Pilkoi Street, which has been in use about four years. Seating six hundred, it was erected under the leadership of Melvin Lukens. Succeeding him have been R. Curtis Barger and the present pastor.

The congregation of five hundred members is a true cross section of the island peoples, united in worship and service. RALPH S. LARSON, Pastor.

Is the Doctrine of an Earthly Heaven Adequate Today?

FRANCIS D. NICHOL

Editor, "Review and Herald"

[Up to the present time no non-Adventist theological journal, we believe, has ever admitted to its columns an article by a Seventh-day Adventist on any of our distinctive doctrines. If for no other reason, then, this article, reprinted from *Religion in Life*, an outstanding theological quarterly, is significant. We think it doubly so in view of the fact that it discusses a doctrinal point that has been most in controversy between us and our brethren of other religious persuasions.—EDITORS.]



LET me be frank from the first paragraph. I belong to that religious group who believe that the only genuine and lasting solution of the tragedy of our sorry world is to be found in connection with the literal, personal

advent of Jesus Christ. Liberal theological doctors, at least until recently, would describe me as suffering from melancholia induced by poor eyesight. I am quite unable to see endless possibilities of perfection inherent in man and am therefore supposed to be deeply melancholic. I am not embarrassed by the diagnosis, and incredible as it may seem to the doctors, I am not morbid. I even feel irenic toward my liberalist brethren when I insist that they are the ones who should doubt what they thought they saw, and be depressed by what they must now admit that they see.

Men's thoughts, unless fully controlled by revelation, are almost certain to take on the color of their environment, and the color today is black. The proof of this is not hard to find. In no polemical mood, but with a sincere desire to find the right answer, I offer a few observations on the tragedy of modern man.

Our present age has been distinguished by its new approach to the goal of maximum satisfaction in living—the harnessing of the powers of nature to the service of man. The laboratory became the antechamber to an earthly Paradise, as men began to explore the mysteries of nature, even as philosophers and theologians had formerly explored the mysteries of God. A new hier-

archy, called scientists, began to be revered for their miracle-working power, and before them an increasing number of mankind made low obeisance. In the forefront of the worshipers were those who prided themselves on being too wise to worship the God of heaven. Some who had long disdained to seek for the heart of reality by approaching the inner chamber of the Most High, hoped to find reality by approaching ever nearer to the inner chamber of the atom.

The dominant fashion in thought called for the laboratory technician's apron instead of the philosopher's gown. One of the most distinctive features of modern intellectual endeavor has been the application of mind to matter. And that application has produced greater comforts for the masses, with less toil; greater length of life, with less disease.

But the most far-reaching result of the quest for truth and satisfaction in terms of the application of mind to matter, was the scientific discovery of a bright and endlessly improving future for mankind through evolution. Darwin provided the telescope, and almost all who peered through it became enthralled by the radiant view of an evolving millennium that they were sure they saw. Those who declared that they saw nothing of grandeur ahead were pityingly dismissed as sufferers from a medieval eye malady called obscurantism.

With wonders developing on every side, with man apparently becoming the creator of a new earth, a more dazzling earth than all former centuries had known, the foolish hearts of many earth dwellers made the further and final mistake of concluding that the God of heaven is unnecessary and that both God and heaven are unprovable theories. True, skeptical minds had drawn that conclusion repeatedly through the ages, but many modern men drew it again with a new certainty. Could not man control the forces of nature? Could he not constantly improve his world, and did he not therefore hold his future in his own hands? Had he not proved that the laws of nature are inexorable, and did not that prove that no God could alter them? Finally, had he not

Reprinted by permission from *Religion in Life*, autumn quarter, 1953.

established that nothing should be surely believed unless it can be objectively tested, and did not that prove that all ideas of the supernatural are open to gravest suspicion? A late nineteenth-century poet thus expressed this secular mood:

Thou art smitten, thou God, thou art smitten:
thy death is upon thee, O Lord.
And the love-song of earth as thou diest
resounds through the winds of her wings—
Glory to Man in the highest!
for Man is the master of things.¹

Here is the deification of man, and the apotheosis of nature—man supreme, and nature the true source and explanation of the wonders that man has unleashed. With the supernatural twisted into a question mark, and with this earth responding to his wizardlike molding, modern man moved consistently on to boast that this is the best of all possible worlds. Why seek for an uncertain world beyond? Those who still insisted on looking heavenward for reward were ridiculed as believers in pie in the sky by and by.

Nor were liberal churchmen much behind secular scientists and laymen in extolling the glories of our world, the inherent goodness of man, and his capacity for ultimate perfection. Indeed, many liberals came to scorn every theological belief that viewed man as anything less than an angel in embryo. They confused material progress with moral, and saw in the ever-increasing array of inventions and discoveries the building blocks of a new earth. As though the bathtub, symbol of modern advancement in sanitation, provided an assurance that mankind would ultimately become clean within.

Now All Is Changed

The opening of the twentieth century found the great majority of the learned holding as an axiom that in some mysterious way all is onward and upward. In that view the masses of the people began to join, because our modern time is unique in this further respect, that the learned do not keep their views to themselves. They share these views with the masses in a system of universal education. Indeed, the very educating of the citizenry was to produce a rapidly improving society. A school opened was to mean a jail closed.

But now all is changed, and for certain

¹ Swinburne, A. C., *The Hymn of Man*.

evident reasons. As men continued to focus their attention on matter, exploring ever more deeply the mystery of the atom, they discovered that apparently solid matter might not be solid at all, but only an electrical charge. In other words, that the so-called eternity of matter, prime postulate of all materialistic thinking, might be only an illusion. Nor had they entered long within this inner sanctuary of the material world—the heart of the atom—before they discovered that its blinding light enshrouded, not the God of order and immortality, but the demon of destruction and oblivion.

And as if that were not sufficiently shocking, the realization began to dawn upon even the most optimistic of men that the marvelous advances of the scientific world had served most spectacularly to depopulate the earth and lay waste the glory of kingdoms. Liberal theologians finally discerned that the opening of schools did not mean the closing of jails, but only the populating of those jails with more highly educated, and thus more dangerous, criminals.

The idea of progress, ironically described as the opiate of the intellectuals, has quite lost its power to anesthetize even the most sophisticated of them against the painful realities of life. And at a time when the realities are most painful! In a very literal sense the scientific proofs of world progress have blown up in their faces, as the high explosives of two world wars have wrecked the earth.

Men are bewildered and disillusioned, because they have been betrayed. The great god Science, who was to be the creator of a new earth, has proved traitor to their hopes. And because science is but the product of man's mind, man has proved traitor to himself. The deification of man seems ready to be followed by the destruction of man. Men had sung of world progress. Now many of them fear that if this is the best of all possible worlds there is little worth living for. They had sneered at the idea of a reward in a world beyond, as pie in the sky by and by. Now they are appalled by the fact that suicidal wars have doomed much of this present world to short rations—and those rations include no pie now or in the foreseeable future!

I am not forgetful of the fact that in all past ages the specter of disaster dogged the steps of races, nations, and civilizations. But always there was a new people, in a new

area of the world, to whom the torch of civilization could be handed. And if the torch flickered and smoked under the suffocating breath of a dying kingdom, the breezes blowing from afar soon fanned the flame to dazzling brilliance again, enticing ever westward the course of empire.

I thought of this recently as I prowled amid the ruins of Babylon and Nineveh, and stood beside the pillars that once upheld the Persian palace of Persepolis. I thought of it as I climbed the Acropolis at Athens, with its broken memento of ancient architectural splendor, and as I gazed upon the hulking mass that had once been the Colosseum of Rome. From Babylon to Persia, from Greece to Rome, the course of empire ran. Always new life springing up in new and fertile soil, always new hope for the future and the grandeur of man! If the Euphrates or the Nile could no longer sustain the life of a great civilization, the Tiber could. And in turn the Danube, the Rhine, and the Thames!

But suddenly, as I surveyed the world from the perspective of the skies, there came to me the realization that the ruins of Babylon are matched by the ruins of Berlin, the broken pillars of Persepolis by the blasted palaces of Poland, and the wreckage of the Colosseum by the wreckage of Coventry. Never before has it been possible to look at one and the same time upon the shattered remains of all the great empires of antiquity and of most of the kingdoms of modern times.

From Shanghai to London the line of devastation runs, and from each to the islands of the sea. Deadly explosives have seared a path around the world and branded it the property of Mars. Only one land stands out to break this encircling path. That land is America, a fool's paradise, if there ever was one, where the inhabitants live largely in provincial ignorance of the enormity of the devastation of the world. Yet a second look at this land discloses that it has been the arsenal of two world wars and contains the laboratories whose products can blow the world to pieces. That is the paradox of peaceful America.

In an attempt to describe the tragic state of mankind today, many declare that the world stands at the crossroads. The figure is inaccurate. There are no crossroads at the edge of an abyss!

For the man who has thought that he could find in himself and in a scientifically

remade little world the real meaning and goal of life, the present picture must be dark and dolorous. An earth-centered philosophy of life proves satisfying only while the earth proves satisfying. Instead of arrogantly boasting that "man is the master of things," the disillusioned are now more likely to borrow the words of Shakespeare's character:

Life is a tale told by an idiot,
Full of sound and fury, signifying nothing.

But in quoting these words of futility modern man is simply echoing the far-off cynical cry of the Roman citizenry in that last of the great pagan empires. The similarity is startling. The Romans sought for the pleasures of the bodily senses, for the acquisition of temporal possessions, not for a future world. Hence when the senses dulled, and the pleasure palled, cynicism was the inevitable result. In effect, they said: Let us eat and drink, for tomorrow we die. There is nothing beyond.

Apostolic Evangelism

Into that world of sordid cynicism came the flaming evangels of a new view of life. To jaded Romans, for whom life had grown insipid and colorless, with suicide the honorable exit, the holy apostles proclaimed that there is a life worth living for, the life everlasting. Yes, tomorrow we die, but after that the judgment, when we shall give an account for the deeds done in the body. There is a world beyond. The things which are seen are temporal, but the things which are not seen are eternal. It is undebatable, by the record, that their preaching was so otherworldly that it found its climax in the proclamation of a literal return of Christ to receive His followers unto Himself and to create a new earth wherein dwelleth righteousness. For the hope of the resurrection, they were called into question.

The strange, new religion prospered and expanded despite bitter persecution. The spokesmen for Christianity were confident they had the answer to the world's need, and nothing could stop them. Their power in preaching, their fortitude in prison, their courage in the face of death, was found in their firm belief in a world beyond. They did not fear to lose their hold on this present world, for they already lived, by faith, in a world beyond. Cynicism was no match for their joyous faith; a crumbling empire no occasion for panic or despair. Their sense of security was not tied to the strength

of Rome. They looked for a city which hath foundations, whose Builder and Maker is God.

How close the parallel is between the collapse of that ancient world and the threatened collapse of our modern one, may be debated. But this much, I think, is certain: Apostolic preaching will produce the same results today that it did nineteen hundred years ago. I would go a step further: The same intensity of belief in a very real world beyond, that distinguished apostolic preaching, must distinguish Christian preaching today if it is to cause bewildered, cynical, and despairing men to seek for a better life and a better country.

Man is so constituted that he cannot find satisfaction in abstractions alone, much less be willing to suffer and die for them. Abstract ideas are like foundationless castles in Spain. Life, liberty, and the pursuit of happiness are nebulous ideas until they firmly rest upon a belief in literal homes and hearths and half-acres. Only then will men be fired to fight for those ideas. I believe that the same rule holds in the spiritual realm. The holy apostles did not rejoice under persecution because they thought that heaven is a condition, but because they were sure that heaven is a place. They went forth boldly to meet a hostile world because they believed, literally, their Master's words: "I go to prepare a place for you, and . . . I will come again and receive you unto myself." Paul was calmly "ready to be offered," because he was confident of a reward "at that day."

Spiritualizing exegetes may claim that they have improved on the apostles' literal understanding of our Lord's words. But the proof of that claim should be an exhibit of converts more sacrificial, more willing to risk life for Christ, than were the converts under apostolic preaching.

It may be scientific for a minister to dilute God to a colorless cosmic force. It may be scientific for him to confine heaven to earth and equate it with a millennial America under a spiritually tintured New Deal. Yes, it may be scientific, but I think it is also a little silly! The preacher of such improved theology ought not to be surprised if men lack interest in the house of God and spend their potential church gifts in California real estate.

I realize that a reference to apostolic literalism and adventual hopes will cause most readers brightly to remark that the cen-



NEW YEAR'S AIM

ADLAI A. ESTEB

What is there great or noble just to plan,
As some men do,
To be superior to some other man
In life's review?

Ah! true nobility, with pride placed on the shelf,
Will soon appear
If I'm superior to *my former self*
In this new year!



Centuries have proved such hopes ill-founded. This is not the place to debate that point. I would only inquire, in passing: Have the centuries brought us very near to the heaven on earth that was spiritually envisaged by Augustine, educationally anticipated by Rousseau, and allegedly demonstrated as inevitable by Darwin?

I am aware, also, that there is a conflict between the idea of a sudden, supernatural action of God and the scientific dictum of the predictable, unalterable, actions of nature. But there is an utterly hopeless conflict between the theory of the orderly working of all nature and the disorderly working of all human nature.

If I may believe the scientists, man can now blow himself out of this world, both figuratively and literally; and if I may believe the statesmen, the explosion might come tomorrow. Hence any discussion of orderly progress toward perfection seems irrelevant, and the goal of an earthly heaven, chimerical. Who would have thought, in the Rousseau-like world before 1914, that the scientists of the 1950's would hold out to the human race the strong probability of an explosive ending, somewhere 'twixt heaven and earth, with an atomic cloud for a shroud!

With that likely prospect before me I think I hear the literalist Paul exclaim: "If in this life only we have hope in Christ, we are of all men most miserable. . . . Let us eat and drink; for tomorrow we die." And, in response, I seem to hear the beloved John repeat the closing plea of his Apocalypse: "Come, Lord Jesus, come quickly."

Preach the Power of God

T. T. BABIENCO

Retired Minister, Nevada City, California



THE most eloquent sermons may have little power in them to move men to decide for God. There is a very great need today for more of the power of the gospel in our sermons. In 2 Timothy 2:15, Paul tells Timothy that the work of a servant of God is always to be "rightly dividing the word of truth," and to make Timothy understand how important his calling to the ministry is, he further says, "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; *preach the word*" (2 Tim. 4:1, 2).

The Word of God has creative power, it makes men free from sin, it sanctifies them and makes them new creatures. And this Word we, as ministers, must "rightly" divide; we must preach the power of salvation. All other preaching will be in vain. The less of the Word of God we have in our sermons the less power there will be to convince the people of their sins and their need of God. And that is why so little power is manifested in modern preaching. Too many preachers have exchanged the sermon for a nice talk. Half of a verse from the Bible is often enough for an hour's speech.

Are some of us following the style of popular preachers? Do we quote from many books and magazines? Does our preaching contain much of what men have written or said, but very little of the Word of God? If so, we need not wonder that our sermons lack power. If there is little of the Word of God, there will be little converting power in them.

The pulpit is the place for preaching the Bible. We need not quote extensively from other writers to prove the Word of God. If we would reach the hearts of men and change them, we must "preach the word." The congregation may be pleased with an eloquent talk in which there is much of what man has said and little of the Bible, and may return again and again to our meetings. But they may come and go and fail to accept the salvation of God.

By quoting extensively from other books than the Bible, we may weaken our message and put the Bible on the same basis as other books, thus teaching the people to honor the Word of God no more than the words of other writers. I do not mean to say that we are never to quote from other books. We can quote history to show how correctly the prophecies have been fulfilled. This establishes the Word of God.

Chaff or Wheat?

"The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord" (Jer. 23:28). The Word of God is the wheat; the word of men is the chaff. "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified" (1 Cor. 2:1, 2). The apostle Paul could have used many strong quotations from writers of his time, who had produced many good sayings on moral conduct, but instead he preferred to lead the people to the original fountain of all goodness and perfection, which is God speaking through His Word.

I remember only two instances in the Scriptures in which Paul quoted from well-known authors of his time in support of the truth of his statements. One is recorded in Acts 17:28. The speech Paul made in Athens was wonderfully convincing of the true God, but we read of no church being raised up there. The other is in Titus 1:12, where he cites a statement concerning the Cretians. On the other hand we find Paul quoting again and again the names of men and women who lived before and after Christ, in whose lives the power of God for salvation had wrought a great change. This was to show to men of his time what God was able to do for them. Such quotations help men to become aware of God's power and love for the individual (Hebrews 11; 2 Cor. 8:1-9). We should read books to enrich our knowledge, but after reading them we are to preach the Word with greater con-

viction as we see how modern and up to date God's Word is.

I believe greater power for salvation in preaching the Word of God will come upon the hearers and the preacher when we fulfill our duty to God and men as stated in the message to us:

"Just before us is the closing struggle of the great controversy, when, with 'all power and signs and lying wonders, and with all deceivableness of unrighteousness,' Satan is to work to misrepresent the character of God, that he may 'seduce, if it were possible, even the elect.' If there was ever a people in need of constantly increasing light from heaven, it is the people that, in this time of peril, God has called to be the depositaries of His holy law and to vindicate His character before the world."—*Testimonies*, vol. 5, p. 746.

In this testimony two revelations are stated: what Satan will be doing, and what we as ministers must do. Satan will be putting forth effort to misrepresent God's character, that he may seduce. What is our duty at such a time? To vindicate God's character before the world. We have done much by word and pen to uphold the law of God, which is a right thing to do; but what have we done to vindicate the character of God before the world?

"From the beginning it has been Satan's studied plan to cause men to forget God, that he might secure them to himself. Hence he has sought to misrepresent the character of God, to lead men to cherish a false conception of Him. The Creator has been presented to their minds as clothed with the attributes of the prince of evil himself."—*Ibid.*, p. 738.

What are the attributes of the "prince of evil"? Wrath, anger, envy, jealousy, fury, vengeance. When presenting God with all or some of these attributes, are we vindicating His character before the world? Our mission as ministers is to bring a straight message from the Word of God and hold up a loving Saviour to a world in turmoil with strife and its attending evils. This will provide the power that should characterize God's true ministers.

DANGEROUS TREND DR. RALPH W. SOCKMAN, in an address in San Francisco before the Methodist General Conference, said: "One dangerous trend of our day is to seek power and favor through government means. The church must not yield to this current temptation. Political alliances between church and state are being promoted today in subtle ways of subsidy and diplomacy."—*The Churchman*.



"... On Unto Perfection"

THE most dynamic evangelist of the Christian church used language we can all understand in these days of haste. "Let us go" is a familiar expression, but the apostle Paul wasn't talking merely about going, but going "on unto perfection." This expression becomes the index of a great life. No man since the time of Moses had caught so clear a vision of God, and yet there was always something greater beyond.

In his letter to the Philippian church his thinking falls into the familiar pattern. He says, "One thing I do, forgetting those things which are behind, and reaching forth . . . , I press toward the mark for the prize of the high calling of God in Christ Jesus." And a few years later we see him standing amid the shadows of death, with his work done, his worn body about to be offered; yet there is no spirit of fear. He is not cringing in defeat, but like the graceful swan that in the hour of death soars to sing his farewell song, this mighty leader, this tireless evangelist, lifts his pen and with steady hand sends a farewell message to his followers: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth . . ." Always something greater beyond! His service, his sacrifices, his toils, his tumults, were but a training for something greater.

To one with such a vision, even trials and disappointments become causes of rejoicing. Without that vision it is easy for us as workers to begin to wonder why certain things happen. In an hour when gross darkness has settled down upon the nations and men are walking like blind men, the church is called to "arise, shine." And again the great apostle's words to his understudy Timothy come with new meaning to us. "Stir up the gift of God, which is in thee," he says. Another translation says "rekindle the flame." Only

*The New "Seventh-day Adventist BIBLE COMMENTARY" belongs
in every worker's library! See pages 2 and 38 for details.*

men ablaze with the message of hope can illumine the path for the stumbling feet of humanity. To keep ablaze for God we must permit the winds of heaven to blow through our lives every day, fanning the embers anew until they burst into radiance. A burning heart will always find a flaming tongue. Of the apostles we read, "With what burning language they clothed their ideas as they bore witness for Him!"—*Acts of the Apostles*, p. 46.

Sons of God, Without Rebuke

The minister of God, no matter where he works, is called to witness "in the midst of a crooked and perverse nation," and in such an environment we are called to "shine as lights in the world; holding forth the word of life" (Phil. 2:15, 16). To be sons of God without rebuke is truly a high calling.

A friend in England related to me a touching experience. She was a school-teacher, and France and England were carrying out a plan for exchange of teachers. Having changed places temporarily with a teacher from France, this lady, one of our own members, found herself in a city in eastern France. About forty boys were her responsibility, and of course boys are the same all over the world. There were occasional fights and disagreements, and always the sense of uncertainty. But she was used to that. However, there was one lad who sat in the front row whom she had noted with particular interest. Whenever there was trouble, he was never in it. He was a kind lad, full of enthusiasm, but when there was anything out of line he was always somewhere else. Watching him for a number of weeks, she made up her mind that she was going to get to know him better. She asked him to remain after school one day.

After expressing appreciation for his spirit of kindness and loyalty to principle, she said, "I want to get to know your mother. You must come from a good home." When she asked about his mother, a strange look came over his face. He said, "I am sorry, Miss, you can't meet my mother."

"Well, why not?"

"My mother isn't here."

"Where is she?"

"Don't ask me, Miss."

"But I want to know. You won't mind telling me."

Then he said, "She is dead."

That was a shock to the teacher. "How did she die?" But such details he did not want to disclose. It was only after much coaxing that she got the story, and then it was told to her with deep emotion.

He had been brought up in one of the eastern countries of Europe. He belonged to one of the royal families and had lived in a palace. Suddenly one day the invading army rushed into the palace and seized the prince and the princess—his father and mother. He described it all as he told how he had seen them led off to be shot.

He said: "I saw my father step up to the captain, and then the group halted. The captain was kind enough to let my father and mother come back to say good-by to me. It was a terrible parting, but as they kissed me good-by my father stepped back and saluted, and I saluted him, and then he said as he gripped my hand, 'John, I know what is going to happen to us. Mommy and I are going to be shot. I don't know what will become of you. I have one request—remember that you are the son of a prince and a princess. Whatever happens to you, promise me that you will always behave like a prince.'

"Yes, father, I will," was my reply. The procession moved on. I saw my parents shot, and then I ran. I kept running. I left that country and got into another country. For weeks and weeks I pressed on, and at last came over here into France, and someone was kind and took me in. Please, teacher, don't tell anybody. I don't want the boys to know, but you have asked why I do not fight or cheat. I cannot do those things, for I am the son of a prince."

As that teacher told me that story, her eyes were filled with tears. It was the memory of a noble lad who, without identification, moved among his fellows as a prince.

As sons of God we, God's ministers, must live and move always without rebuke, "that the ministry be not blamed." This is a high calling. A continual sense of that high calling will be all the inspiration we need to go "on unto perfection."

R. A. A.

News and Announcements

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Your Theological Seminary has set up a Field Research Service to assist our evangelists and all other gospel workers to have access to reliable source material in usable form for public evangelism. Over 130 photostats are at your disposal; they are practical to handle and have legal standing as reproductions. These photostats are available at cost of production, our charge being \$.50 for every exposure. The various items, which are photographs from documents, rare books, and manuscript letters, deal with apologetic and polemic material such as the change of the Sabbath, *Vicarius Filii Dei*, and statements by Reformers on the second coming, baptism, Daniel 7, etc. For catalog and information please write to: Daniel Walther, Field Research Service, Theological Seminary, 6830 Laurel Street, Washington 12, D.C.

Spanish Ministerial Book Club 1954

First Quarter: *David Livingstone*, by James McNair. Editorial "La Aurora," 347 pages. Casa Unida de Publicaciones, Apartado 97, México, D.F. Price, \$3.60.

Second Quarter: *Joyas de los Testimonios*, by E. G. White. Pacific Press, Mountain View, California.

Third Quarter: *La Arqueología y las Escrituras*, by James C. Muir. Baptist Publishing House, El Paso, Texas, 223 pages. Price, \$5.25.

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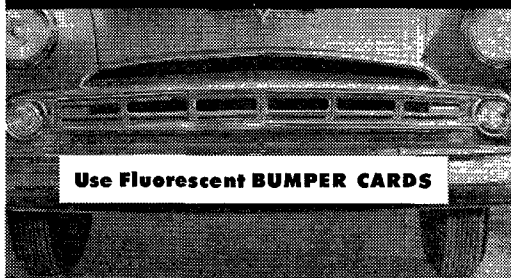
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E VANGELISM *Winning Men for God*

[Our pastor-evangelists carry a heavy load in the Advent Movement. They often have several churches to care for, together with church schools; they have campaigns to promote and goals to reach. Often a heavy building program is added to their mounting responsibilities. Yet each year hundreds of these men "make" time for an evangelistic program. They feel that soul winning is their first work, and the Lord blesses their efforts. At our invitation a number of these pastor-evangelists are presenting their simple, workable plans to our readers on the following pages. We trust these plans and suggestions will stimulate our thinking and lead us to discover even better plans. Should you have a workable and proved plan that is not covered by these articles, be sure to set it down in writing and mail it to THE MINISTRY. The value of this journal is increased when we share what we have with our fellow workers. See also "Music in the Small Campaign" on page 35.—EDITORS.]

A Personal Experience in Evangelism

OSCAR B. GERHART

Pastor-Evangelist, West Virginia Conference

DO NOT bother to read this, my brother, if you have attained the enviable reputation of a successful evangelist. You can spend your time more profitably. Or can you? On second thought, perhaps you too can find a bit of inspiration and direction from my story. Yes, come, sit down with the circle of fellow ministers for whom this is intended.

The first half of my years as a district pastor were largely spent studying to imitate the methods of our best-known evangelists, because more than anything else I longed to become a successful soul winner. I observed that my model brethren had large budgets and a corps of associate workers, and I felt somewhat depressed that my conference presidents all seemed to expect me to be my own song leader and Bible instructor, and still have good baptisms, on a \$200 budget. It didn't seem just right to me.

So I began taking refuge in arithmetic. When an evangelist baptized a hundred converts, I would count his staff of fellow workers and divide the number into his baptisms. I generally found that, worker for worker and dollar for dollar, I was almost as successful as he. The reason I was not quite so successful I attributed to my cramped budget and lack of help.

Then came the day! I was to have a \$500 budget and a Bible instructor for my next effort. I felt that God was about to answer my prayers and make me a successful evangelist, and I thanked Him. When the exciting months

were over and my special meetings had come to a close, I had baptized one, just *one* new convert—and he married the Bible instructor and moved with her to a distant conference!

Disillusioned and grieved, I went in sackcloth and ashes to carry on as a district pastor. It was then that certain familiar counsels began to shape my ministry.

"The work of God in this earth can *never* be finished *until* the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers."—*Testimonies*, vol. 9, p. 117. (Italics supplied.)

And why not?

"Men with one talent may reach a class that those with two or five talents cannot approach."—*Ibid.*, vol. 5, p. 462.

"Many will be brought to a knowledge of the truth who, but for these humble teachers, would *never* have been won to Christ."—*Ibid.*, vol. 7, p. 23. (Italics supplied.)

So what was I to do about it?

"Those who have the spiritual oversight of the church should devise ways and means by which an opportunity may be given to every member of the church to act some part in God's work."—*Ibid.*, vol. 9, p. 116.

My cheeks burned as I read again:

"There are many ordained ministers who have never yet exercised a shepherd's care over the flock of God. . . . Because the church members have not

been properly instructed by those whom God has placed as overseers, many are slothful servants, hiding their talents in the earth and still complaining of the Lord's dealing toward them. They expect to be tended like sick children."—*Ibid.*, vol. 6, pp. 434, 435.

Feeling Our Responsibility

God had to permit a bitter disappointment to come to me before I took seriously this pastoral responsibility. Since then, the members under my care have been able to rejoice at the steady increase of new believers whom *they* have found and won. Rarely a month goes by that some neighborhood resident does not appear in our Sabbath services for the first time. Within weeks most of these newcomers become zealous members, and they in turn bring others. We have good reason to hope that our district membership will be doubled by the next General Conference session—and at almost no cost to the conference!

Every summer and fall the members are kept busy finding and creating new interests in their neighborhoods. Every winter public meetings are held in the church, and to these the members invite their interested friends. And they come. No public advertising is needed, no in-

terest-catching gadgets, no large outlay of funds. Our own members need no urging to attend. They are there, eagerly watching those whom they have invited as they drink in the message. No more need I envy the evangelist his success, for God grants me his joys if not his talents.

Brethren, let us face the facts. The great majority of us are not impressive platform evangelists and never will be. Their methods of advertising, their ways of speaking, their assortment of interest-holding devices, are good for them but impractical for us. David cannot fight well in Saul's armor. Nor need we feel any sense of inferiority that this is true. Do we not believe the Scripture when it says, "He gave *some*, . . . evangelists; and *some*, pastors and teachers" (Eph. 4:11)? Are *all* evangelists? Or are *all* pastors and teachers?

Then let us thank God, if He has fitted us to be pastors and teachers, or pastor-evangelists, for to us is given a large share in the privilege of hastening our Lord's return. We can and must train His great body of members for evangelism. When we have set our churches to the same work given our public evangelists, the work will be done quickly. God speed the day!

Small-Town Evangelism

TRACY S. HILL

Pastor-Evangelist, Northern New England Conference

IF ONLY I had some music, a Bible instructor, a larger budget . . ." Many of us have wasted much valuable time in such wishful thinking. We read in *THE MINISTRY* of the exploits of our brethren. We are glad that the spirit of evangelism is not dead, that God is continuing to bless wherever large gatherings take place. We ourselves have a half-dozen churches with several schools, perhaps, and a budget that never goes round. Worst of all, we are alone in our districts, except for such help as our wives and lay workers can offer. It is easy to dream of the evangelism we would carry on, if—

Thank the Lord, some of us have awakened out of that kind of daydreaming. We are still in district work with a number of churches demanding our attention. We still have no skilled musical help of quality. A Bible instructor is not in prospect, and budgets are still small. But we have learned that an effective public presentation of the Advent message is still both possible and desirable on a small

scale, and, best of all, whenever the message is presented some will always accept. If public meetings are in progress the effectiveness of our personal work is doubled and the interest of the laymen is increased as at no other time.

During the early years of our ministry most of us were more or less active in public evangelism. In those blundering days we didn't hesitate to pitch a tent or rent a hall and start advertising a series of meetings. Sometimes we had crowds—sometimes we did not—but the Lord always gave us a few souls. How did we ever find the time or have the courage back in those days? We each had just as many churches then as now, and our automobile budget was about one third of what it is now. When it came to evangelistic budgets, the brethren said: "Here are a few dollars—be sure to bring them all back in offerings."

How did we get away from that simple but fruitful program, anyway? We seem to have gathered the *idea*, somewhere, somehow, that the machinery of the cause of God would not

run unless we ourselves oiled every bearing and made every adjustment. We gradually increased the hours of work and worry among the churches until we were completely lost in detail. We began acting as engineer, fireman, brakeman, and conductor for all the departments in all the churches under our care. We nearly wore ourselves out doing for the layman what he could easily have done for himself. We even deceived ourselves into thinking that the layman might be persuaded to do the work that we should have been doing. We forgot that the direction of the work of the churches should be secondary to the program of evangelism that we must maintain.

Thus many of us have wasted a great deal of time. Precious opportunities have slipped past our doors. And while we have been oiling machinery, the enemy has been building up road blocks. We can no longer go out and pitch a tent on a good-looking lot as easily as we did at one time. The authorities now demand that we fireproof the canvas, wire the place with conduit, and pipe it with water and sewer. We can no longer tuck our Bibles under our arms at six-thirty on Sunday evenings and think over just what songs we will sing and what we will say at the meeting. We are now competing with TV, and it takes a real program to pull the people out of their easy chairs. The Canaanites have been building their walls higher of recent years—while many of us have been wondering how the work would be finished in our areas.

One-Man Armies

So what shall the lone district leader do? What *can* he do in public evangelism? I have found that I can work with whatever is at hand, and rely upon God to make up for what is lacking. We read in the Scriptures how the Lord used Shamgar to take care of six hundred Philistines with nothing more than an oxgoad. No budget is mentioned. And there was Samson, who got results with the jawbone of an ass. A thousand men went down under that piece of bone. Nothing is said about an evangelistic team. The Lord used Samson as a sort of one-man army.

I find that the Lord still appreciates one-man armies. Fortunately, most of the cities and towns in my district are of a size well adapted to one-man-army work. They are not easy to reach. In a small place everybody knows everybody else's religion and many dislike to be seen going to Adventist meetings. Local Protestant churches usually manage to bring in an evangelist about the time we start a series. The place

chosen is usually at a distance, and this makes follow-up difficult. But, believe it or not, public evangelism still seems to produce results in the small towns, and the country is dotted with them.

Several short series of meetings each year, or a prolonged series of Sunday evening programs, can be planned. Either plan works well. In counsel with my church leaders of the district I learn where an interest is developing most rapidly. That is where we shall work next. When the members see that we are working all over the district, systematically following up seed sowing, a new interest grips their hearts. They feel that their sowing will be reaped. They sense the fact that they are part of an evangelistic team. In some cases a regular colporteur can be induced to work ahead of an effort. No matter how much any one group want a series of meetings, they must give place to others until an interest is evident. Having to work at a considerable distance from headquarters, public meetings of this kind must have some initial interest if results are to be seen at the close of the series.

How can a one-man army carry on a program with enough drawing power to compete with other, better-equipped forces? I wish I knew all the answers. I use the best quality of recorded music that I can get. I make much of the question box. I use about thirty minutes of good motion pictures—the Moody pictures in color, Bible pictures, nature color films. I have no time to write out sermons, so I offer books or a brief synopsis of the evening's sermon to secure names. Thirty minutes of the best slides I can secure provides a Bible study, and then I give a half-hour sermon with a closing appeal. It is a two-hour program, from 7 to 9 p.m. Absolutely nothing new, but the Lord comes in and the people come back.

How can we find time to follow up the interest? I wish I knew all the answers to that one, too. Our people bring friends and neighbors, and this helps a great deal. They already have a hold on those people. My wife does much of the visitation, and we use the conference Bible correspondence school to give instruction. Our correspondence school instructors take a personal interest in the people, and the school in this conference is very effective. Where we have skilled laymen we lean heavily upon their help. There is no substitute, however, for visitation by the evangelist himself, and since I have learned to let the laymen oil the wheels of church activities, I have more time to visit. I find that when our people see their district leader "sweating" in public evangelism, they

shoulder a great deal more responsibility than otherwise. They feel themselves a part of the team, and then we begin to feel that it is more than a one-man army.

Small-town evangelism is not dead by any means. Our pioneer preachers pitched a tent at almost any settlement and raised up a church. The work is much harder now in some ways,

but there are still honest hearts in every hamlet. Many have known something of the truth. They listen to the message on the air, they know an Adventist friend, or they have bought a book. They are just waiting for someone to challenge them to do something with the truth they know. And God is more than willing to do His part when we set our hands to the task.

Pastoral Evangelism

H. W. WALKER

Pastor-Evangelist, Georgia-Cumberland Conference

DURING the past eight years I have conducted our evangelistic work in a very modest way, at little expense, and have enjoyed a measure of success. Most of that time I have carried on my work without a Bible instructor, intern, or song leader employed by the conference, and my public evangelism has been limited almost entirely to the churches where I have labored.

Laymen have led out in the singing and ushering. Special songs or instrumental numbers have been entirely by local talent, and I have urged local members to give Bible studies, conduct branch Sabbath schools, and use the S.A.V.E. projector and sound machine manufactured by Brother Zima, of Minneapolis. These machines are especially designed for cottage meetings and services in schoolhouses and churches. I have learned to look for much through the efforts of laymen, and have secured a number of baptisms as a result.

We have a message to give. "The Lord designs that the presentation of this message shall be the highest, greatest work carried on in the world at this time."—*Testimonies*, vol. 6, p. 11. Such a task will challenge the united efforts of ministry and laity. Let us preach and teach the message constantly to our church members. They should be carefully instructed on every point of doctrine.

Pastor's Special Sabbath School Class

The pastor himself should teach a special class in Sabbath school, and all the visitors and non-Adventists should be urged to go into his class. Such a class should be conducted in true evangelistic fashion. The message should be presented and appeals made for people to give their hearts to Christ.

Our laymen should all be instructed and trained until they can give an intelligent reason for the faith they hold. If they know the

message themselves, they can and will tell it to others.

"The three angels of Revelation 14 represent the people who accept the light of God's messages and go forth as His agents to sound the warning throughout the length and breadth of the earth."—*Ibid.*, vol. 5, pp. 455, 456.

Homes represented in our churches make fruitful spots for evangelism. Husbands, wives, and children will yield their lives to Christ when the high principles of truth are consistently and properly revealed. Such homes have many times produced staunch converts for baptism. At an appropriate time it is well to comment openly on the successful work of faithful laymen who have succeeded in winning souls to Christ. It is an incentive to others to go to work, and is often a challenge to some who may be living carelessly in their homes. Recently I baptized a prominent businessman. He was well instructed in the tenets of our faith because he had heard the truth and witnessed it in the life of a faithful wife. One day while sitting at his table he said, "I am an Adventist because of the godly life of my wife, and because of the way she has lived the truth in our home." Later, when I repeated the experience in the church, the eyes of both husband and wife filled with tears of joy, and now they are both laboring to win their children to the message. Such consecrated, well-instructed Adventists in the homes of the denomination make ideal evangelists, and will present a preacher with many precious souls.

Our Message in Every Sermon

Visitors who come to our churches should never leave with the feeling that they have heard just another sermon. Whether it is a church service, prayer meeting, or a Sabbath school class, such occasions afford a real opportunity to give a tactful presentation of some

point of the message. Some may depart with a feeling of prejudice, but those who are honest in heart will ponder over the truths they have heard and will often return for more. We should always make Jesus the soul of our teaching and preaching. Logic is effective only when the Spirit's power is present to leaven the hearts.

As ministers we should study and restudy our message. We should seek God's Spirit for something new and fresh every time we present it to others. Our preaching becomes lifeless when we conclude that we know the doctrine "line upon line" and have no need of further study. Such stale preaching will destroy our attendance, and even our own church members will lose interest. Preaching, to be effective, must be fresh and spiritual, and when we render such a service our churches will fill up on Sunday evenings with church members, their relatives, and visitors.

A Continuous Program

In the first five months of 1953 we had baptized 24 people, and when we closed our Sunday night meetings in Knoxville, Tennessee, to move, we were enjoying our largest attendance after carrying on in the same place over a period of three years. In 1952 we baptized 28. These are modest results, but they were accomplished with little financial help, and with practically no experienced assistance. During the same period of time we remodeled the church at a cost of several thousand dollars, and at times we preached from an improvised platform made of planks and nail kegs, attractively camouflaged, of course!

Our churches should be well lighted and clean for Sunday evening services. A spirit of quiet reverence should prevail. Such an atmosphere will impress a visitor regardless of humble surroundings. Ministers should instruct church members to dress modestly for such an occasion, and when they come into the church they should learn to find their places quietly and without conversation.

People Like Text Slides

I use hundreds of text slides during a series of meetings, and make new ones when needed. It is amazing how the audience appreciates the privilege of reading the texts with the preacher. I use only the very best pictures and charts in my prophetic Bible studies, weeding out pictures that are highly emotional. In my appeals I use at times a picture of Christ in the garden, on the cross, or coming again. Such illustrations always have a good effect.

Keep the sermon short. Try to close the meeting when the interest is high. When the people go out saying, "We could have listened longer," the preacher knows he has succeeded, and doubtless they will return the following Sunday evening for more. Secure as many names and addresses as possible and enroll the people in Bible correspondence schools, and also direct their interest toward the Voice of Prophecy and Faith for Today.

Let us make the best of what we have. "What is that in thine hand?" God asked Moses. It was only a rod. But what an instrument of power it was in the deliverance of Israel! Let us shun attempting anything beyond our ability, or beyond the talent we have in the church. Give the message with simplicity and leave off the frills. We live in a day of radio and television; the finest kind of entertainment may be had by merely turning a dial. But our visitors have deserted that kind of amusement and entertainment because they have been attracted by the topic, and because they hunger for something from the Bible. Be prepared to feed them from the Word of God. What the Adventist minister has to offer is just what the world needs. It is the very message God wants the world to hear. It is present truth, and it alone will satisfy the spiritual craving of every searching heart.

There is no easy highway to success in pastoral evangelism. It is accomplished only by Bible study, prayer, and good organization. The minister who regards these steps will not fail. No matter how simple the methods we may be compelled to use, when we use carefully every means at hand God will give us fruit for our labor.

GOD'S ANGELS OF DELIVERANCE

THE angels of deliverance . . . are not sent to live our lives for us.

They do not come to wait upon us. They do not work while we idle. They are the supplements for our power and not the substitutes for our effort. So much of human help is given in the form of a crutch. It requires nothing of the recipient. It weakens rather than strengthens. This is the chief danger of the "welfare state." It makes men and nations slaves to outside aid. But God's messengers tell us what to do for ourselves. They do not take over until we have reached our limits. They tell us to "rise up," to "stand on our feet," to "gird ourselves" and to "follow."—FRED PIERCE CORSON in *Pattern for Successful Living*, p. 52.

Singlehanded Evangelism

ROBERT R. JOHNSON

Pastor-Evangelist, Nebraska Conference

A GREAT deal of inspiration has come to me from studying the life of John the Baptist. He was amazingly successful as a soul winner. We could do well to study John's methods. We are prone to feel that unless we have a large budget and at least a singing evangelist and Bible instructor and a good-sized city in which to hold our campaign, we cannot hope for a large harvest of souls.

In considering John's ministry, we find several interesting facts. First, he carried on his work very much alone, "the voice of one crying in the wilderness" (Matt. 3:3). Second, he preached "in the wilderness" (verse 1). He was not known to preach in the cities. In fact, the Scriptures state that the people in the city of Jerusalem "went out to him . . . , and were baptized of him in Jordan, confessing their sins" (verses 5, 6). The heartening part of the account of John's ministry is that a "multitude . . . came forth to be baptized of him" (Luke 3:7).

I am not minimizing the importance of large-city evangelism or the essential part that singing evangelists and Bible instructors play in making campaigns successful. However, evangelism cannot be confined to cities alone. In small towns and rural regions, as well as in metropolitan areas, there are honest souls, for whom Christ died, who are searching for light. In the majority of cases these small towns and rural areas, if they are to be evangelized, must be reached by the district pastor without the assistance of a singing evangelist or a Bible instructor, and often without trained laymen. If you are a district pastor burdened with such a problem, take heart from John's experience.

Singlehanded evangelism does produce some problems. I humbly submit a few suggestions and personal observations with the prayer that they may prove helpful. Believe me, a wonderful thrill and a fruitful field await anyone who will go forth as "the voice of one crying in the wilderness."

Finance

Small-town or country evangelism is not expensive. Where it is at all possible, I heartily recommend that your nearest church or the district finance the effort. This plan has several advantages. It not only greatly reduces your yearly cost per soul, which will not make the

conference president and committee feel at all bad, but, more important, it produces a greater spirit of cooperation from the members. When a good brother invests in your campaign, it becomes *his* campaign too. Because of his investment he will no longer be merely a bystander, but will do everything in his power to make the effort successful. Presenting to your church boards your evangelistic plans, along with an itemized list of estimated expenses, will generally result in one-hundred-per-cent cooperation from your church or churches. If churches would finance more small-town and rural efforts, we would have much more money to devote to large-city campaigns in which expenses are more than the local churches can meet.

Place for Meetings

In small towns it is generally easy to obtain the city hall at little expense. If this is not available, empty store buildings can be outfitted and decorated attractively. In the country, it is convenient to use the schoolhouse. In most cases the schoolhouse can be used free of charge, is easily advertised, and generally has a piano, as do city halls.

Advertising

It is very difficult to get satisfactory printing done in small towns. When you find a printer who can do satisfactory work, it pays to have him do the printing for campaigns throughout the whole district. It may mean additional expense in postage and mileage, but the investment will pay big dividends. The printer soon learns to know what you expect and will be a big help to you in planning your handbills. Our handbills and all our printing should be neatly done and be in good taste.

Distribution of handbills in the town where your campaign will be held is not a problem if you have the cooperation of the church members. Rural routes are thoroughly covered by the mail. The long two-cent stamped envelope is a cheap and attractive method of getting handbills over a large rural area. These, of course, must be addressed "Rural" or "Star Route, Boxholder," city and State, and tied in bundles for each of the rural and star routes. Be sure first to ask the local postmaster for the necessary information.

Program

Many have asked, "How can I hold an effort without a singing evangelist? What do I do for the song service?" Often there is no musical talent available for special music or directing; but the problem is not so serious as it seems. The type of people you will have coming to your meetings—good country folk—are not too hard to please. However, it would be too much to expect of your voice, good or bad, to lead a song service and then preach the sermon. A carefully chosen sound motion picture is an asset to any evangelistic program. The many available filmstrips are also satisfactory. I like to show one of these during the song service, and I pick a film or filmstrip that reviews the subject of the previous meeting. An occasional Bible quiz, with some of our good books as prizes, stimulates interest. Your Bible Question Box can be opened one night each week during the song service period. For the sake of variety, the color hymn filmstrips are always accepted enthusiastically by the audience. Here is the plan I follow for the song service:

- Two or three gospel songs
- Pictured Hymn (Filmstrip)
- Bible Quiz, Question Box, or Children's Story Film
- Theme Song

The film could also be used as the first item on the program.

Visiting

In a singlehanded effort, keeping up with the visiting is a real problem. The only solution is to use your laymen as much as possible. But it also means longer hours for the evangelist. Since it is often impossible for one person to get in touch with all the interested ones, especially during the first few weeks, some other devices must be used to keep attendance up during this period. Many times a personal post card or letter sent by the evangelist to those who were not present, telling them that he missed them and will be looking for them back again at the next meeting, proves very effective. This does not take the place of visiting, by any means, but it does serve its purpose. I have used a business calling card with good results. This little card with my picture on it is left in the door when the person I was intending to visit is not at home. The following copy is on the back of the card: "Date _____; [Name] _____; I called to give you a personal invitation to attend the meeting _____ because I thought you would be especially in-

terested in the subject _____. Present this card to me at the meeting _____ and you will receive a FREE BOOK entitled *Steps to Christ*. Best wishes, [signature]. P.S. Sorry you were not home today."

Making the members responsible for those attending from their neighborhood, to keep the interested ones encouraged and attending regularly, will do much in relieving your visiting load. It is absolutely essential to keep an accurate record of everyone who attends the meetings. This record should show all attendance at meetings, family information, a record of all visits, and directions for finding the home. This is most important in small towns and rural areas where you do not always have street names or house numbers. I use the copy illustrated below to keep a record of those attending meetings. On the reverse side of the 3 by 5 inch slip of paper I make a record of my visits in the home under three columns: Date—Topic—Remarks.

All of our plans and theory are of no avail whatever without the outpouring of the Holy Spirit. What a blessed comfort and source of power to know that every night of meeting, between 6 and 7 P.M., every church member has been on his knees in earnest prayer for God's blessing on that meeting! What a privilege to kneel with your church in prayer for a particular family when they reach the hour of their decision or for some certain individual! There is power in united prayer. God will bless such unified action—church members and pastor sacrificing, working, and praying together for souls.

May God open our eyes, brethren, to the evangelistic possibilities even in our sparsely settled districts. Let us profit from the example of John and go forward, alone if necessary, in the "wilderness" to prepare the way of the Lord.

PERSONAL WORK CHART	
Name.....	Worker
Address.....	
Directions.....	
Approx. Age.....	Tel..... Denom.....
Occupation.....	
Family.....	
<input type="checkbox"/> Christian <input type="checkbox"/> Backslider <input type="checkbox"/> S. D. A. Relation <input type="checkbox"/> Knew Truth Before Meeting Attendance	
<input type="checkbox"/> Sabbath Services <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	
Check Following if Prospect Believes	
<input type="checkbox"/> Bible	<input type="checkbox"/> Law
<input type="checkbox"/> Second Coming	<input type="checkbox"/> Sabbath
<input type="checkbox"/> Sleep of Dead	<input type="checkbox"/> Tithing
<input type="checkbox"/> Dest. of Wicked	<input type="checkbox"/> Dress Reform
Dates of Decisions	
For Christ ()	For Sabbath () To-be-Baptized () Doctrine Card ()
Date Baptized.....	

This personal work chart used by Robert R. Johnson in his visitation program is printed on 3 by 5-inch paper, and shows a fine record of the progress of interested persons.

Divine Plan for Church Evangelism

ROY B. THURMON

Pastor-Evangelist, Alabama-Mississippi Conference

"If in one place there are only two or three who know the truth, *let them form themselves into a band of workers.* Let them keep their bond of union unbroken, pressing together in love and unity, encouraging one another to advance, each gaining courage and strength from the assistance of the others. . . . Let them labor in Christlike love for those outside the fold, forgetting self in their endeavor to help others. As they work and pray in Christ's name, their numbers will increase; for the Saviour says: 'If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven.'"—*Testimonies*, vol. 7, p. 22. (Italics supplied.)

"Why do not two or three meet together and plead with God for the salvation of some special one, and then for still another? *In our churches let companies be formed for service.* Let different ones unite in labor as fishers of men. Let them seek to gather souls from the corruption of the world into the saving purity of Christ's love."—*Ibid.*, p. 21. (Italics supplied.)

GUIDED by this counsel and knowing there are no failures in God's plans, the pastor organized the Mobile church into missionary bands. The territory of the district was so divided that bands of about ten or twelve members could be organized in each section. This made it easy for the bands to meet often and to begin their missionary activities from their own neighborhoods. A leader was appointed over each band. As far as possible the elders and deacons and deaconesses were used as leaders, for each one was to become a shepherd over the little flock. Each band leader was encouraged to foster a strong missionary program in his territory, utilizing the talents of each in his band. Furthermore he (or she) was to look after the weak members, seeing that they were regular attendants at church and Sabbath school, counseling them when they were in trouble, encouraging the despondent, admonishing the wayward, and providing activity for the idle.

To each of the band leaders was given the following list of mimeographed hints.

Helpful Hints

1. Have band meetings once each week if possible.
 - a. Short studies from Bible and Spirit of prophecy.
 - b. Prayer circle.
 - c. Exchange experiences—speak courage.
 - d. Alternate homes for meetings if desirable.

- e. Don't prolong these band meetings—make them short, interesting, and inspiring.
2. Know every member of band personally and encourage each one to do the work he is best suited to do. Be sure everyone is active in some missionary enterprise.
 3. Know the spiritual and physical needs of each band member.
 4. Be sure to visit shut-ins often, giving them a *Sabbath School Quarterly* and a report of church and Sabbath school and of plans and program of church. (They are interested.) Pick up tithes and mission offerings and give receipts for past offerings.
 5. Make your group a Sunshine Band.
 - a. Visit the sick.
 - b. Visit jails.
 - c. Visit old folks' homes, etc.
 6. Promote Bible school enrollments. Divide territory and work every street systematically.
 7. Visit *every home* in territory for Ingathering donations. (Encourage every member to raise personal goal.)
 8. Find the poor in community and give relief.
 9. Encourage band to write missionary letters to friends.
 10. See that every member who is able attends church and Sabbath school.
 11. Encourage band members to uphold high standards of church and to be faithful in their tithes and offerings.
 12. Hold Bible studies and show pictures in homes of community.
 13. Send cards or letters occasionally to band members to lend courage. Use telephone too. Remember birthdays and other special occasions.
 14. Establish family altar in every home.
 15. Inspire every band member to give away or lend literature.
 - a. Tracts.
 - b. *Signs of the Times*.
 - c. *These Times*.
 - d. *Listen*.
 - e. *Life and Health*.
 - f. Lending Library.
 16. Watch for opportunities to promote the temperance cause.
 17. Report activities to home missionary leader once each month.
 18. Give periodic personal reports to church during missionary meeting.
 19. Be a shepherd—not merely a watchdog—over your little flock.
 20. Don't procrastinate! "*Behold, now is the accepted time.*"
 21. *Never* become discouraged at anything! Work with what you have.
 22. Pray daily for the outpouring of the Holy Spirit.

Sectional Efforts by Pastor

With the laymen looking out for one another and pressing on in missionary projects of their own, the pastor of the church was free to launch into public evangelism. His plan was to hold sectional efforts in various parts of the district, as the interest from the bands might demand, giving a relatively short series of messages, then moving on to another section. The second of these tent meetings has just been completed and a new church is being organized in the district. Other sections are ready and eager for the next effort.

"Place after place is to be visited; church after church is to be raised up. Those who take their stand for the truth are to be organized into churches, and then the minister is to pass on to other equally important fields."—*Ibid.*, p. 20.

Ever since the band program was inaugurated, the home missionary period between Sabbath school and the worship service has been one of the most inspiring parts of the Sabbath program. The time is not filled with cold, formal announcements, but is occupied largely by different laymen, who relate personal experiences. It seems natural for people to share their joys and give their experiences, and by so doing they themselves are strengthened and the congregation is inspired.

If the bands are to be kept active there must be much promotion by the pastor. A periodic band leaders' meeting should be held, at which questions can be asked, problems discussed, and encouragement and instruction given. An occasional mimeographed letter is helpful. A personal note of commendation will do wonders. A monthly newsheet, "What the Bands Are Doing," will spur them on.

With the S.A.V.E. machines many of the band

leaders are conducting meetings, and on numerous occasions from thirty to seventy people have been in attendance. Laymen are giving studies with these machines who otherwise would never be able to give an intelligible presentation of Bible truth, and they are getting results, too. The people taking the studies soon begin to attend church to learn more of the message and see the Adventists in action.

Each Sabbath the pastor of the church makes a call at the conclusion of his sermon. It is not a general call to the altar for prayer, nor for a general hand raising for prayer, but an invitation song is sung and people are invited to come forward for baptism and church membership. Those attending soon become aware of the fact that at the end of the sermon they will have an opportunity to make a definite decision for Christ. Often persons come forward whom one would least expect. They hear the appeal and act immediately. All too many times, it seems, after a wonderful message has been presented there are no results, because no invitation was given for some penitent soul to make an expression of his faith.

Baptisms are planned as the candidates are ready, even though there may be only one candidate at a time. The church is helped by hearing the baptismal vows taken often, and encouraged by witnessing frequent baptismal scenes. (In the Mobile church a baptism was conducted each Sabbath during one of the last autumn months, with from one to five believers baptized on each occasion.) Often visitors who have never seen a baptism by immersion come just to see the service and are impressed. The laymen thrill to see their candidates go into the watery grave. Much more "credit" and commendation should be given to those "nonsalaried ministers" of the Word.

The One-Man Evangelistic Campaign

LLOYD STEPHENS

Pastor-Evangelist, Upper Columbia Conference

NOT long ago a group of workers were overheard lamenting the fact that some are expected to do both evangelism and pastoral work at the same time. But is it not a *privilege* to engage in both? Of course it is natural for the enthusiastic worker to long to specialize in evangelism, and to have the very best possible song leader and Bible instructor assist in his evangelistic campaign; but what is he going to do if they are not the best? More

sobering yet, what if his conference president regretfully informs him that there just isn't anyone trained for the work, or perhaps the budget will not permit him to have extra help? The true shepherd will do his best, using consecrated laymen in place of regular workers.

We will just suppose that such a pastor is in charge of a district, and is desiring to do a real work in evangelism, but has no trained help to assist him. How can he start a one-man evan-

gelistic campaign, and still be effective in his pastoral work? Of course, it can only be a one-man campaign in the sense that the idea originates in one man's mind, and even then we have every reason to believe that it was God who put it there.

Getting Next to the People

There is an old formula that this minister should seek out; it should become a part of his thinking at all times; he should preach it and practice it in his own everyday life:

"If we would humble ourselves before God, and be kind and courteous and tenderhearted and pitiful, there would be one hundred conversions to the truth where now there is only one."—*Testimonies*, vol. 9, p. 189.

The pastor will be convinced in his own heart that this formula contains the atomic spark for broader evangelism. It will serve to start an effective chain reaction in genuine soul winning throughout his district.

With prayer, meditation, and examining of their own souls the minister and his good wife will continue their visiting with new vim and vigor, for now they have a goal—they are planning a series of meetings somewhere in the district when the time is ripe. During their visiting they watch carefully for answered prayer, and come very close to the people. They will also watch for certain other things—such as the unconverted members in the families, prospective ushers, musical talent, and human-interest items. The people become very friendly, hearts are warmed, and all are refreshed because of these calls. The minister and his wife have found their way into the hearts of their members. This is something the regular evangelist often misses. By his visits the pastor will be inspired to preach more soul-stirring and heart-warming sermons.

Church Board Cooperation

Our pastor-evangelist will discover that his success as an effective soul winner will be largely in proportion to the natural harmony that prevails in his church board meetings. All wise pastors understand, of course, that an active church board is absolutely imperative. There are three attitudes that the pastor may assume. First, he may convey to his board—not intentionally, of course—that he feels he is the "captain and the crew," and the members of the board are just spectators in the gallery, giving their applause. Second, he may indicate by his attitude that he is just a hireling, and that his stay is not at all permanent. Third, the attitude our man will assume is that any problem of

the church will be shouldered by the minister and the church board jointly, and worked out by them in cooperation and by the approval of the church as a whole. He will let it be known that he will be working faithfully by their side as long as they want him and the conference sees fit for him to be there. Here is a point that will greatly strengthen his effectiveness.

There are two helpful projects that our pastor may want to introduce to his churches. They are well known to all of us, yet are seldom used to promote broader evangelism, but they will do a great deal to prepare the hearts of the people for a soul-winning endeavor and will also serve to mellow any prejudice that might be lurking about.

First, a welfare center, or something a little more simple, perhaps—just a very active Dorcas Society, with the men working right along with their wives, visiting the needy and delivering food and clothing. The activities should be carried on in the true spirit of benevolence, with good publicity, and become a permanent part of the church program.

The other project will be just as effective, but in a different manner—the singing band, which generally goes out from the church on Sabbath afternoon. A good organizer will be selected to direct this band, not necessarily a singer, but someone who has the ability to organize and be sociable. The band will visit convalescent homes and shut-ins to sing and pray with the patients. Then after the songs and the prayer, literature is left that is most likely to interest them. Many of these people are the forgotten ones, but they have souls to be saved and relatives who are greatly influenced by any kindness shown them. Jesus did much for the less fortunate people.

By now our pastor friend has been successful in bringing about a deep spiritual revival in many of the homes. Missionary activities have been encouraged; hence, every possible means of intelligent soul-winning is in progress. Some have dug out their old projectors and are using them. Some have perhaps found it possible to purchase the Zima S.A.V.E. machines, and many Bible studies are being given faithfully by the laymen in the homes of the people.

Here is the minister's golden opportunity to help the cause of God in his district, simply by encouragement given at the right time and in the right way. Our godly members will go to the limit of their endurance for this kind of program, if only their minister friend will lead out and encourage them.

The pastor will have preached many sermons on soul winning to his congregations, but several weeks before the public meetings begin he

will want to give a special well-ordered message on personal work. Then the ushers will pass out a questionnaire pledge card. On this card there will be several items for the people to check; this is important because it gives everyone an opportunity to help in some way. The list of pledges will include such items as taking people to meetings, invitation by telephone or by handbill, personal invitations to acquaintances, donation of money toward meeting expenses, personal attendance at the meetings a definite number of nights each week, and prayer for the meetings daily.

The items will be checked and the pledge cards signed. They will be taken up by the ushers, and now the minister will have a valuable source of information for future use, as well as the assurance of cooperation. A list of friends, relatives, and neighbors will also be helpful, and this is a good place and time to ask the people to start making out such a list; but it should be received at a later date, after they have had time to think and pray about their friends, relatives, and special acquaintances.

When the opening night arrives, the meeting will be a success, because the people have sponsored it. They feel a great deal of responsibility and soon it becomes a matter of routine.

The Bible Course Plan

The length of the series should be determined by weather, local work, vacations, Ingathering campaign, and camp meeting. Two or three nights a week will perhaps fit the weekly schedule best.

The use of the Home Bible Course or the Twentieth Century Course is a great blessing to the program and should be started as soon as possible. However, the pastor will want to use the registry plan for obtaining names the first night. This plan is carried out by having someone stationed near the entrance of the auditorium, seated at a table with the registry book. This person will have some award, such as a bookmark or some other appropriate little gift, to hand out to everyone who writes his name and address in the registry.

After the meetings are well started, the minister will want to begin his health evangelism by introducing some capable and well-qualified person to give a ten- or fifteen-minute talk on the fundamentals of health. Charts, illustrations, and sometimes short films are appropriate. This short meeting will probably come between the song service and the sermon. A guest speaker, such as one of our doctors or some other well-qualified person, might be called in to give a

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lecture or two on some of the fundamental health phases. Variation and added interest can be obtained in this way.

At the close of the public health series a cooking class may appropriately be introduced. This class can be conducted in a home. However, the pastor will find that one of the best ways to foster the health message is for him to be a living example of temperance and right living. His radiant health should speak for a life of temperance. A balance of the spiritual, mental, and physical phases will be included in his everyday schedule if he is to carry on an uninterrupted program. Proper exercise, pure water, fresh air, and good plain food will not only relieve a strain on his financial budget but will also help to smooth out the physical bulges that

may be more or less prominent. Strange as it may seem, this same method can be successfully used to bring color and sparkle to the sallow.

A way will be sought whereby our new members may be successfully transplanted into the Sabbath school and church. The visitors' class is good for the visitors, but we need another class or two that will serve as a real down-to-earth training class and Bible school. Here our pastor will do well to seek out a tactful, wise, and lovable member to act as teacher, one who can cause all to feel at ease and enjoy good Christian fellowship.

If our pastor-evangelist will continue this type of over-all program yearly, being humble and kind to all, God will give him and his members precious fruit and rich experiences.

Sharing the Responsibilities of Evangelism

DESMOND E. TINKLER

Pastor-Evangelist, British Columbia Conference

LAUNCHING out in public evangelism without an associate minister, song leader, or Bible instructor calls for dauntless courage and heroic faith. However, no evangelist need bear the burden alone, for with the church members sharing the responsibility, he will have a group of enthusiastic helpers eager to do exploits for God.

I am blessed with four churches and a company to pastor, as well as four church schools to administer. In spite of the fact that I have no help in the form of an intern or Bible instructor, I still feel that my main business is evangelism, and I try to hold at least one campaign each year.

A colporteur working in the district may be the evangelist's right-hand man and can be a great boon to the evangelistic program. In the meetings he can serve as bookstand operator, floor manager, or projectionist, and the contacts he makes in the homes of the district are a productive source of potential interest.

Very often there is a layman who can be coached and trained as a song leader. He should be encouraged to dress appropriately, and his picture may be used in the advertising. But should it happen that no one is available to lead the singing, it is still possible to run a lively, interesting, and spiritual program. The following order of service may be used:

7:00 P.M. Doors open. Organ (recorded) music begins.

7:30 P.M. Sound movie, without announcement.

7:50 P.M. Immediately at the close of the movie the evangelist steps to the pulpit, welcomes the audience, and leads in the singing of one or two songs and a chorus. This is followed by the theme song, during which the audience stands, and the local elder or some other appointed person comes to the pulpit and offers prayer.

Next come announcements, offering, and distribution of literature cards, followed by special music.

The sermon follows, ending with appeal song, prayer, and call to surrender.

Then a brief reminder about the next meeting, and the benediction.

On the nights when a sound movie is not used, the period for singing may be interspersed with vocal or instrumental numbers, chalk paintings, a recorded story for the children (on a specified night each week), or other special items. Thus the speaker is not wearied by conducting a lengthy song service.

The Evangelist's Wife

Though it is true that many evangelists do not have a Bible instructor, most of them do have a wife. When she has a vision of the world's needs and a passion for souls, she can do a most fruitful work. Mrs. Tinkler acts as receptionist at the meetings and makes personal con-

tact with the people. Then when the literature cards are listed, she makes the first visits to the homes and spots the interest. As a rule her first visits are casual, friendly calls; she has prayer in the home if there is opportunity. When questions arise, she may conduct a study on the first call. But her objective is to cover as many homes as possible and locate interest. She continues calling on new homes as names are received and contacts made at the meetings. Since the people have met her at the meetings and know who she is, they heartily welcome her.

When she finds definite interest, I visit the

home and begin studies. She accompanies me to the studies as her time permits, especially when a family is involved. I like to have public meetings four to six nights a week if possible. This program relieves the urgency of formal Bible studies in the homes until the time for testing truths and decisions.

No doubt every evangelist dreams of the happy day when he can work with a full-time evangelistic company. Until that time comes let us use the resources within our reach and march forward, fanning the fires of evangelism into a mighty flame until the work is finished.

Putting Laymen to Work

J. R. YOUNG

Pastor-Evangelist, Florida Conference

LONG ago the Lord told His people through the gift of prophecy, "The work of God in this earth can never be finished *until* the men and women comprising our church membership rally to the work and unite their efforts with those of ministers and church officers."—*Testimonies*, vol. 9, p. 117. (Italics supplied.)

Many of our consecrated laymen have caught the vision of this program as outlined in the divine blueprint, and they are rallying to the work and uniting their efforts with those of ministers and church officers.

The enthusiastic lay members of the St.

Petersburg, Florida, church have heard the call of God to them, and they are on fire for God. Some compelling power is leading them to greatly enlarge their soul-winning endeavors. One Sabbath the laymen had charge of the church service. At a designated moment in the message being given by the missionary leader of the church, forty laymen arose from their seats in the main auditorium and in the balcony, and came forward to the rostrum, bringing with them their projectors and other equipment used in giving Bible studies. It was truly an electrifying moment! The congregation was caught by surprise. As these laymen told the

thrilling story of their experiences in working for souls, and as they spoke of the indescribable joy in their hearts, the church was deeply moved. After the service many remarked that they had never before in all their lives witnessed such a service. Others declared that they were going out to work for souls.

Our laymen are using various types of projectors and some are just giving old-fashioned Bible studies. The special S.A.V.E. projector and sound tapes developed by Brother Zima, of Minneapolis, have



Laymen of the St. Petersburg, Florida, church who are active in soul winning. Standing second from the right in the front row is J. R. Young, the pastor.

certainly led many of our laymen who felt they could not give Bible studies to change their minds and enter enthusiastically into soul-winning work, and the Lord is giving them success.

A number of precious souls have recently been added to the church as the fruitage of the

work of the laymen. Many others are studying the message and attending church services. Who can estimate what the final results will be? Oh, may we realize that "time is short, and our forces must be organized to do a larger work."—*Ibid.*, p. 27.

It Can Be Done!

ARTHUR R. LICKEY

Pastor-Evangelist, Nebraska Conference

MANY ministers are pastoring large districts of three or four churches or more, with little or no conference help in the way of assistants or music leaders, and with a program that is full and time consuming. In their hearts is a longing to do public evangelism, to reach out and preach to the lost of their communities. And yet, when they think of such a program, many questions come to mind. How can I find the time? How can I work with such a small evangelistic budget? What will happen to my churches if I leave them and hold meetings?

Where Can We Find the Time?

As ministers we must *take* the time! Regardless of the press of the program, we must plan a series of evangelistic meetings and let nothing stop us from holding them. If we allow the routine programs of the church, as good as they are, to so encircle us that we feel we cannot break through to preach to the lost of our communities, we are failing to do the task that we are ordained as God's ministers to do.

Many are the men in all walks of life who have failed in their lifework because they counted and recounted the obstacles that might stand in the way of the accomplishment of a given task, until those obstacles so overwhelmed them that nothing was ever ventured and nothing gained. Absolutely nothing should keep God's ministers from preaching to the lost.

How Can I Care for My Churches?

Public evangelism in a district calls for closer organization of district work and greater utilization of the talents of lay leaders. The evangelistic effort will take the greater portion of the district pastor's time, both night and day. Let the local elders take the prayer meetings. Give the elders and the deacons the responsibility of periodically visiting the church membership, after first organizing the church into groups and giving each leader a definite task. Our people

believe in public evangelism, and if they know that their pastor is giving his all to win the lost, they will not complain if he puts responsibility on their shoulders. *Often a pastor will be surprised at how church problems will lessen under a program of evangelism. Sometimes it may be the only way to remedy a very serious church situation.*

My Budget Is Too Small

If the budget is small, say one hundred dollars or two hundred dollars—or perhaps there is no budget at all—what can be done? As much as our good people give to the many and varied programs of the organization, they will respond most liberally to a call for money to be used in local evangelism. A good plan is to pledge each member to a certain amount—twenty-five dollars, fifteen dollars, ten dollars, et cetera. In a Sabbath service a spiritual sermon should be preached on the responsibility of God's people to the lost souls all around them, and then an appeal made for financial help. Our people will back this up enthusiastically.

We should make strong but careful appeals for offerings each night of our meetings. Tell our audience the need, suggest silent offerings and thank offerings, and occasionally use printed envelopes. Giving a free book for each offering of one dollar or more placed in an envelope with a space for the name and address, can be of value in increasing offerings. Audiences will respond to offering appeals if the need is presented clearly and specifically and with a smile. *Lack of funds should never keep us from preaching!*

Advertising the Small Effort

Newspaper advertising is, of course, essential. In the small towns a quarter- or eighth-page ad can generally be run for little cost. Handbills bring results too. One way to cut expenses is to suggest to the newspaper the plan of using for handbills the same type form used to print

the newspaper ad. If the same form is used for both the ad and the handbill, the cost of having another type form set up is saved.

For the first meeting I like to mail a postcard-size handbill or a folded handbill to all the rural routes, besides the distribution of handbills to the city homes by our people. I like to run two or three newspaper ads, spaced several days apart, announcing the opening program. It is a good plan to take several articles of news value to the editor of the paper several weeks before the meetings begin. These free news items are excellent advertising.

After the meetings are going and a list of names has been built up, a good plan is to mail the handbill each week to these names.

Window posters are readily accepted in a small town. Costs on window posters can be saved if the old posters are collected each week. If a vacant spot is left on the poster, some cards printed with the time, place, and date can then be stapled to the posters. In this way they can be used over and over.

Radio spot ads are effective too, if one can afford enough of them.

Getting Names and Addresses

The use of a guest register book is an excellent way of getting names. At the entrance to the hall may be placed a guest book, with a small sign reading something like this: "Free Woven Bookmark Will Be Sent to Each Registered Guest." The success of the guest book depends almost entirely on the receptionist. The best receptionist a minister can have is his wife. As the guests come in, she welcomes them and then easily and quickly suggests that they register their names and addresses and shows them a sample of the free gift that will be mailed to them. I like to use the woven bookmarks that may be purchased for about fifteen cents each through the Christian Board of Publications, St. Louis, Missouri. Be sure that the guest book has a place clearly marked for the address.

I also use the free literature card at least every Sunday night. In asking the people to fill out the card that entitles them to receive through the mail free printed material on the evening's subject, I like to make the invitation include everybody. Our own people should be instructed to fill the cards out too, but to place an X on each card so that the evangelist will know that an Adventist filled it out. This helps the others to fill out their cards.

In a small campaign, by diligent effort you can get acquainted with many who come who do not sign the guest register or fill out the cards. When you shake hands with them, ask

their names. They will not object to this.

Visit, Visit, Visit!

Visiting these people is the most important phase of the series of meetings—barring nothing! If a man does not visit constantly in the homes of those in attendance, his meetings will fail. *Unless you plan to visit, don't even start the meetings.*

To keep track of the number of times a person has been to the meetings, the number of visits that have been made to the home, and the studies given, I use a three-ring notebook with an alphabetical file. Using paper 4¾ by 7 inches, I mimeograph on one side most of the main subjects I present. Following the subject column are four columns headed "Date, S, B, and D." In the date column may be placed the date the person was in attendance when a particular subject was presented. The S column is for study, and is checked when a subject has been reviewed or studied with the individual. The B column is checked when the truth of the doctrine is believed and accepted, and the D column is checked when the decision is made to follow the particular truth. Space is left on the sheet for additional subjects not listed. On the front of the sheet is the place for name and address, age, denomination, occupation, et cetera. A space is left for any additional information obtained during the visit. And then, very important, is a section for the accurate recording of the number and date of all visits.

Visiting may begin in the first or second week of the series. The excuse for the first call is found in the inquiry as to whether the interested ones have received the printed material or the bookmark, as the case may be. Don't go inside on the first visit. On the second or third visit, go in and begin the gentle questioning and teaching and praying.

Brethren, we must visit, visit, visit—night and day! I preach three nights a week, leaving several nights free to make calls on people who can be reached at no other time.

Generally speaking, our small-town efforts run from ten to twelve weeks.

A Baptismal Class?

I have worked both with and without a baptismal class, and have found that, for me, it is easier to review and study the various doctrines in the homes of the people. I do not, as a rule, make appointments for study, but rather study when I find the people home and learn the particular need. Persons who have heard the subject presented publicly can be reviewed on that subject in the home. Subjects that have been

missed can be given to them privately. In the small-town effort many of the interested persons are on farms, and it is difficult to get them together for a baptismal class.

May we be men of God's power. In all our plans for evangelism, may we always seek God's guidance. May we be sure that we are preaching in the place where God wants us to preach.

When we have the assurance that we are where God wants us to be, there comes an inner sense of strength and assurance of ultimate victory. If God is leading, how can we fail, if we continue to follow? Let us ask God to bless our preaching, to touch hungry hearts, to guide our visitation. Regardless of the difficulties, let us go forth to preach! It can be done!

"Mass Production" District Evangelism

ELMER RASMUSSEN

Pastor-Evangelist, British Columbia Conference

A PASTOR-EVANGELIST cannot be content with the text "Occupy till I come" (Luke 19:13). He must combine with that text the one that says, "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15).

The greatest limitations on any worker in God's cause are time and means. How shall we overcome these? The time problem may be overcome by an increase in the number of workers under the pastor-evangelist. But this immediately intensifies beyond reason the problem of finances. Then how shall it be done? A motto of my life comes from a statement of the Lord Himself to Moses when Moses complained of a difficult situation. This motto is, "What is that in thine hand?" (Ex. 4:2). This means nothing to a non-Christian, but it means everything to one who knows Him with whom all things are possible.

The first step, then, in preparation for the pastor-evangelist's task in a district where there are many towns and communities is to take stock of what is in our hand. Help, by way of paid workers, is very little, and budgets are very small. Then what do we have? First, the gospel. Paul said, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation" (Rom. 1:16). Second, we have the help of the Holy Spirit. Ellen G. White said, "There is no limit to the usefulness of one who, by putting self aside, makes room for the working of the Holy Spirit upon his heart, and lives a life wholly consecrated to God."—*The Desire of Ages*, p. 250. Third, we have the people, and "all have sinned, and come short of the glory of God" (Rom. 3:23). Fourth, we have the promise of God that if we cast our bread upon the waters we shall find it again after many days (Eccl. 11:1). And "not by might, nor by power, but by my spirit, saith the Lord" (Zech. 4:6).

Then although we do not have a large budget, and although paid help is little or none, we shall find we have all the essentials for successful aggressive warfare against the enemy. We have all that is needed to advance the kingdom of God on earth, and "if God be for us, who can be against us?" (Rom. 8:31).

Simultaneous Regional Meetings in Five Areas

The second step of the pastor-evangelist is discovering successful methods of executing the evangelistic program. Mass production is a time-saving method. Can it be used in evangelism? Why not? Five meetings just alike in five different places each week. In this district our program consisted of a Sunday night meeting in Vernon, my home church. Then Monday night we were in Salmon Arm, forty miles from home; Tuesday night in Malakwa, sixty miles away; Wednesday night in Falkland, thirty miles from home; Thursday night in Cherryville, fifty miles' drive.

This type of program cuts sermon preparation time to one-fifth. It results in improved delivery, for practice makes perfect. It even helps mental improvement, for repetition fixes thoughts more perfectly in the mind.

Another thought on the sermon is to remember that you may be working short-handed and without much talent by way of special features; therefore make the sermon as attractive as possible. Divine help is assured to all. Above all else feed the people. If they are nourished spiritually, they will come again. It is not necessary to present large doses, but nourishing sermons thoroughly winnowed of all chaff. If we do this we need never look back with any regrets for what we have done, and the Lord has said, "It shall not return unto me void" (Isa. 55:11).

I have used Bible moving pictures as an advertisement feature and also to improve punc-

tuality, as well as for inspirational and educational value. This mass-production program gave me a half-rate on film rentals, thus helping the financial problem.

Now I would like to note some advantages I have observed from such a program, as well as a few disadvantages.

1. This method gave me a weekly contact with each of the five organized churches in my district.

2. One sermon a week by the pastor greatly improved the spiritual condition of church members.

3. One meeting a week per area greatly improved attendance.

4. Larger attendance as well as fewer meetings per week in each area increased the offerings received.

5. Advertising preparation time was cut tremendously, and advertising costs were cut through time saved by printers in preparation.

6. Halls were more readily available one night per week than several.

7. Preacher morale was improved, because never were all the efforts passing through a slump at the same time. There was never any fear of failure, because out of five efforts some were bound to be successful.

8. This method gave every church an evangelistic meeting every week to which the members could bring the interested folk they found.

9. The work can go five times as fast as usual in an area.

10. There are better Ingathering returns because of an effort in a community.

11. It solves many pastoral church problems before they arise.

Our greatest problem was to stay within our travel budget. Our original plan was to go to the place of meeting early in the day and carry on our visiting program before the meeting. This, however, was very difficult to do because of other responsibilities.

In all of our work—pastoral, evangelistic, teaching, or whatever else we may attempt for the Master—we must never forget that in the Word of God the plan of salvation is outlined, and the acceptance or rejection of the transforming power of God opens or closes the gates of heaven. The key is in our hands. Let us open to all who will receive. We do it as we teach the plan of salvation to men and women.

Lay Preachers

Another plan we have worked here with good success, which may be of interest to others, deals with speakers for the Sabbath services in a large district.

In this district there are seven groups meeting each Sabbath. It is a very difficult task to make arrangements for each group each week. To leave it entirely for the local elder in each church creates a problem also. We as ministers are not left in a district much more than four years, but think of a local elder in his church, not for four years, but for a lifetime. He may be changed, but usually he is not. If he is to measure up to his task, he will need to be more resourceful than some of us preachers. He might in twenty years need to speak over one thousand times to the same congregation, including prayer meetings, church services, and sometimes MV meetings.

Therefore we have a plan for this district in which seven speakers are needed each week and there is only one preacher. I have selected eighteen laymen who are willing to speak. These men are divided into three groups of six plus myself, which makes seven for each Sabbath. Numbers 1 to 6 speak the first Sabbath; 7 to 12 the second Sabbath; 13 to 18 the third Sabbath. Then the fourth Sabbath, numbers 1 to 6 again, and so on. This gives each speaker one Sabbath to speak, followed by two Sabbaths when he is free. Each one speaks in a different church each time, until he has been to each of the seven churches. It requires more than five months for a complete round of the churches.

This program allows the layman to use his sermon material seven times, if he chooses to do so. The delivery of a sermon is improved by repetition. I prepare a schedule of speakers and give a copy to each participant and also to each church elder.

The church members appreciate the variety of sermons, and those who participate in the program are receiving a vision of the work yet to be done in the Lord's vineyard. I believe this plan will prepare some of these speakers for lay evangelism. A class in public speaking and sermon preparation might be conducted for these men.

Whenever a guest minister is scheduled to visit a church, the layman appointed for that day drops out. The same thing is true when the local church has a program they wish to promote.

I would suggest a layman's Bible instructor training course to precede a program of this kind. I would also suggest that the minister select several in each area to participate with him in definite house-to-house visiting for giving Bible studies.

Yes, "mass production" can be adapted to district evangelism!

"The Gospel on the Screen" Plan

PERRY GREEN

Pastor-Evangelist, Arkansas-Louisiana Conference

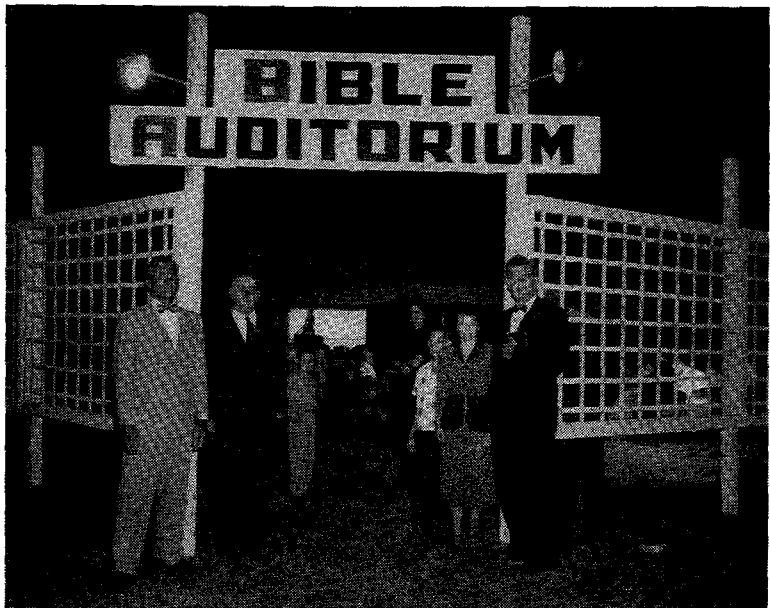
IN ADDITION to the work of pastoring his churches, the district leader generally feels the great responsibility of evangelizing his district. This creates two problems: (1) how to conduct evangelistic efforts alone and on a small budget, and (2) how to evangelize the smaller cities and towns. To solve these problems we have developed a fruitful plan called The Gospel on the Screen. This is a program presenting the message through the use of sound motion pictures and filmstrips.

The equipment necessary for the program is as follows: a rather large screen; 300-watt projector, signal cord; Twentieth Century, new Shuler, and Rich filmstrips; song filmstrips; motion-picture projector; record player, together with a good assortment of records; a public address system, if needed; and, as far as possible, literature on each subject.

It is much easier to obtain a public building for the Gospel on the Screen than for a preaching service. Since a minister's time is generally taken up with Ingathering, school problems, and other church items during the winter months, I have found that a 40 x 60-foot tent for summer use works better than anything else. This size tent will seat about two hundred people comfortably, and the sides can be rolled up, which makes it possible to seat at least that many outside. Of course this would not work on stormy nights, but generally the crowd is small during inclement weather. The tent should be well lighted; the ground should be covered with clean shavings. It is well to have an attractive entrance made of latticework, bearing a sign. The lights on the sign should be left on all during the meeting, making enough light for latecomers.

Each night of the campaign, and we suggest three nights a week, the program is divided into four parts: motion picture, song service, announcements, and the filmstrip. The motion picture begins promptly at seven-thirty, the regular meeting time, and continues for approximately twenty minutes. Some films may be a little longer or shorter. Two nights a week the motion films are religious, stressing Christ. These can be obtained from the Pacific Union Supply Company, Glendale, California, or a film rental agency. Then one night a week I provide a motion picture for children, using nature films obtained without cost from the State film-renting library.

At the close of the song service we have our prayer. The next few minutes are given over to announcements and receiving the offering. At this time, too, the literature covering the subject for the evening is passed out, with the instruction that it not be looked at until after the sermon. Then in order to build up our list of names we have a Bible guessing game, cards and pencils for this having been handed out as people entered the tent. A Bible or a picture



Perry Green at the right. More recently he has replaced the name Bible Auditorium with The Gospel on the Screen Tent.

GO!

ANNIE JOHNSON FLINT

Go!

The time shortens, the night is approaching!
Harvests are whit'ning and reapers are few;
Somewhere, perhaps in the darkness are dying
Souls that might enter the Kingdom with you.

Go!

Church of Christ, for He goeth before you
And all the way that ye take He doth know;
On the bright morrow He'll say: "Come ye
blessed!"

But till the dawning the message is "GO!"

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is awarded to the winner. Almost everyone participates in this, and thus we are able to keep a record of the number of nights each person attends.

The final and, of course, the important part of the program is the filmstrip. After the announcements and Bible game, the minister remains on the platform to announce the subject for the evening. Then the lights are turned off and the projector is turned on. I think it is important that the minister stay on the platform to deliver his illustrated sermon, just as he would any other sermon. The order of subjects is the same as in any other effort, and the appeals at the close are made in the same way. Care should be taken to close the meeting by nine o'clock.

Advertising "The Gospel on the Screen"

If proper care is taken in advertising, the people will attend the campaign faithfully, and a harvest of souls will result. Generally around the small towns there are four effective means of advertising—radio, newspaper, loud-speaker, and handbills. In each of these the same point should be stressed, namely, The Gospel on the Screen makes plain the gospel of Jesus and the great prophecy of Revelation, with sound motion pictures and prophecy filmstrips in color. I have found that a few spot announcements on the radio during the day, advertising the evening's program, are sufficient in view of a small budget. A newspaper advertisement is generally used once a week, stressing the outstanding prophecy of the week. We favor an ad size of one column by twelve inches, with the ad placed vertically on the page in such

a way that the page must be turned halfway around in order that it may be read. The loud-speaker is very effective in rural areas. This simply means placing a portable loud-speaker upon a car and driving the car along the highways and byways, urging the people to see "the great Revelation prophecy of the Bible come to life at the Gospel on the Screen Tent tonight at seven-thirty. No admission charge." On the car a sign should be placed bearing the name of the program and the location.

The handbill is probably the most important feature in advertising. Each bill gives the information about the subjects for the week, stressing the outstanding prophecy subject. The first handbill is large—12" x 18". The following ones are 9" x 12". In order to keep the attendance built up, it is necessary to put out the handbills every week of the campaign until the attendance is established, and then every other week will suffice. I like for these bills to be on glossy paper with the printing done in either a rich red or blue. As has already been stated, the most important subject of the week should be printed on the handbills—in large two-inch type. These bills can be put up in store windows, tacked on telephone posts and trees and in every place permissible throughout the area. These posters will withstand the weather for sufficient time. In the corner of the bill should be placed the information containing the mailing permit, so that they can be sent out to the boxholders with a one-cent stamp. Every post-office boxholder and route holder within the radius of fifteen miles should receive each handbill. These should be mailed at least four days before the first meeting advertised.

Last summer the above plan was used for an effort in Minden, Louisiana. The attendance ranged from 250 to 350, and we were able to organize a good church as the result. At the present time we are using this program in Marthaville, Louisiana. This is a very small town, with a population of only 120. Our smallest audience has been 200 and the largest nearly 500. We are confident that with God's blessing we will be able to organize a strong church in this dark parish.

[EDITORIAL NOTE.—In his advertising Perry Green uses from time to time such phrases as: "You are invited to something decidedly different!—The Gospel on the Screen . . . You can now SEE the Gospel of Jesus and the great prophecies of Revelation come to life on the screen in this thrilling program of sound motion pictures and beautiful color filmstrips. . . . At the *Gospel on the Screen Tent* hundreds are saying, 'I have never seen the Bible made so plain.' You owe it to yourself to see these great religious motion pictures and filmstrips."—B. G.]

This Is the Laymen's Hour!

A. J. MUSTARD

President, Gold Coast Mission, West Africa

I BEGIN with a confession. I have only just begun to appreciate the force and importance of the teaching of the Bible and the Spirit of prophecy on the place of the layman in the program of work committed by God to this Advent people. Perhaps my experience and background in sixteen years in the ministry in one of the home fields has something to do with this. There the workers were far more plentiful in relation to the membership than is the case here in the mission field, and, moreover, many of the laymen and women were as highly educated and qualified for service in the church as was the ministry. Sometimes the burdens of the work seemed heavy, but not so weighty as they seem in the mission field. I know I did encourage the membership in my churches to give their help in the work, and their response was always good, but the need for a much bigger, united effort on the part of the ministry and the laity was only dimly perceived until I came to the mission field. The recital of a few facts will perhaps help to explain this.

In the Gold Coast Mission we have approximately 10,000 adults in the churches, besides several thousand children. Most of these people (I would say 90 per cent) are illiterates. They are found in about 220 churches and companies scattered over an area as large as the British Isles. But many of these churches and companies are in out-of-the-way places, reached only after traveling on foot over many hot, weary miles. They are organized into twelve districts, ten of which have an ordained minister in charge. These district leaders have twenty-three evangelists to help them care for the membership and promote the work of evangelism. One district, though small in area, has 1,000 baptized people and another thousand in the hearers' and baptismal classes, and besides the district leader there is one young evangelist, a boy of twenty, to help. Of our total of thirty-five evangelical workers twenty-one are completely untrained, eight have had one year of training, and six have enjoyed two years of training in addition to a Standard VII (elementary) education.

Moreover, because of certain fears, prejudices, and trends peculiar to the country, it is difficult to find recruits for the ministry among the young men in the churches, except among those

who are unemployed and finding it hard to live. And we are not inclined to take that type into the ministry! Furthermore, the mission budget would not permit us to expand our working force, even if recruits were available.

To this rather somber picture let me add yet a darker hue. At the close of this year we are planning to send ten or twelve of our evangelists to our mission training school for two years, and we shall have only four graduates from the school to replace them. So it will be even more difficult to maintain, let alone expand, the work in 1954 than it has been in 1953. This is one of the "headaches" of the mission field administrator! But I believe I have found the remedy! What is it? Why, turn to the laymen!

The experience of struggling with this problem has been a great blessing to me. Among other things, it has taught me to place a higher value on the labors of the consecrated layman. Shortly after my arrival in the mission field, I began dimly to see the possibilities in our African laymen. We organized a laymen's council in every district of the mission. Would the laymen respond to the challenge and the opportunity we placed before them? I need not have feared. They came to the places of meeting in larger numbers than I had thought possible. Two men walked twenty-seven miles to attend, and twenty-seven miles back home again when the meetings were over. At the close of the year I called for a special check on the number of souls won during 1952 by laymen, and was astonished to find it was 646.

Recently we have conducted a laymen's institute for representatives of the churches, and 140 attended. They provided me with the biggest thrill of my ministry, and before they returned to their homes they set themselves the goal of 988 converts in 1953. Final results are not yet available.

We have taken an important step toward giving the layman his rightful place in the work in this mission by issuing a Lay Preacher's Identification Card to those who meet certain stringent qualifications. One of these is that the layman must have demonstrated his soul-winning ability in successfully conducting a branch Sabbath school or a layman's effort.

The month of August is dedicated to all-out

evangelism. Every worker is expected to lay aside other interests to engage in a full month of effort work. The laymen are invited and expect to share in the experience, and I confidently look forward to seeing large numbers leave their usual employment to engage in several weeks of evangelistic labor. It will be a sight to thrill the soul! Some of the efforts will be led by laymen, with less capable junior evangelists helping! [Later word from Elder Mustard states: This year 41 efforts were conducted during August. There were 408 converted and enrolled in the hearers' classes. After one year they will graduate to the baptismal class, and after another year of instruction they should be ready for baptism and church membership. We have to depend largely upon our best laymen and schoolteachers to conduct these instructional classes. The pastors supervise the classes and examine the candidates before they pass into the baptismal class, and later, prior to baptism itself. In the 1953 August campaign seventy-seven teachers from our mission church schools, with more than seventy laymen, shared in this successful effort to reach the thousands of unwarned people of the Gold Coast.]

Emmanuel Oduro of Atabubu, Ashanti, is a weaver by trade and a preacher of the gospel by preference. Like the Waldensian travelers of old, he sells his native cloth and "wine and milk without money and without price" at the same time. Some time ago he visited an isolated village after many miles of walking, sold his wares, and spoke to the people of the love of God and the cross of Calvary. The people were all heathen. There were no Christian influences in the village at all. Our brother kept on visiting Anyinofi, as the place is called. Once a fortnight he goes there, always arranging his visit so that he spends a Sabbath with the people.

Today we have a flourishing Sabbath school of ninety adults and children in Anyinofi. No worker had yet visited there until the pastor was asked to go there to conduct a baptism.

Last year I met a sister in our church at Nkwabeng. She is completely illiterate, but has won eighteen souls by her own preaching and visiting.

Some of the time spent at our recent laymen's institute was given to visiting in the homes of the people, and sixty-six souls were won by the laymen as they visited in bands, pleading and praying with the people.

God Has Always Used Laymen

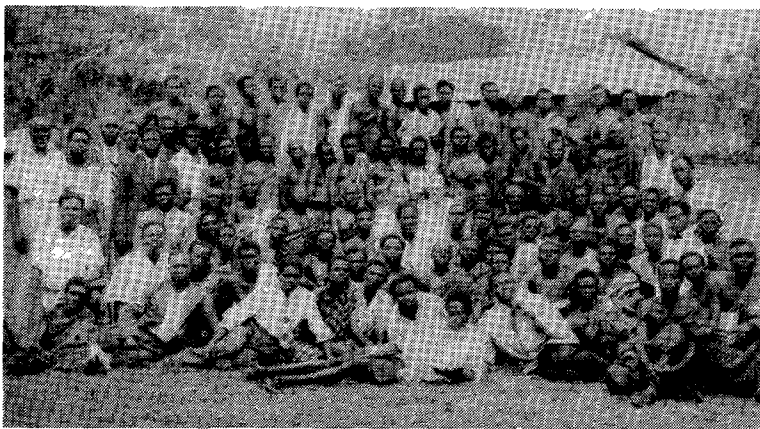
Has the coming of the Lord been delayed? It has. "Had the purpose of God been carried out by His people . . . , Christ would, ere this, have come to the earth."—*Testimonies*, vol. 6, p. 450. Part of God's purpose for the finishing of the work is the training and educating of the laity to take the larger share of the burdens of the work.

"The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work and unite their efforts with those of ministers and church officers."—*Ibid.*, vol. 9, p. 117.

The historian Adolf Harnack, in his book *Expansion of Christianity in the First Three Centuries*, volume 1, page 460, says that the rapid growth of the church in the early days was "in reality accomplished by means of informal missionaries." Luke's Acts of the Apostles ought to be renamed *The Acts of the Apostles, the Holy Spirit, and Laymen*, for it was the union of the three that gave the work of the gospel such impetus in the early days.

D'Aubigné tells us that in the Protestant Reformation there was a—

"mysterious power that urged all these people onward. . . . Often would unlearned Christians, with the New Testament in their hands, undertake to justify the doctrine of the Reformation. The Catholics who remained faithful to Rome withdrew in affright; for to priests and monks alone had been assigned the task of studying sacred literature. The latter were therefore compelled to come forward; the conference began; but ere long, overwhelmed by the declarations of Holy Scripture cited by these



Laymen's institute, Aguna, Gold Coast, May 21-24, 1953.

laymen, the priests and monks knew not how to reply. . . . Men of the lowest station, and even the weaker sex, with the aid of God's Word, persuaded and led away men's hearts. Extraordinary works are the result of extraordinary times. . . . Women and children, artisans and soldiers, knew more of the Bible than the doctors of the schools or the priests of the altars."—*History of the Reformation of the Sixteenth Century*, vol. 3, bk. IX, chap. 11, pp. 346, 347.

The messenger of the Lord tells us that the giving of the first angel's message in 1844 was "largely committed to humble laymen."

"Farmers left their fields, mechanics their tools, traders their merchandise, professional men their positions; and yet the number of workers was small in comparison with the work to be accomplished. . . . The simple, direct testimony of the Scriptures, set home by the power of the Holy Spirit, brought a weight of conviction which few were able wholly to resist."—*The Great Controversy*, pp. 368, 369.

And in the same way the work of the third angel will be done.

"As the time comes for it to be given with greatest power, the Lord will work through humble instruments, leading the minds of those who consecrate themselves to His service. The laborers will be qualified rather by the unction of His Spirit than by the training of literary institutions. Men of faith and prayer will be constrained to go forth with holy zeal, declaring the words which God gives them. . . . By these solemn warnings the people will be stirred. Thousands upon thousands will listen who have never heard words like these."—*Ibid.*, p. 606.

The chief work of the ministry is to train and educate the church members to render faithful, effective service. By precept and example our workers should lead them in soul-winning work. This is the teaching of Scripture (Eph. 4:11, 12). God has given pastors, evangelists, and teachers

(Continued on page 50)

Parish Hall Bible School

T. MILTON ROWE

Pastor-Evangelist, Lake Region Conference

SEEING the successful effort put forth by so many in the adult education program in the larger cities, I felt that the time had come to offer these seekers of knowledge a course in the doctrines of the Bible. The venture was new, but it was launched in faith. My fellow workers and I were anxious for the people to get the impression that this was a school rather than a church effort or revival; so we mailed and handed out a few thousand circulars advertising the need of becoming acquainted with the Bible in these trying times.

The members of the church were urged to get in touch with at least ten of their friends who they felt would be interested in taking such a course.

The School Plan

On the opening night the hall was well filled with church members and friends and relatives whom they had brought, as well as others who had received a circular. After a song and prayer, I spent five minutes explaining that this was to be a school where the doctrines of the Bible would be taught and that each one joining the class would be expected to attend three nights a week, Sunday, Tuesday, and Thursday, from eight to nine-thirty, and listen to the open discussion of the lesson.

After I had spent thirty-five minutes teaching the opening lesson I asked how many had enjoyed it, and of course every hand was raised. Then I asked how many would like to join the class and complete the course of thirty lessons, and there were sixty who enrolled on the first night. This number later grew to one hundred.

In this school the Twentieth Century Bible lessons are used. Therefore lesson number one was passed to those who had joined by giving their name, address, and phone number—with the instruction that they were to study the lesson carefully at home, fill in the test paper, and return it on Tuesday evening. This program is continued for ten weeks, each enrollee being given only one lesson at a time, so that step by step he is led into the message. Our Bible instructor corrects the test papers and these are returned each night after the study of the current lesson. When the ten-week course is finished a regular graduation exercise is held, with a guest speaker, after which a diploma is presented to each one who has finished the course.

I have conducted four such schools in Chicago, and have been able, under the blessing of the Lord, to baptize two thirds of those who enroll. More than five hundred of the small

one-dollar *Bible Readings* have been sold to members and friends of the class. Then to each one who graduates a paper-bound copy of the little book *Prove All Things*, by M. L. Rice, is presented, along with the diploma.

Low Cost

Having on file the names and addresses of those who enrolled and did not finish the course or take their stand for the truth, my associates and I make it our special business to keep in touch with them. We have been able to bring many of them into full acceptance of the message.

There is, I believe, another important advantage in this type of evangelism, and that is that the conference has never had to appropriate more than two hundred dollars for any one of these Bible schools. This kind of work was

begun in Chicago in September, 1950, and to date three hundred have been baptized, yet less than five hundred dollars of conference funds has been used.

I believe this type of evangelism would make a successful soul winner of every local pastor we have. And may I also point out that up to the time of moving into our new church home, with its many facilities, these meetings were conducted in the main auditorium of our church.

[EDITORIAL NOTE.—Elder Rowe in his publicity uses an attractive four-page brochure picturing the place of meeting on the front page with "Grand Opening . . . PARISH HALL BIBLE SCHOOL, 7008 South Michigan Avenue, September —, —, 8:00 p.m. A free course in the doctrines of the Bible at Chicago's Greatest Bible School." On page 2 is a picture of Pastor Rowe, with the caption, "T. Milton Rowe, Instructor." On page 3 the following paragraph is attractively displayed: "Evangelist Rowe is a student of Bible prophecy and history, with a background of many years' experience as minister, teacher, and lecturer, that qualifies him to deal with the subjects that will be presented in this course. The Parish Hall board feels assured you will appreciate his sound, sensible, lucid presentation of these prophetic themes unfolded with gripping interest. They will be illustrated with many pictures on the screen. Even those who have had no interest in religion have been deeply moved as they have attended these lectures."

The page ends with these words in display type:

**"Our Motto: 'What God unfolds we gladly teach; what God withholds we dare not preach.'
Our Creed: The Bible and the Bible only."**

This practical plan should commend itself to a number of our pastors.—B. G.]

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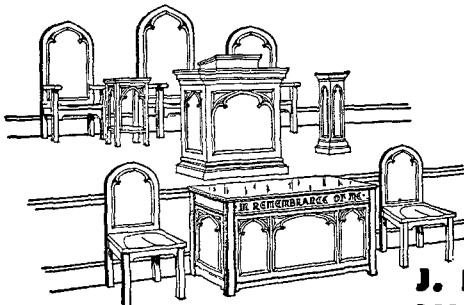
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MUSIC

In Worship and Evangelism

Music in the Small Campaign

USUALLY the pastor-evangelist has to depend on local talent for both his song leader and his special music. Many of our churches have excellent talent that is lying dormant. It needs to be sought out, encouraged, and coached. Sometimes the results will surprise us.

If you have a good lay brother who shows talent as a song leader, encourage him. Show him that he will be your associate. Encourage him to be neat in his dress and circumspect in his manners. His shoes should be shined, his clothes pressed, and his hair neatly trimmed. Coach him on how to speak clearly and distinctly.

In his song service he should do more than just announce one song after another. Warn him against becoming verbose, but encourage him to say just a sentence or two to bring out a deeper meaning in each song. Sometimes a Bible text will be helpful. For example, "There is none other name under heaven given among men, whereby we must be saved" (Acts 4:12), might be quoted in connection with song No. 30 in *Gospel Melodies*, "My Hope Is Built." Or the same text might be used with the solo or duet, "My Only Hope Must Be in Jesus." A text can usually be found for any particular hymn or song.

If the layman knows how to "beat time," encourage him to be smooth in his movements. Weed out any awkwardness. Make sure *he* is the leader and not the accompanist. Nothing looks more awkward than an amateur song leader waiting for the accompanist to start leading the congregation with the instrument, and then following along by "beating the air."

Should there be no one available who can actually beat time, you can still choose someone who does well in public. He does not have to be a conductor. He can simply be the master of ceremonies for the short song service. You should choose the numbers with him. And in this case he should go over the songs with the accompanist, and they should decide on the tempo of the songs. The accompanist will then lead with the instrument. The leader will sim-

ply give a little gesture at the beginning of each hymn so that all will start together. Make the song service short. Fifteen minutes is long enough. Although this leader may not be an actual conductor, he should, however, be able to "carry a tune." He can conduct a fine song service and present the special music, by simply being a cheerful, dignified master of ceremonies.

The use of song slides, which throw the words on the screen, is still a useful innovation for the song service.

If you as the evangelist lead your own music, you can often save your voice by *whispering* portions of songs and not leading with your voice. In this way your mouth still moves to the words, but you are sparing your voice. Encourage the accompanist to follow your leading carefully, but to play with a good medium-to-full volume so that your voice can be saved. Standing erect and yet relaxed and breathing deeply will conserve your voice for the sermon.

Coaching the Special Music

If you have some church talent that shows promise of development, take time to coach and encourage it. Or perhaps your wife or the organist can do this. Above all, watch for careful and clear diction in your would-be singers. Study with them the full meaning of the solo, duet, et cetera. When the words are studied separately as a poem, the number will be understood better.

There may be some passages that should be sung faster than others, some more slowly; some louder, some softer. Coach the singers carefully in the tempo of their songs. As a rule, gospel singers sing their numbers too slowly and listlessly. Let there be energy and feeling in the song. Soloists usually sing too slowly, while quartets frequently sing too fast.

Gospel singers also have a habit of holding on to a high note, even though that note is not on an important word. Watch for this fault. If a high note is on an unimportant word, encourage the singer to minimize it. In places he may have to emphasize a low note on an important word, holding it a little longer for emphasis.

Many singers look too solemn and pained while they sing. Let them endeavor to show the mood of the song somewhat by their facial expression. Some songs are joyful, others more solemn.

As a rule, have your singers sing no more than two stanzas of a gospel song. There is a sameness about hymns and gospel songs that seems to become tiresome to an audience when sung as a "special," unless a great deal of interpretation is brought into the number. But have your singers study the stanzas to find the most appropriate ones, instead of just singing the first and last stanzas.

Good phonograph recordings can be a boon in a small campaign. Even your special music can be presented in this way. It can be made more interesting if you say something appropriate about the number before you mention the singer and the song on the recording. Perhaps you are going to play a recording of "The Holy City." Then read Revelation 21:1-5, and say just a word that will help the people to think about the message of the song. There are two excellent albums of phonograph recordings by Fred Waring and his choral group—"Songs of Devotion," No. 1 and No. 2. The diction in these albums is perhaps as nearly perfect as it can be, and that is extremely important in sacred singing. Write also to Chapel Records, Box 432, Glendale, California, for their catalog of sacred recordings. Your local music store will

be glad to help you select sacred numbers by such nationally known artists as John Charles Thomas, Marian Anderson, Richard Crooks, and others. Beautiful organ recordings can also be played while your crowd is gathering if you do not have an organ or someone capable of playing it.

There may be in your community a good singer of another denomination who might be willing to help you. If he or she is a genuine Christian, you can feel free to accept this service. But you should make sure that the singer is converted and is not just singing to parade his talents.

However, if you have exhausted every avenue and are still unable to find singers, and you feel you do not want to use phonograph recordings, do not let that hinder you from launching out into a series of meetings. You can conduct a fine series without special music and without a song leader. Simply have an opening song or hymn and when the time comes launch into your subject, and the Lord will bless you. Or it may be wise to conduct your meetings on the order of a community Bible school, after the manner described by T. Milton Rowe on page 33 of this issue. Of this you can be confident: if you preach or teach the message in its simplicity, and with a love for souls in your heart, some will accept the message. That is always a soul-satisfying reward in spite of all one's shortage of equipment and talent.

B. G.



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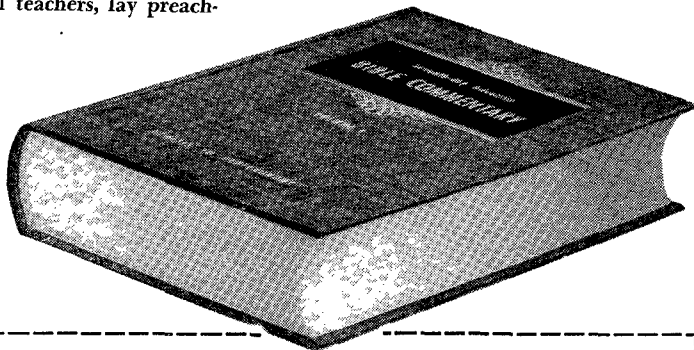
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How to Deal With Heresies—Part I

The Definition of Heresy

EARL W. HESLOP

Pastor-Evangelist, Michigan Conference

HERESY is not new; it was recognized and dealt with by the apostles. And heresy always causes perplexity and confusion. The minister of a congregation plagued with this theological disease is perplexed as to how to meet it, and his parishioners are confused by the variant interpretations of Scripture that are the reasonable product of heretics.

To ignore heresy would prove disastrous to the organization troubled with this cancerlike activity. The entire body would be injured, with perhaps fatal results. If a group wishes to maintain its distinctive characteristics, heresy must be met and conquered. Since heresy must be dealt with, the problem to be considered is that of method.

Development of the Term

In order properly to understand the meaning of the term it is necessary to trace its usage and development. The word is derived from the Greek αἵρεσις.¹ Herodotus used it when referring to the capture of Babylon by Darius. Translated it reads, "After the taking of Babylon, Darius himself marched against the Scythians."² The term here means "a taking."

Josephus used the term when referring to "three heresies of the Jews," which were the Pharisees, the Sadducees, and the Essenes, the three most famous sects of the Jews.³ To Josephus the term "heresy" means the same as the term "sect" does to us; that is, a body of persons separating themselves from others.

The same word αἵρεσις is translated *sect* in Acts 15:5 and 26:5 when referring to the Pharisees, and in Acts 5:17 when referring to the Sadducees. The Christians were designated αἵρεσέως in Rome when Paul met the Jews there. Acts 28:22 tells of the incident, and the

word is translated *sect* in the Authorized Version. Paul was designated the "ringleader of the sect [αἵρεσέως] of the Nazarenes" by Tertullus during the trial before Felix, as recorded in Acts 24:5, and in verse 14 Paul states during his defense that he worshiped God "after the way which they call heresy [αἵρεσιν]."

From this usage during the days of the apostles, the term came to mean a party, a division, a sect, without any indication of censure. "The Greeks commonly used this term to describe the schools into which their philosophers were divided."⁴

Paul, in writing to the Corinthians, states that he had heard there were "divisions" (margin, "schisms") among them, and reasons that there "must also be heresies [margin, "sects"] among you."⁵ The word σχίσματα is used for *divisions* and the word αἵρεσις is used for *heresies*.

When Paul wrote to the members of the church in Galatia, in Galatians 5:19, 20, he classed heresy with "works of the flesh." Here the term *heresy* begins to have a meaning related to a *choice* made by the individual, for these works are the product of the will or desire of man. "Its secondary meaning is 'choice,' 'preference.'"⁶

Peter warned, in his second epistle to the early Christians (2 Peter 2:1), that false teachers would come among them, bringing "damnable heresies" (αἵρεσις). This prophecy indicates that those bringing the heresies would be destroyed. Peter's use of the term indicates he understood *heresy* to mean "false teachings." Heresy was something to shun.⁷ In this usage the term begins to be applied to certain teachings and beliefs, or choosing to differ in belief, and "from henceforth the word was used to denote any kind of erroneous notion concerning the faith."⁸

Paul makes a similar prediction in his first epistle to Timothy (4:1): "Now the Spirit

Paper prepared for class in history of the Seventh-day Adventist Church, Daniel Walther, instructor, at the S.D.A. Theological Seminary.

speakech expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." To the Colossians Paul wrote: "And this I say, lest any man should beguile you with enticing words" (Col. 2:4). The phrases "enticing words," "doctrines of devils," and "depart from the faith" were used to indicate teachings that were advocated by heretics.

Concerning those times, Mrs. Ellen G. White has written:

"As the years went by and the number of believers grew, John labored with increasing fidelity and earnestness for his brethren. The times were full of peril for the church. Satanic delusions existed everywhere. By misrepresentation and falsehood the emissaries of Satan sought to arouse opposition against the doctrines of Christ; and in consequence dissensions and heresies were imperiling the church. Some who professed Christ claimed that His love released them from obedience to the law of God. On the other hand, many taught that it was necessary to observe the Jewish customs and ceremonies; that a mere observance of the law, without faith in the blood of Christ, was sufficient for salvation. Some held that Christ was a good man, but denied His divinity. Some who pretended to be true to the cause of God were deceivers, and in practice they denied Christ and His gospel. Living themselves in transgression, they were bringing heresies into the church. Thus many were being led into the mazes of skepticism and delusion."⁹

Definition of Heresy

From this evidence we can define the term *heresy* to mean any doctrine or idea that is contrary to that taught in the Scriptures, and that denies the formulated teachings of Christ and of the authors of His revealed Word. A "heretic" would be a person who advocates, teaches, and otherwise aids in propagandizing such beliefs.

"Its meaning for Catholicism is a doctrine that is maintained within the Church but is disruptive of its unity. It is more serious than schism, since, while the latter refers to ecclesiastical cleavage, the former refers to spiritual alienation."¹⁰

It is essential that other terms, such as *schism*, *fanaticism*, and *apostasy*, not be confused with heresy. Although these terms are partially synonymous, there are variant shades of meaning.

A schism is a division within a church due to differences on a minor point (or points) of doctrine. Fanaticism is enthusiasm or zeal for a particular topic, doctrine, or practice in the church. Apostasy is leaving a church and formerly professed doctrines or principles of belief.

Heresy, if cherished, may lead to schism. One may be schismatic without being heretical. Fa-

naticism may not be heresy, but a heretic could be a fanatic. Apostasy may result from a schism or from heresy, but an apostate would not necessarily be a heretic or a schismatic.

To Catholics, schism means—

"the refusal to submit to the authority of the pope or to hold communion with the members of the church subject to him. It differs from apostasy and heresy, but schism very often leads to them. Anyone guilty of an *external* act of schism is *ipso facto* excommunicated; the conditions for absolution are the same as for heresy. The sacraments may not be administered to schismatics, even those in good faith."¹¹

The same source states regarding apostasy:

"Apostasy is the act of totally rejecting a faith once believed. The abandonment of the practice of the faith is not apostasy to Catholics. An apostate must join another church or fall into atheism, but remains subject to the laws of the church."¹²

(Continued next month)

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- ¹² *Ibid.*, art. "Apostasy," p. 27.

Sermon Outline

Felix, the Procrastinator

O. A. SKAU

Manager, Oriental Watchman Publishing House, India

TEXT: Acts 24:24-26; *Acts of the Apostles*, pp. 419-427.

I. INTRODUCTION: Claudius Antonius Felix.

"Felix was thrice married; two of his wives were named *Drusilla*; one was a Roman, the niece or grand-daughter of Antony and Cleopatra, mentioned by Tacitus, lib. v cap. 9., the other, the person in the text [Acts 24:24], was a *Jewess*, daughter to Herod Agrippa, the Great. . . . When she was but six years of age, she was affianced to *Epiphanes*, son of *Antiochus*, king of *Comagene*, who had promised to embrace Judaism on her account; but, as he did not keep his word, her brother Agrippa . . . refused to ratify the marriage. About the year of our Lord 53, he married her to *Azizus*, king of the *Emesenes*, who received her on condition of being *circumcised*. Felix having seen her, fell desperately in

love with her, and by means of a pretended Jewish magician, a native of Cyprus, persuaded her to leave her husband; on which Felix took her to wife. . . . It is said that she, and a son she had by Felix, were consumed in an eruption of Mount Vesuvius."—*Clarke's Commentary on Acts 24:24*.

- A. Slave freed by Claudius Caesar.
- B. Appointed procurator, A.D. 53.
- C. Summoned to Rome, A.D. 60.

1. Ruled with a slave's disposition coupled with regal power.

2. Saved from death sentence through the influence of his brother Pallas.

D. Recalled to Rome by Nero, A.D. 62. Reason—wickedness. During the days of Nero about A.D. 62, he was again summoned to Rome, "on account of the accusations preferred against him by the influential Jews of Caesarea, and again he narrowly escaped the sentence of death."—*Chambers' Encyclopaedia*, p. 600.

E. Drusilla not his wife—enticed away from her husband Azizus, king of the Emesenes.

"His wife was Drusilla, a beautiful but renegade Jewess, whom he had induced to abandon her first husband."—*New Standard Encyclopaedia*, vol. 11, p. 425, art. "Felix, Antonius, or Claudius."

"Drusilla was daughter of Herod Agrippa I, king of the Jews, and wife of Felix the procurator of Judea, and was present with her husband when St. Paul preached before him in 60 A.D."—*New National Encyclopaedia*, p. 459.

II. FELIX'S DECISION.

A. Paul's discourse, about A.D. 60 (Acts 24:25).

- 1. Righteousness.
- 2. Self-control.
- 3. Judgment to come.

B. Topics appropriate for Felix.

- 1. Felix—unjust extortioner (Acts 24:26).
- 2. Lived with a woman through lust.
- 3. Sat in court as a judge.

C. Felix touched by the sermon and appeal.

D. The supposed postponed decision.

- 1. Paul politely dismissed.

a. Felix not abusive.

b. Not discourteous.

c. Not blasphemous.

d. Not skeptical.

e. Just procrastinated.

(1) Popular method of avoiding things.

(2) Illustration—tell the story of Leonardo da Vinci's great painting, *The Lord's Supper*—how it was spoiled by a raindrop across Christ's face because of a broken tile.

2. A more convenient season in the future.

a. Felix full of hope, counting on the future.

b. Tomorrow one of God's gifts to man.


(1) Animals do not have it.

(a) Back-reach of memory.

(b) Out-reach of hope.

(2) Misused, it is procrastination.

(3) We are exhorted to think of today (2 Cor. 6:2); now, not tomorrow.



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(4) Our goal—today. We must fix our eyes on it.

(5) Old Latin motto, *Carpe diem*, "seize the day."

c. Felix thinks he has not decided.

(1) God's universe does not stop.

(2) Nature decides the case.

(a) Illustration—the garden.

(b) Man thinks of three things: flowers, weeds, and postponement.

(c) There are really only two things: flowers and postponement. Nature supplies the weeds.

d. Procrastination is an irretrievable decision. All great things call for positive decisions. We do not float into them.

"Procrastination is a thief of time:

Year after year it steals, till all are fled,

And to the mercies of a moment leaves

The vast concern of an eternal state."

—EDWARD YOUNG, "Night Thoughts."

3. Some other time—not today.

a. He really thinks there will be a more convenient season.

b. Youth and age contrasted.

(1) Land of unlimited possibilities.

(2) Land of shutting doors—narrowing down of opportunities.

III. CONCLUSION.

A. Summary: Procrastination an abused privilege. Postponement means ruin.

"Faith in tomorrow, instead of Christ, is Satan's nurse for man's perdition."—G. B. CHEELER.

"Tomorrow! It is a period nowhere to be found in all the hoary register of time, unless perchance, in the fool's calendar—Wisdom disclaims the word, nor holds society with those who own it."—COLTON.

"The man who procrastinates, struggles with ruin."—HESIOD.

B. Appeal.

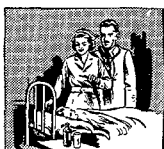
1. Make positive decisions daily. (*Steps to Christ*, p. 38.)

2. God's great gospel of salvation is written in the present tense.

a. See the salvation He will show today (Ex. 14:13).

b. Consecrate yourself today (Ex. 32:29).

c. Today if ye will hear (Ps. 95:7, 8; Heb. 3:15; 4:7).



HEALTH EVANGELISM

Beware of False Prophets

W. A. SCHARFFENBERG

Secretary, International Temperance Association

[This article is the first of a series of studies calling the attention of our evangelists to the subtle teachings that are being promulgated by the alcoholic beverage industry, that will, if not boldly met, undermine one of our basic denominational doctrines—total abstinence.—EDITORS.]

MINISTERS are admonished to “preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables” (2 Tim. 4:2-4).

We are warned to “beware of false prophets, which come to you in sheep’s clothing, but inwardly they are ravening wolves” (Matt. 7:15).

A diabolical scheme has been concocted by our adversary the devil and set in operation by his agents, representatives of the alcoholic beverage industry, to undermine one of our basic denominational doctrines—total abstinence. Seventh-day Adventists have taken their stand for total abstinence, for there are more than one hundred and seventy-five warnings recorded in the Scriptures against drink, drinking, and drunkenness. We believe, therefore, that “total abstinence is the only platform on which God’s people can conscientiously stand.”—*Testimonies*, vol. 7, p. 75. “The Bible nowhere sanctions the use of intoxicating wine.”—*Ministry of Healing*, p. 333.

Our marching orders and our ultimate objectives are clearly defined in the following statements:

“The honor of God, the stability of the nation, the well-being of the community, of the home, and of the individual, demand that every possible effort be made in arousing the people to the evil of intemperance.”—*Temperance*, p. 209.

“The advocates of temperance fail to do their whole duty unless they exert their influence by precept and example—by voice and pen and vote—in

favor of prohibition and total abstinence.”—*Gospel Workers*, pp. 387, 388.

“Let an army be formed to stop the sale of the drugged liquors that are making men mad. Let the danger from the liquor traffic be made plain, and a public sentiment be created that shall demand its prohibition. . . . Let the voice of the nation demand of its lawmakers that a stop be put to this infamous traffic.”—*Ministry of Healing*, p. 346.

“No compromise and no cessation of our efforts till the victory is gained.”—*Temperance*, p. 254.

These principles are being heavily attacked by false prophets who are walking about in sheep’s clothing. In order to confuse, befuddle, and mislead men’s thinking, the liquor interests have enlisted the support and cooperation of so-called men of science to carry the ball for them. If the liquor interests were the sole source of this propaganda, it would be discredited by the majority of people, especially by the professional temperance workers and church leaders whom they are most anxious to reach and thus kill the doctrine of total abstinence at its very source, for the church has always been the greatest enemy of the liquor traffic. The liquor interests would destroy the church if they could. On the other hand, the church could destroy the liquor traffic if it would.

The liquor interests know that the public generally and church members in particular regard science almost with reverence. The teaching of science is held in high esteem. Through clever manipulations, liquor interests have succeeded in securing the support of certain university officials in the establishment of a School of Alcohol Studies where their doctrines could be readily propagated in the name of science. The support and cooperation of these so-called “men of science,” not directly connected with the alcoholic beverage industry, serve as a smoke screen to camouflage and cover up the real issue.

Many of those involved in throwing this dust into the atmosphere and in erecting this smoke

screen are not aware of the fact that they are being used by the liquor interests to promote their subtle propaganda. These "men of distinction," and I use that term advisedly, used "loaded phrases," insinuations, and ridicule very effectively. As a matter of fact, while posing as scientists, they dished out a lot of half-truths that the majority of students did not have the background to evaluate properly. As a result, many fine people, including physicians, educators, clergymen, and even some professional temperance workers actually were taken in by this propaganda. Some swallowed only the bait. Some swallowed the bait and the hook, and others the bait, hook, and line. Among this group were many honest men; but being uninformed, they readily succumbed to the subtle philosophy to which they had been exposed.

I have analyzed these teachings and have tried to list them in an orderly and logical sequence. They have been culled from such current journals as *The American Brewer*, *The Brewers Digest*, *The Brewers Journal*, *The Beverage Bulletin*, *Beverage Dealer News*, *Brewers Bulletin*, *Repeal Review*, *The Server*, *Tap and Tavern*, *Tavern and Spirits*—the voice of the hard liquor industry.

Clever Strategy

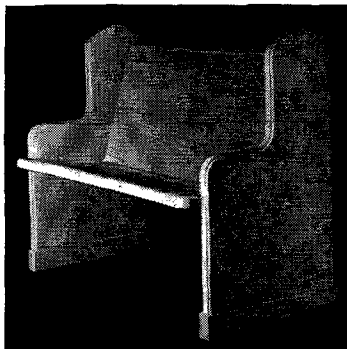
The strategy of the liquor interests appears to be aimed at detracting and diverting the attention of the public from alcohol to the alcoholic and from the alcoholic beverage industry to alcoholism. Very little is said about alcohol or about the liquor traffic. A great deal, however, is said about the alcoholic and about alcoholism.

The main purpose of this propaganda is, of course, to mislead the public and to increase the consumption of alcoholic beverages. Some of the statements, assertions, or teachings are par-

tially true. That is why they have been so readily accepted by many intelligent people. The list includes the following teachings:

1. That alcoholism is a disease and that the alcoholic is a sick man.
2. That alcoholism is not due to alcohol, but rather to the psychological or the pathological make-up of the individual. In other words, the trouble is in the man and not in the bottle.
3. That the alcoholic, inasmuch as he is a sick man, should be sent to a hospital and not to a jail.
4. That drinking is no longer a moral problem but rather a public health problem.
5. That clinics should be erected in all our major cities for the rehabilitation and care of the alcoholics, and that the expense of erecting and operating such clinics should come out of the public treasury.
6. That beer, wine, and whisky should be recognized as foods and should be placed in every food store in the country.
7. That the vast majority know how to handle their liquor. Only a very small percentage of those who drink, not more than five per cent, get into difficulty because of their excessive drinking.
8. That every person should be left to decide for himself whether or not he will drink. To require him to abstain is fundamentally wrong, and to prohibit the manufacture and distribution, sale and consumption, of alcoholic beverages is a wrong of the first magnitude.
9. That our goal should be moderation, not prohibition, which was a failure, and which takes away personal liberty and breeds gangsterism, bootlegging, and crime. All citizens, church people included, should unite in this new scientific approach to the alcohol problem and work for true temperance, which is drinking in moderation.
10. That plans should be laid for the revision of all textbooks so that the ideas taught in our public schools will be in harmony with this new scientific approach to the alcohol problem.

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in an attractive form, has been sent out through every available channel by the liquor industry. More than 8,500 sets of booklets, for example, were recently distributed by the United States Brewers Foundation to key people, including the chief editorial writers of all United States daily newspapers, editors of a selective list of 2,300 weekly newspapers, national magazine editors, radio network commentators and newscasters, well-known free lance writers, and Washington correspondents. The booklets were designed to provide background material for editors, writers, and commentators. Much of this propaganda has already found its way into print.

The Brewers Foundation is financed by the brewers. Its membership includes more than 175 different breweries. Each brewer pays into the United States Brewers Foundation treasury monthly dues. The amount of the monthly payment is dependent upon the number of barrels produced. Monthly dues are paid on a basis of:

One cent a barrel for the first 5,000 barrels.

Two cents a barrel for the next 10,000 barrels.

Six cents a barrel for every barrel over 15,000 barrels.

If a brewer produced twenty-five thousand barrels of beer a month, he would pay the United States Brewers Foundation \$850, or \$10,200 a year.

The monthly production of the Schlitz Brewery averages over 475,000 barrels. The Schlitz Brewery, therefore, pays monthly membership dues of \$27,850, or \$334,200 a year.

With a membership of more than 175 breweries, paying in sizable membership dues each month, it can be readily seen that the United States Brewers Foundation has no difficulty in securing the funds needed to push its mammoth beer advertising and lobbying program.

Campaign for Moderation

The liquor interests, fearing another prohibition movement, are now launching a nationwide program in behalf of moderation. This moderation propaganda is being foisted on the American people over the radio, television, in the movies, in newspapers and magazines, and

in the advertisements appearing in periodicals and on the billboards along our highways.

Unfortunately, some churches, as well as a number of church-sponsored temperance organizations, have been taken in by this propaganda. It appeals to those having "itching ears." They condone social drinking and foster a program of moderation.

Churches that have accepted these teachings have been diverted from the teaching of total abstinence. Clergymen who have attended these schools of alcohol studies have changed the tone of their temperance lectures and are now devoting their time and efforts to the work of counseling alcoholics and rehabilitating them. They have become staunch advocates of moderation and are playing right into the hands of the liquor interests. They talk about beer, wine, and whisky as though these were food, and they oppose prohibition on every hand. Thus the clergymen who have accepted these doctrines have been diverted from the work of saving mankind to the work of helping our adversary in destroying mankind.

The flood of propaganda that is being circulated on such a large scale today is having its effect on our own thinking, writing, and speaking. Some of it even finds its way into our church publications, sermons, and teachings. It also has a definite influence on our young people.

"Sometimes I feel," writes a member of our church, "that because we as a people believe in temperance, we sit back and feel so smug about it that we fail to realize that our youth are subject to so many more temptations than we are, and if they are not educated against liquor, they are easy prey and will succumb. Then we shake our heads and say, 'Isn't it terrible?' In reality we are to blame. God forbid that He will ever have to point His finger at us in condemnation."


Let us as ministers "preach the word. . . . For the time will come when they will not endure sound doctrine."

"This evil must be more boldly met in the future than it has been in the past."—*Temperance*, p. 246.

"No tame message will have influence now."—*Ibid.*, p. 239.

We believe the time has come for our ministers to "take up the temperance question in all its bearings, and drive it home to the hilt."—*Ibid.*, p. 240.

[In the succeeding article, which will appear in the March issue, we will discuss the oft-repeated assertion that alcoholism is a disease and that the alcoholic is a sick man.]



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BIBLE INSTRUCTOR

Conversion and Baptism of Children

JESUS took a special interest in the children, and every Bible instructor should also be interested in them. She must know how to guide parents in their training of youth, and be able to advise when the question of baptism is presented. Children who do not have the background of a Christian education in Seventh-day Adventist schools present an entirely different need from that of those who have been carefully instructed over a period of years. As workers we must be well informed on God's plans for the children in our midst. At the proper time they should be encouraged to go forward in baptism, but not before an experience on their part is apparent. The Christian experience of childhood will naturally unfold with the development of a growing child, not that of an adult.

Bible instructors should be thoroughly acquainted with divine counsel on this question. Too often church officers hesitate to take children into the church merely because they fear increased financial goals. This must never be the deciding factor. Rather, the child's personal experience should be weighed in the light of the Word of God and His special instruction to the church.

Spirit of Prophecy Counsel

"FEED MY LAMBS." "The charge given to Peter by Christ just before His ascension was, 'Feed my lambs'; and this charge is given to every minister. . . . Very much has been lost to the cause of truth by a lack of attention to the spiritual needs of the young. . . ."

"Why should not labor for the youth in our borders be regarded as missionary work of the highest kind? It requires the most delicate tact, the most watchful consideration, the most earnest prayer for heavenly wisdom. The youth are the objects of Satan's special attacks; but kindness, courtesy, and the sympathy which flows from a heart filled with love to Jesus, will gain their confidence, and save them from many a snare of the enemy."—*Gospel Workers*, p. 207.

OUR FIRST WORK.—"Altogether too little attention has been given our children and youth. . . . The work that lies nearest to our church members is to become interested in our youth. . . ."

"The lambs of the flock must be fed, and the Lord of heaven is looking on to see who is doing the work He desires to have done for the children and youth."—*Testimonies*, vol. 6, pp. 196, 197.

"Only the power of God can save our children from being swept away by the tide of evil. The responsibility resting upon parents, teachers, and church members, to do their part in co-operation with God, is greater than words can express."—*Counsels to Parents, Teachers, and Students*, p. 166.

OBJECTIVES OF WORK FOR CHILDREN.—"In our work for the children the object should be not merely to educate and entertain them, but to work for their conversion."—*Testimonies*, vol. 6, p. 105.

"Let the church carry a burden for the lambs of the flock. Let the children be educated and trained to do service for God; for they are the Lord's heritage."—*Counsels to Parents, Teachers, and Students*, p. 177.

JESUS' ATTITUDE TOWARD CHILDREN.—"He knew that these children would listen to Him and accept Him as their Redeemer far more readily than would grown-up people, many of whom were the worldly-wise and hardhearted. In His teaching He came down to their level. He, the Majesty of heaven, did not disdain to answer their questions, and simplify His important lessons to meet their childish understanding. He planted in their minds the seeds of truth, which in after years would spring up, and bear fruit unto eternal life."—*The Desire of Ages* (1952 ed.), p. 515.

CHILDREN MOST SUSCEPTIBLE TO GOSPEL.—"It is still true that children are the most susceptible to the teachings of the gospel; their hearts are open to divine influences, and strong to retain the lessons received. The little children may be Christians, having an experience in accordance with their years."—*Ibid.*, p. 515.

EARLY LESSONS AND CHARACTER BUILDING.—"The lessons that the child learns during the first seven years of its life have more to do with the formation of character than all that it learns in future years."—Mrs. E. G. WHITE in *Signs of the Times*, April 8, 1903.

"Religious instruction should be given to children from their earliest years. It should be given, not in a condemnatory spirit, but in a cheerful, happy spirit."—*Testimonies*, vol. 6, p. 93.

"From a child, Timothy knew the Scriptures, and his knowledge was a safeguard to him against the evil influences surrounding him and the temptation to choose pleasure and selfish gratification before duty. Such a safeguard all our children need, and

it should be a part of the work of parents and of Christ's ambassadors to see that the children are properly instructed in the word of God."—*Ibid.*, vol. 4, p. 398.

PROPER AGE FOR CONVERSION AND BAPTISM.—"Children of eight, ten, or twelve years are old enough to be addressed on the subject of personal religion. . . . If properly instructed, very young children may have correct views of their state as sinners and of the way of salvation through Christ."—*Ibid.*, vol. 1, p. 400.

VIOLENT EMOTION NOT ESSENTIAL.—"In working for the conversion of our children, we should not look for violent emotion as the essential evidence of conviction of sin. Nor is it necessary to know the exact time when they are converted. We should teach them to bring their sins to Jesus, asking His forgiveness, and believing that He pardons and receives them as He received the children when He was personally on earth."—*The Desire of Ages*, p. 515.

BAPTISM OF CHILDREN AND RESPONSIBILITY OF PARENTS.—"Baptism is a most sacred and important ordinance, and there should be a thorough understanding as to its meaning. It means repentance for sin, and the entrance upon a new life in Christ Jesus. There should be no undue haste to receive the ordinance. Let both parents and children count the cost. . . .

"When the happiest period of their life has come, and they in their hearts love Jesus and wish to be baptized, then deal faithfully with them. Before they receive the ordinance, ask them if it is to be their first purpose in life to work for God. Then tell them how to begin. It is the first lessons that mean so much. In simplicity teach them how to do their first

service for God. Make the work as easy to be understood as possible. Explain what it means to give up self to the Lord, to do just as His word directs, under the counsel of Christian parents.

"After faithful labor, if you are satisfied that your children understand the meaning of conversion and baptism, and are truly converted, let them be baptized."—*Testimonies*, vol. 6, pp. 93, 94.

Youth Problems for Bible Instructor

1. Conversion of children in evangelism.
2. Present opportunities for child evangelism.
3. Urgency for early conversions.
4. Proper age of baptism.
5. Preparing children for baptism.
6. Responsibility of parents at time of children's baptism.
7. Results to expect in these younger converts.
8. Holding youth in the church.

L. C. K.

Bible Study Outline

Deciding Now for Christ

THELMA A. SMITH

Bible Instructor, South China Island Union Mission

TEXT: "How long halt ye?" (1 Kings 18:21.)

I. PROBLEM OF A CONFLICT.

1. "Double minded man is unstable" (James 1:8).
2. "No man can serve two masters" (Matt. 6:24).

II. RESPONSIBILITY OF LIGHT.

1. Path of just is as the shining light (Prov. 4:18).
2. Light rejected becomes darkness (John 12:35, 36).
3. We wait for light, but walk in darkness (Isa. 59:9).
4. Light rejected invites deception (John 3:19-21; 2 Thess. 2:10-12).

III. IMPORTANCE OF PROMPT OBEDIENCE.

1. If we sin willfully, no more sacrifice (Heb. 10:26, 27).
2. Disobedience makes prayer an abomination (Prov. 28:9).

IV. RESPONDING TO PRESENT TRUTH.

1. "Consecrate yourselves to day to the Lord" (Ex. 32:29).
2. "Turn ye again now" (Jer. 25:5).
3. "Return ye now" (Jer. 35:15).
4. "To day . . . hear his voice" (Heb. 3:7, 8, 13).


V. UNCERTAINTY OF FUTURE.

1. We know not what shall be tomorrow (James 4:13-17).
2. Dead cannot hope for truth (Isa. 38:18).
3. "Seek ye the Lord while he may be found" (Isa. 55:6).

VI. APPEAL: "Choose you this day" (Joshua 24:15).

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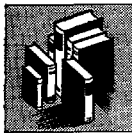
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Answer to War, by Millard Lind, Mennonite Publishing House, Scottsdale, Pa., 1952, 143 pages, \$1.75.

Of interest to all students of the Christian attitude in respect to war and peace. It is a condensed presentation of the position of the Mennonite Church regarding war, a position which the devoted members of this body have admirably maintained through their history at great cost to themselves. It is well worth reading, but it is not, of course, an "answer to war." There is no answer to war short of the return of our Lord and the establishment of the eternal kingdom of peace. And this book fails to give that answer.

CARLYLE B. HAYNES.

The Power of Positive Thinking, by Norman Vincent Peale, Prentice-Hall, Inc., New York, 1952, 236 pages, \$2.95.

Few indeed would be the personalities so well integrated, so completely developed, that they would not find in this inspiring and practical book some means of further progress and development. And for the many of us who realize we have room for improvement, *The Power of Positive Thinking* may mean a mental and emotional revolution, or at least the making of great strides in progress.

As Dr. Peale says in his introduction, telling "What This Book Can Do for You," he wrote it "to suggest techniques and to give examples which demonstrate that you do not need to be defeated by anything, that you can have peace of mind, improved health, and a never-ceasing flow of energy. In short, that your life can be full of joy and satisfaction. . . . This is simply a practical, direct-action, personal-improvement manual. It is written with the sole objective of helping the reader achieve a happy, satisfying, and worthwhile life. I thoroughly and enthusiastically believe in certain demonstrated and effective principles which, when practiced, produce a victorious life. My aim is to set them forth in this volume in a logical, simple, and understandable manner so that the reader, feeling a sense of need, may learn a practical method by which he can build for himself, with God's help, the kind of life he deeply desires."

In his church, the Marble Collegiate church of New York City, Dr. Peale has for years conducted a spiritual clinic in which he has worked out "a system of creative living based on spiritual techniques," whose "principles have worked so efficiently over so long a period of time that they are now firmly established as documented and demonstrable truth." These principles are put into book form in this volume, every chapter of which is alone worth the price of the book for the way it can transform a life.

No mere blithe theory of lifting oneself by one's own bootstraps, Dr. Peale's principles are thoroughly rooted in the Bible, especially the teachings of Jesus. To us who claim to be students of the Word, some parts of this outstanding book may come as a revelation, for marvelous are the results when we actually apply and use what we have long known perhaps only mentally.

Dr. Peale says: "You can overcome any obstacle. You can achieve the most tremendous things by faith power. And how do you develop faith power? The answer is: to saturate your mind with the great words of the Bible. If you will spend one hour a day reading the Bible and committing its great passages to memory, thus allowing them to recondition your personality, the change in you and in your experience will be little short of miraculous." The pastoral-counseling use and value of this book seem unlimited.

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From Current Journals

NEWS....

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

¶ Sunday schools of the United States will be recruited to conduct a crusade "to turn the nation back to God" as a result of action taken in Minneapolis, Minnesota, at the eighth convention of the National Sunday School Association. Such a crusade, a resolution said, would have as its purpose "the establishment of American young people in Christian character and righteousness." Sunday schools of the nation were asked to give special study to the causes of juvenile delinquency in their respective communities; to place special emphasis on a program of child evangelism; to develop young couples' Bible classes; to set up study groups in Christian parenthood, and to cooperate with the juvenile courts in handling special cases.

¶ The first highway mission in Germany has been opened on the Berlin-Cologne Autobahn (super highway). A Protestant deaconess and a Roman Catholic sister operate the station, which was set up in a room of a filling station alongside the Rhynarn resthouse on the highway. Purpose of the mission is to aid travelers in distress and combat immorality along the highway. Its principal concern will be to help homeless youth who roam the highway avoid the perils of a wandering life.

¶ Appointment by the Church of England of a Commission on Divine Healing "to consider the theological, medical, psychological and pastoral aspects" of the subject was announced in London by Dr. Geoffrey Francis Fisher, Archbishop of Canterbury, and Dr. Cyril Forster Garbett, Archbishop of York. Purpose of the commission, the announcement said, will be to provide, "within two or three years, a report designed to guide the Church to clearer understanding of the subject and, particularly, to help the clergy in the exercise of the ministry of healing and encourage increasing understanding and cooperation between them and the medical profession."

¶ The Laymen's Movement for a Christian World reports that since it was opened in February, 1953, the meditation and prayer room in the United Nations headquarters building has had over 40,000 registered visitors. Among them were adherents of all the world's principal religions. Recently Wallace

C. Speers, chairman of the movement, presented to Secretary General Dag Hammerskjold a new 48-volume visitors' register with space for 350,000 names.—*The Christian Century*.

¶ Brazil's first national conference of Roman Catholic bishops, held concurrently with the nation's sixth eucharistic congress in the northern state of Pará, had as its object the study of the church's "most urgent problems in Brazil—Protestantism, Spiritualism and other sects prejudicial to the morals and faith of the people." In a press interview during the conference, Cardinal Carmelo of São Paulo announced that the Roman Catholic Church will launch a religious education campaign to combat Spiritualism in this country. The bishops concluded that Spiritualism is a particularly serious problem because so many Catholics think they can reconcile it with their own faith. Since most spiritualists identify themselves on census returns as Catholics, there are no reliable statistics on their number in Brazil, but it is thought that they count in the millions, and they certainly outnumber the nation's two million Protestants. Cardinal Carmelo also announced that "canonical punishment will be applied to those who persist in the error [of Spiritualism]."—*The Christian Century*.

¶ Dr. Albert Schweitzer, famous medical missionary, philosopher, and musician, will welcome the Nobel Peace Prize (for 1952, previously omitted) as a means to intensify his efforts on behalf of mankind in French Equatorial Africa, where he runs a hospital at Lambaréné. The prize amounts to about \$33,200. The coveted award, the crowning glory of his many achievements, was given to Dr. Schweitzer at a time when he is undertaking a new development program at the hospital. The 1953 award went to General of the Army George C. Marshall, United States soldier-statesman who gave his name to the Marshall Plan.

¶ A Martin Luther Library will be included in a new \$1,500,000 headquarters building to be constructed in Minneapolis, Minnesota, for Lutheran Brotherhood life insurance society, officials announced. The library will carry out one of the purposes of the society—"to aid the Lutheran Church in extending the Lutheran Faith." It will contain a reference file of works by and about the Reformation leader and will have a collection of interesting Luther material.

¶ Plans for a two-month Flying Seminar on World Christian Missions in 1954, during which 30 missionary countries will be visited, were announced by the Winona Lake (Indiana) School of Theology. Dr. John A. Huffman, former dean who was recently elected president of the school, said the objectives of the seminar will be: (1) To confer with experienced missionary leaders in their respective fields; (2) to observe missionary operations in the locales where they function; (3) to "enjoy the mutual benefits of worldwide Christian fellowship"; (4) to assemble, edit, and make available to students of missions valuable materials and candid observations

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relative to the whole problem of worldwide evangelization. The seminar is an outgrowth of the Flying Seminars to Bible Lands which the school has conducted for the past two summers. A total of 125 pastors, evangelists, Christian schoolteachers and executives, and business men and women from various denominations have visited the Near East, Britain, France, Germany, Portugal, and the Azores on these seminars, Dr. Huffman said.

¶ Trustees of the ancient cathedral and other religious structures on the Scottish island of Iona have launched a public appeal for 10,000 pounds (\$28,000). Income from this sum would be used for upkeep and repair of the historic buildings. Iona, where St. Columba landed in 563 and laid the foundations of his monastery, was once the most famous center of Celtic Christianity. [This item is of special interest to Seventh-day Adventists, because Columba was a keeper of the true seventh-day Sabbath, a link in the chain of Sabbathkeepers.—EDITORS.]

¶ Every White House guest in the future will be able to read the Bible in his own language as the result of a gift to President and Mrs. Eisenhower of a collection of Bibles and New Testaments in 78 tongues. Presentation of the Bibles was made at a White House ceremony by Daniel Burke, of New York, president of the American Bible Society. He told the Chief Executive and Mrs. Eisenhower that the Scripture translations span the modern languages from Afrikaans to Zulu.

¶ Since its formation in 1945, Hilfswerk, welfare agency of the Evangelical Church in Germany, has received from abroad and distributed more than 182 million pounds of relief supplies. A report in Stuttgart, Germany, disclosed that about 118 million pounds of the supplies came from the United States. Other countries contributing included Sweden, Switzerland, Brazil, South Africa, Canada, and Norway. The report said that gifts received during the third quarter of 1953 reached an all-time high of 5.1 million pounds. Of this amount, 4.5 million pounds came from the United States.

¶ IN BRIEF.—The Church of Jesus Christ of Latter-day Saints (Mormon) spent in 1953 about \$10 per capita in construction of new buildings. . . . Road maps showing the location of every Protestant Episcopal church in Michigan and distributed to automobile clubs and chambers of commerce have brought inquiries from other denominations eager to try the idea. . . . A record church-building year was in sight for 1953 as the Department of Commerce and Labor reported that new starts in the first nine months of 1953 totaled \$337,000,000, a gain of 18 per cent over the 1952 pace. . . . Protestant church groups in the United States and elsewhere have sent three times as much relief supplies to Europe during the first 9 months of 1953 as they did in the same period of 1952. . . . A course in religious journalism is being offered for the first time by the University of Utah's Journalism Department. . . . David J. Du Plessis, of Stamford, Connecticut, has gone to Athens to reopen negoti-



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ations with the Greek Government on plans to set up a nondenominational Christian radio station there on Mars' Hill, where the apostle Paul preached 1,900 years ago. . . . Laymen filled the pulpits of some 100,000 Protestant churches across the nation on Laymen's Sunday (Oct. 18), it was estimated in New York by Wallace C. Speers, who said it was the largest number ever to participate in the annual observance. . . . According to the National Council of Churches, 77 religious bodies now ordain or license women as preachers. In 1952 2,896 women served as pastors of churches. The total number of ordained or licensed women preachers in the country was 5,791. . . . The Methodist Publishing House shattered all previous records with net sales totaling \$17,669,309.89 in the 1952-53 fiscal year. The best previous sales record in the 164-year history of the church's official publishing agency was \$15,548,547.09 for the 1951-52 fiscal year. . . . A CIO union has called on its parent body to set up a National Committee for Church Liaison to improve church-labor ties. . . . A record crowd of 110,000 persons jammed the cricket grounds in Sydney, Australia, for a rally climaxing the Family Rosary Crusade conducted in New South Wales by Father Patrick Peyton, C.S.C., of Albany, New York. . . . Evangelist Billy Graham's office estimated that 400,000 had heard Dr. Graham in Detroit, including the 42,000 who turned out for a rally at Briggs Stadium on Reformation Sunday. Close to 7,000 persons made "decisions for Christ" as a result of the campaign.

This Is the Laymen's Hour!

(Continued from page 33)

to His people to teach them to do His work. The gifts of the Spirit are bestowed for the perfecting of the saints in ministry to others, until the church is built up to its full stature.

This humbling statement comes to men in the ministry:

"If ministers and men in positions of authority will get out of the way, and let the Holy Spirit move upon the minds of the lay brethren, God will direct them what to do for the honor of His name. Let men have freedom to carry out that which the Holy Spirit indicates. Do not put the shackles upon humble men whom God would use."—MRS. E. G. WHITE in *Review and Herald*, July 9, 1895. (Italics supplied.)

To me here in the mission field the following statement is very heartening:

"In fields where the conditions are so objectionable and disheartening that many workers refuse to go to them, most remarkable changes for the better may be brought about by the efforts of self-sacrificing lay members. These humble workers will accomplish much because they put forth patient, persevering effort, not relying upon human power, but upon God, who gives them His favor. The amount of good that these workers accomplish will never be known in this world."—*Testimonies*, vol. 7, pp. 22, 23.

The largest resources of the church are still virtually untapped. The possibilities for the rapid finishing of the work in all the world are tremendous, if only we can learn, as ministers and leaders of the church, to harness the talents of our lay men and women and children. Given the right example, a little precept, and some training, they will amaze us and delight the angels. God give the ministry and leadership of the Advent Movement the vision, the largeness of heart, and the unselfishness it needs to meet the need and the opportunity of this hour—the laymen's hour!

Finding Time

(Continued from page 32)

them in the face for a few moments! One by one check those that *must* be done *today*, and leave unchecked those that can well be "procrastinated" until tomorrow unless you can find time to do them. Then having made the decision, go to work. From time to time throughout the day refer to your list and cross out the tasks that have been done. Tomorrow morning make a new list from today's, adding new items. Go to work again. In a day or two you may be a surprised and relieved man!

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Elder G. A. Stevens,
Glendale, California.

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Mrs. Lester Littell,
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"Just a word of congratulation on your book, "The Coming King." I think you have really done a fine piece of work in presenting this to the public just at this time."
Elder R. E. Finney, Jr.,
Nashville, Tennessee.

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L. W. Williams,
Manager, Southwestern Book
and Bible House,
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Elder Kenneth H. Wood, Jr.,
Secretary, Home Missionary
Department, Columbia Union
Conference, Washington, D.C.

"Brother Maxwell has done an excellent job in writing this new work, and it should have an unusual reception in the field. He has a style that is hard to imitate, and I cannot help but believe that this book will be the means of interesting many people in the truth."
George A. Huse,
Secretary, Publishing Department,
General Conference,
Washington, D.C.

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POINTERS TO PROGRESS

GOING FORWARD TOGETHER

OUR evangelistic plans would receive much more enthusiastic support from our own people if we took them more fully into our confidence and planning. We may have our own plans clearly in mind and worked out to the last detail, but if our members and our church officers know little about those plans, they are at a disadvantage. We may feel they are not cooperating or are not enthusiastic, when they are only bewildered and perhaps actually confused.

To talk over our evangelistic plans openly and frankly with the church board is always wise. If several churches are concerned it is well to call a *combined* meeting of the various church boards. The fact that such a meeting is being called will usually arouse much interest, resulting in a full attendance to the last man. If the church officers enter into the evangelistic planning it is easier to carry the members with them. The practical suggestions that come from such a council will prove not only helpful but even surprising. And having given their support to the plans, the lay workers will naturally support the program by their attendance and gifts, and their enthusiasm will spread to other members of the church.

To preach a few sermons to the church prior to the opening of the campaign is always wise, but a meeting with the church board or combined boards will be an extra advantage. This plan will also tend to unify the churches in the whole district.

If you plan to use any special approach, such as astronomy, archeology, or health, it will be wise to make this clear to the church, for there are always some who may misunderstand and therefore discount the efficiency and even the sincerity of the evangelist. We have a wonderful people who love the Lord, but some still feel that Daniel 2 is the only correct Adventist approach to evangelism. It is therefore wise to take them with us into all our planning.

R. A. A.

“OUTSIDERS” LET us put forth every effort to drop the term *outsiders*. There are no outsiders with God; why should there be with us? This seems to be another relic of the “we are the people” complex. It’s like the term *foreigner*, often used condescendingly. We are all foreigners somewhere, but it feels much better to be called “friends,” “visitors,” or “non-Adventist friends,” “Lutheran friends,” “Baptist friends,” et cetera.

In beginning a series of meetings our own people should be carefully coached to drop this term, which is actually unkind. Can we imagine Christ intro-

ducing the woman at the well to His disciples as “this ‘outsider’ from Samaria”? Christ came that “whosoever” might be saved. Let us welcome “friends” and “visitors” of other faiths into our midst and make them feel the warmth of our friendliness. Let us love them into the church. This was the characteristic of the early Christians. Actually, there will be no “outsiders” until after probation closes!

B. G.

FINDING TIME

WE USUALLY manage to find time—and money—to do what we *want* to do. By carefully planning and organizing our time we can also find time to do what we *ought* to do, and do it with ease.

On a certain morning we may have two important and urgent tasks awaiting our attention. But the smooth workings of an entire day’s or even a week’s activities may depend upon which one we do first. A little thought will always help us to decide which one is the more important.

Outlining our daily and weekly work, or simply listing various tasks and errands, is always a good plan. Five or ten minutes of “paper” work in the morning can often actually save miles of travel and perhaps an hour or more of time that might otherwise turn the whole day into a rush of unorganized, frustrated activity, to say nothing of wasted nervous energy.

A little planning will always tend to alleviate the tensions that frequently build up within ourselves when we allow a number of unorganized duties to crowd in on us. Often when we list all these duties on a piece of paper and check only the items that *must* be done today, and then make a *decision* as to what items can well be postponed until tomorrow, we are surprised to find that we were not nearly as overwhelmed as we thought we were. In fact, we may actually find that we have a little time for needed recreation and perhaps some time to do one or two of the tasks we had postponed for “tomorrow.”

It is the worker who begins the day by taking up just any duty at random or something that happens to strike his fancy, who is always complaining about having too much to do. Another worker, by just a very few minutes of careful planning, will organize his work and go through the day smoothly, often accomplishing twice as much as the other worker, and yet appearing to be a “man of leisure.”

If you have been one of those unfortunate hurried souls, why not take a moment right now and list all the duties that are “staring you in the face”? Put them down in any order at all, and then stare

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