

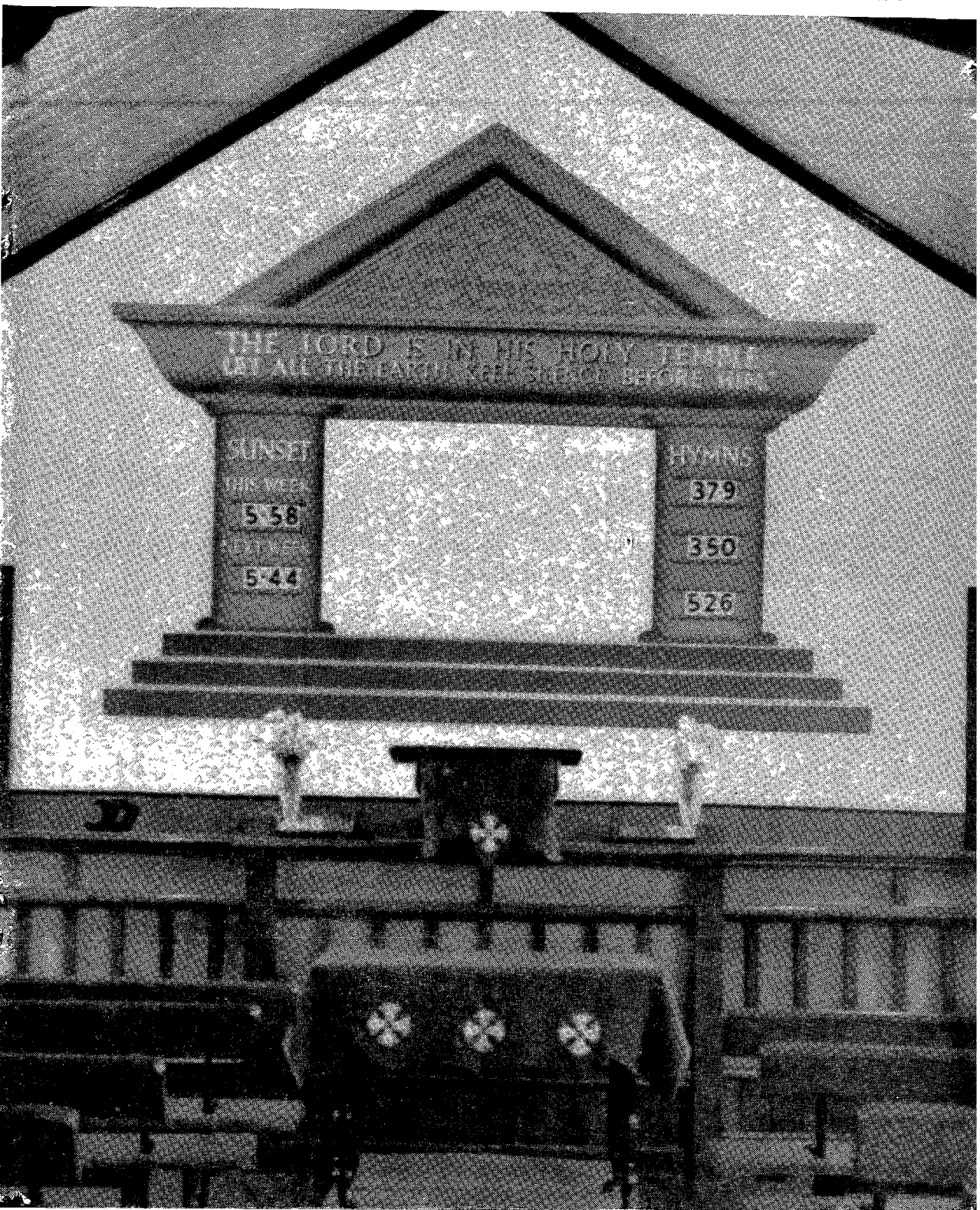
# THE MINISTRY

FOR WORLD EVANGELISM

VOLUME XXIV

SEPTEMBER, 1951

NUMBER 9



## Messenger or Preacher?

EDWARD A. BUTTERS

*Pastor-Evangelist, Manchester, England*

**C**AMPBELL MORGAN, the great Bible expositor, made a habit of spending a short time in the quietness of his study at the end of the day. It was during one of these periods that a question came to him, "Are you going to be a preacher or My messenger?" He immediately reviewed his ministry, even the sermon just prepared lying before him, and found that there was creeping into his experience the ambition to be a great preacher. Then followed a deep spiritual struggle that lasted through the night.

When dawn broke, the evidence of victory was a grate full of ashes. His ambition to be a preacher flickered out as the last page of his last sermon was consumed. Those sermons were destroyed because they were created with too much of self in them. From then on his prayer was, "Give me Thy words, and I will utter them as I know them."

What kind of bonfire would you have, brother minister, if you answered the question as he did?

In the first year of this present century there was a gathering of ministers in the city of Manchester, England. Many notable preachers were there, including Dr. Watson and his assistant, Ian Maclaren, from Liverpool. All present were asked to tell a

story. When it came to Maclaren's turn he told the rest he didn't like to speak, because his story concerned the doctor. The latter, however, encouraged him to carry on.

His story was of a dream, in which he had to climb to heaven up a flight of stairs, marking his sins in chalk on each step. He continued climbing and was surprised at how much chalk he was using. Then suddenly he saw someone coming down. It was his friend, Dr. Watson.

"Doctor," he said in utter astonishment, "you're going the wrong way! You are coming down; you ought to be going up. Why are you going down?"

Solemnly the good man answered, "I am returning for more chalk!"

Is it not true, the nearer we get to heaven the more conscious we are of sin? And no sin is so subtle as pride. To be a messenger for God, one must crush all self-glory and pride. The glory of the world, popularity with men, the pride of achievement, mean nothing to one who has tasted the sweetness of fellowship with Him who, "though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, . . . and became obedient unto death, even death on a cross." Phil. 2:6-8, R.S.V.

"Let this mind be in you" is the admonition of the apostle.

# THE MINISTRY

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SEPTEMBER, 1951

## In This Issue

THIS month on page 4 Reuben R. Figuhr discusses some "Spiritual Dangers" to workers. It is an article that no one should pass by.

On page 13 William R. Harbour, pastor of the Berrien Springs, Michigan, church, reports on an interesting plan for holding "Camp Meeting in the Home Church" prior to opening an evangelistic campaign.

On page 24 J. A. Buckwalter outlines a most practical way of presenting the subject, "Why So Many Denominations?" It will be of particular interest to all our workers.

We find it difficult to review promptly all the books that come to our Ministerial Association offices; so on page 41 we have inaugurated a new plan of listing new books received each month. Some of these will be reviewed in THE MINISTRY at a later date.

Our cover this month shows how a small church can have a real atmosphere of worship and still be evangelistic. The pastor writes:

### The Story of Wood Green Church, England



"Wood Green is a populous area of North London, where hundreds of thousands of London's teeming millions live and work. To this big virile district of pleasure-loving London people came Roy Allan Anderson in 1930 with a burden on his heart for them. Evangelistic meetings were conducted in the Empire Theatre for over a year.

Open-air meetings were a special feature of this militant evangelist.

"These early efforts resulted in a church being established. Not having a building of their own, the members have worked and prayed, as they have met in hired halls. Not until 1949, under the leadership of G. R. Bell, did the opportunity arise for the members to buy their own church building. This building had been rented by them for a number of years. With the will to achieve, they raised the necessary money in less than a year. The church was dedicated free of debt in September, 1950.

"Alterations were made to accommodate our needs and to add to the atmosphere of worship. Behind the pulpit a screen was erected, the primary purpose of which was to cover a window which cast light in the wrong direction, thus diverting the attention of the congregation and many times obliterating the face of the preacher. This screen represents a Christian Temple. Its central feature centers the thoughts of the worshippers on the presence of God in the church with the words, 'The Lord is in his holy temple, let all keep silence before him.' The pillars are used to designate the sunset hours on one side and the hymns used in the worship service on the other side.

"The church is filled to capacity by an active, working membership. Plans are now being laid to enlarge the present building. Pray for us here in Wood Green and for all our churches in London, that we may faithfully witness for God in this corner of His vineyard."—G. R. BELL.

# Spiritual Dangers

REUBEN R. FIGUHR  
*Vice-President, General Conference*



**A** GROUP of Roman sailors, with their prisoners, had survived a terrific storm, but when they finally landed on an island unknown to them, their ship was completely destroyed in the attempt.

"And when they were escaped, then they knew that the island was called Melita. And the barbarous people shewed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold. And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand. And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live. And he shook off the beast into the fire, and felt no harm. Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god." Acts 28:1-6.

Here we see Paul, the apostle of God, engaged in ministering to others. It was cold and rainy, and the large company who had been shipwrecked with him needed warming. I don't suppose the centurion sent Paul out to gather sticks. It was voluntary service. The apostle was so interested in helping other people that he just naturally saw the need and went to gather wood for the fire to warm the people. People must be warmed through our voluntary service! I can think of many of our workers around the world who, hearts aflame with the truth, have warmed many hearts with their faithful ministry.

But right in the midst of Paul's loving ministry a venomous serpent attacked him. Satan had continually tried to interrupt Paul's work, and now he was determined to end his ministry with the venom of a serpent. Just so he is constantly endeavoring to disrupt the ministry of every worker who is trying to build up the cause of God.

But notice, Paul knew how to deal with serpents. He just shook it off into the fire. He promptly got rid of it, and that was the end of that serpent.

This is a condensation of a talk given to the workers of the Potomac Conference at their recent camp meeting.

You remember our first parents were also attacked by a serpent, which endeavored to inject its venom into their lives by planting an erroneous idea into their minds—"Yea, hath God said, . . . ?" Instead of being dismissed, the idea was entertained, and allowed to grow. It was their undoing.

## "A Spiritual Accident"

Down in South America I was sitting in a meeting one evening when a white-haired man seventy-five years of age came and sat down beside me. He said, "You know I came here a long time ago. I came from North America; I was a worker." I learned later that he had started out as a very promising worker. He mastered the language quickly and well, and conducted successful public efforts. Then he said solemnly: "I came down as a missionary, but I had a spiritual accident."

"A spiritual accident!" I learned later what it was. A serpent came along and planted an idea, a suggestion, in his mind. Instead of shaking it off immediately, putting it away, he toyed with it, and the poison came into his spiritual life and was his undoing. In that country today there *might have been* a lasting monument in the lives of hundreds, perhaps thousands, of people, the fruit of his labors. But he suffered a spiritual accident, because he toyed with a wrong idea rather than promptly shaking it off, as Paul shook off the serpent.

Notice how the people quickly changed their minds when Paul didn't die from his encounter with the serpent. "They changed their minds, and said that he was a god." You see how quickly public opinion changes. I suppose every worker has had the experience of having somebody come to him and say, "That was the most wonderful sermon I have ever heard preached in this church." We want our people to have proper opinions of us—a reputation as worthy workers, men of character, women of character—but when they come around to flatter, there is danger. It's a trap of the the evil one. A serpent lies in wait!

## Discontent

I want to notice more specifically some of the venomous serpents that we have to

deal with. There is the deadly serpent of discontent.

Paul might have said, "Well, I see I am about the only one gathering sticks. I think I'll quit too." Instead he was wholehearted in his work and stayed by it. And when this unfortunate experience came, he didn't say, "This is the last straw! I just can't stand any more. I've been shipwrecked, I am wet with the rain, I am cold, I've lost all my belongings, and now this snake bites me!" This would have been a very human way of reasoning. Instead the great apostle kept right on gathering sticks to warm the people.

You have heard about the man who grew tired of his homestead and went to a real estate agent and asked him to sell it. Then he watched the advertisements, searching for another homestead. One day he saw an ad describing just what he wanted. The house described was the kind he wanted, the land was fertile, there was water, there were trees, there were fields to cultivate, and all of that. He said, "That's the homestead I've been looking for." It happened to be advertised by the same agent who had listed his homestead. He went to him and found he had actually been reading a description of *his own homestead!*

By analyzing ourselves and thinking of the privileges that God gives us, we can be led to see things in our situation that we didn't know existed before.

Sometimes we find a treasurer who wants to be an evangelist. He would likely be a very poor one. He is a good treasurer, but he has become discontented. Or an evangelist wants to be a treasurer, or a president, or something else—a departmental man, perhaps. Discontent is one of the serpents that lie in our way. The apostle says in 1 Timothy 6:6-8:

"But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content."

"If any are qualified for a higher position, the Lord will lay the burden, not alone on them, but on those who have tested them, who know their worth, and who can understandingly urge them forward. It is those who perform faithfully their appointed work day by day, who in God's own time will hear His call, 'Come up higher.'"—*Ministry of Healing*, p. 477.

### *Discouragement*

And then there is discouragement—another serpent. "A discouraged soul," says Sister White, "is a body of darkness, not

only failing himself to receive the light of God, but shutting it away from others." "Hope and courage are essential to perfect service for God. These are the fruit of faith. Despondency is sinful and unreasonable. . . . For the disheartened there is a sure remedy." Have you read this sentence lately? "There is a sure remedy—faith, prayer, work."—*Prophets and Kings*, p. 164.

I know it works. Faith and activity, with prayer, will impart a sureness and satisfaction that will increase day by day. And courage comes back to us. The clouds of darkness are rolled away, and this serpent of discouragement is shaken into the fire.

### *Criticism and Jealousy*

If there's one thing that kills spiritual life, it is the serpent of criticism. Those who work with ardor do not have time to dwell on the faults of others. "Dwelling upon their imperfections, we are transformed into the same image." "Cultivate the habit of speaking well of others." Isn't that a wonderful habit?

But we must learn to take criticism. A good rubber tire will run fifty thousand miles. Do you know how far a steel tire on a wagon will run over rocks and roads and pavement? About two thousand miles. You see, the difference is this: When the steel tire hits a rock it doesn't give any. There's a spark, and the rock is nicked and the steel is dented. That's wearing. But the rubber tire gives just a little, and passes over the bump.

The person who can't stand criticism is like the steel tire. He doesn't last very long; he soon wears out. But the person who can give and take can go far.

Then there is the serpent of jealousy. John the Baptist didn't have that. He said, "He must increase, but I must decrease." Then he went about decreasing very graciously. In contrast remember the latter dark years of the life of Saul. How embittered his life was, because of jealousy over David. The poison of jealousy ran through his veins.

### *Love of Material Things*

Another serpent is the love of material things. Now it seems strange to mention this to a group of workers who are dedicated to the work of God. Nevertheless, good workers have been lost to the cause because they yielded to the lure of real estate or to the buying and selling of au-

tomobiles or some other business venture.

The apostle said, "This *one* thing I do." I like that statement. He concentrated on one thing. And that's what we must do—*focus all our energies, all the talents God has given us, upon our work and God will give us success, supply the necessities of life, and give us a crown of glory at the end.*

There are other serpents that will constantly assail the worker for God—*unsanctified ambitions for ourselves or our children, spiritual pride, secret sin, and many others. But as long as we keep our lives hid in Christ, and whenever a serpent attacks,*

*promptly shake it off, we can by His grace go on to victory.*

With an eye single to the glory of God, we must go forward with our task of "warming" the people, encouraging the people, building up the people, in spite of the plans of the enemy to discourage and destroy. God's workers need to be full of courage, steadfast, dedicated to just one thing—the forwarding of God's cause in the world. *One day the work of God will be finished, and those who have been faithful will hear from the Lord the words "Well done."*

## Evangelistic Losses

L. E. FROM

*General Conference Field Secretary*

SEVERE criticism is often leveled against our evangelists because of certain losses among converts. After a shorter or longer time some go out and walk no more with us. And some even turn out to be frauds, evidently coming to us with ulterior motives. This is all deeply to be regretted, and every effort should be made to reduce such losses by means of sound conversion, thorough indoctrination, and similar measures. But we should never forget that in catching men for God through the gospel net, there are bound to be some losses. Jesus Himself declares that the net "gathered of every kind," some good and some bad. (Matt. 13:47.)

There are always risks, and some disappointments are inevitable. When the King's servants go out into the highways to bid men come to the gospel feast, these likewise turn out to be "both bad and good." (Matt. 22:10.) Try as we may, there will always be some "bad" ones in our accessions.

Even Christ Himself had one Judas among the twelve that He called—and Judas was a defaulter, for he "had the bag." (John 12:6.) Why did Jesus not discern and forestall that loss? Who is to say? At least He did not. And who is to say which

is worse—for a new convert to turn out bad, or for a trusted worker of long standing to go wrong morally, financially, or otherwise? Some have stood high in our ranks—in General, division, union, and local circles, and in administrative, treasury, educational, departmental, as well as in evangelistic and pastoral lines.

Look back over our history, and it presents some sorry cases. There may not be as many proportionately as with the disciples, but there are altogether too many. And the wastage of money upon such, and the setback and damage, and the loss of good name and prestige far exceed the investments in newcomers to the faith. It is not a pleasant theme, but a grim actuality. And it has been this way through the centuries. Let us not, therefore, reserve all the stones of criticism for casting at our evangelists and pastors.

Who is responsible for men in high places going wrong? The heart of man is desperately wicked. Only God can know it; only grace can prevent it. Let us nevertheless keep on fishing for God. It is His chosen plan and our divine commission. And with it all, let us watch and pray and plan and protect the cause of God to the best of our ability.

## LOVING MINISTRY

¶ If I were a minister I would like no better compliment than was paid to J. Hillman Hollister, D.D., by Stewart Clapp, M.D., one of the leading physicians of Chevy Chase. Said he: "I never knew a minister who could fly more quickly to a sick-bed. Actually he often gets to the bedside before I do. And I say without reservation that the patient always seems better after Dr. Hollister's visit."—*Presbyterian Tribune*.

# The Unity of God's Work

WALTON J. BROWN

President, River Plate College, Argentina



THE Lord has left His people a great task to be carried out: "Go ye therefore, and teach all nations" (Matt. 28:19); and to do this, He sent His Holy Spirit to aid man. The Holy Spirit, working at that time and still working today, gave different gifts to mankind "to profit withal" and "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith." 1 Cor. 12:7; Eph. 4:12, 13. Paul, in his epistle to the Ephesians, listed apostles, prophets, evangelists, pastors, and teachers; but in his first letter to the Corinthians he cited wisdom, the word of knowledge, faith, healing, working of miracles, prophecy, discerning of spirits, and tongues and their interpretation. "But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will." 1 Cor. 12:11.

No one should feel that the gift that he has or the work in which he is engaged is inferior to other gifts or assigned tasks. Neither should any take it upon himself to classify his own work as superior to all others. Everybody has his own ability and a task to be carried out.

"Every branch of the work of God is to have recognition. . . . Ephesians 4:11, 12 . . . shows that there are to be different workers, different instrumentalities. Each has a different work. No one is required to lay hold of another's work, and, though untrained, try to do it. . . . Do not be so intent upon the work you are doing in one portion of the Lord's vineyard that you cannot appreciate the work that others are doing in other parts of the vineyard."—*Testimonies*, vol. 8, pp. 170, 171.

"It is not numerous institutions, large buildings, or great display that God requires, but the harmonious action of a peculiar people, a people chosen by God and precious. Every man is to stand in his lot and place, thinking, speaking, and acting in harmony with the Spirit of God. Then, and not till then, will the work be a complete, symmetrical whole."—*Ibid.*, vol. 6, p. 293.

"God is leading a people. . . . Through the diversity of the gifts and governments that He has placed in the church, they will all come to the unity of the faith."—*Ibid.*, vol. 3, p. 446.

"One worker may be a ready speaker; another a ready writer; another may have the gift of sincere,

earnest, fervent prayer; another the gift of singing; another may have special power to explain the word of God with clearness. And each gift is to become a power for God, because He works with the laborer. . . . The Lord desires His chosen servants to learn how to unite together in harmonious effort."—*Ibid.*, vol. 9, pp. 144, 145.

In connection with this it is interesting to observe what the Spirit of prophecy says about the different types of work that the Lord uses to save souls. It will be observed that each is classified as important, a chosen instrument of the Lord, but none is indicated as more important than others within the Lord's vineyard.

## The Ministry and Evangelism

"The highest of all work is ministry in its various lines, and it should be kept before the youth that there is no work more blessed of God than that of the gospel ministry."—*Ibid.*, vol. 6, p. 411.

It will be observed that not only is the ministry a branch of the work but it has "various lines." There are ministers in every department of the Lord's work. "A man can have no greater honor than to be accepted by God as an able minister of the gospel."—*Acts of the Apostles*, p. 328.

Concerning the ministry from the pulpit, through preaching, the Spirit of prophecy refers to it as "Christ's appointed means of instructing His people, and therefore always to be highly prized. . . . The minister is not infallible, but God has honored him by making him His messenger."—*Testimonies*, vol. 5, p. 298.

And in another place it states that "the Lord designs that the presentation of this message shall be the highest, greatest work carried on in the world at this time."—*Ibid.*, vol. 6, p. 11.

## Medical Missionary Work

Very intimately related to the ministerial work is the medical work.

"Medical missionaries who labor in evangelistic lines are doing a work of as high an order as are their ministerial fellow workers."—*Ibid.*, vol. 7, p. 112.

"The medical missionary work is the gospel in illustration."—*Ibid.*, vol. 6, p. 241.

"The Christian physician should regard his work as exalted as that of the ministry. He bears a double

responsibility, for in him are combined the qualifications of both physician and gospel minister. His is a grand, a sacred, and a very necessary work. The physician and the minister should realize that they are engaged in the same work. They should labor in perfect harmony."—*Ibid.*, vol. 7, p. 111.

### **Colporteur Work**

The minister, the medical worker, and the gospel colporteur are all linked together by God as follows:

"Genuine medical missionary work is bound up with the ministry, and the canvassing work is to be a part both of the medical missionary work and of the ministry."—*Ibid.*, vol. 6, p. 323.

"If there is one work more important than another, it is that of getting our publications before the public, thus leading them to search the Scriptures. . . . Everyone is not fitted for this work."—*Ibid.*, vol. 4, p. 390.

The word "if" eliminates the idea that this work is superior to all others, yet it is very important. It is "God's means of reaching many that would not otherwise be impressed with the truth. The work is a good one, the object high and elevating."—*Ibid.*, vol. 5, p. 405.

### **Home Missionary Work**

In speaking of this phase of His work the Lord says:

"One of the most effective ways in which light can be communicated is by private, personal effort."—*Ibid.*, vol. 6, p. 428.

"God expects personal service from everyone to whom He has entrusted a knowledge of the truth for this time. . . . There are many ways in which church members may give the message to those around them." "Eternity alone will reveal how far-reaching such a line of labor can be."—*Ibid.*, vol. 9, pp. 30, 36.

### **Sabbath School Work**

Of the Sabbath school work the Spirit of prophecy says:

"This is one of the important branches of the work, and should not be left to chance, or to haphazard management."—*Testimonies on Sabbath School Work*, p. 12.

"The Sabbath-school work is important, and all who are interested in the truth should endeavor to make it prosperous."—*Ibid.*, p. 109.

Other declarations concerning this work are:

"The Sabbath-school should be one of the greatest instrumentalities, and the most effectual, in bringing souls to Christ."—*Ibid.*, p. 20.

"[It] possesses marvelous power, and is adapted to doing a great work."—*Ibid.*, p. 29.

### **Missionary Volunteer Work**

The work in behalf of the young people, of education, and of the Christian home is

intimately related. Of the work for the young people the Lord says, "To train the young to become true soldiers of the Lord Jesus Christ is the most noble work ever given to man."—*Counsels to Parents, Teachers, and Students*, p. 166.

For the leadership of this department the following instruction was given: "Let the overseers of the church devise plans whereby young men and women may be trained to put to use their entrusted talents."—*Testimonies*, vol. 6, p. 435.

### **Educational Work**

Much has been said of the importance of the educational work within the church.

"There is no work more important than the education of our youth."—*Counsels to Parents, Teachers, and Students*, p. 46.

"Nothing is of greater importance than the education of our children and young people."—*Ibid.*, p. 165.

"It is the nicest work ever assumed by men and women to deal with youthful minds."—*Ibid.*, p. 73.

"No work ever undertaken by man requires greater care and skill than the proper training and education of youth and children."—*Fundamentals of Christian Education*, p. 57.

### **Parent and Child Educational Work**

Of the work of the Home Commission it is said:

"This work of education the Infinite One has counted so important that messengers from His throne have been sent to a mother . . . and to instruct a father concerning the education of a promised son. Never will education accomplish all that it might and should accomplish until the importance of the parents' work is fully recognized, and they receive a training for its sacred responsibilities."—*Education*, p. 276.

The Lord considers the work of the various institutions as important in carrying the gospel to the world.

### **Publishing Houses**

"Our publishing work was established by the direction of God and under His special supervision."—*Testimonies*, vol. 7, p. 138.

Seventh-day Adventists are to give the most solemn and fearful warnings ever sent by God to men, "and in the accomplishment of this work our publishing houses are among the most effective agencies."—*Ibid.*

### **Sanitariums and Clinics**

"The Lord will give to our sanitariums whose work is already established an opportunity to cooperate with Him in assisting newly established plants. Every new institution is to be regarded as a



sister helper in the great work of proclaiming the third angel's message."—*Ibid.*, p. 59.

### Health-Food Factories

"The health-food business is one of the Lord's own instrumentalities to supply a necessity."—*Ibid.*, p. 114.

### Colleges

"Of all institutions in our world the school is the most important."—*Fundamentals of Christian Education*, p. 226.

"Our schools are the Lord's special instrumentality to fit the children and youth for missionary work."—*Counsels to Parents, Teachers, and Students*, p. 149.

"When I was shown by the angel of God that an institution should be established for the education of our youth I saw that it would be one of the greatest means ordained of God for the salvation of souls."—*Testimonies*, vol. 4, p. 419.

"I wish I could find language to express the importance of our college. All should feel that it is one of God's instrumentalities to make Himself known to man."—*Ibid.*, p. 425.

### Administrators

Of the leadership in the various phases of church work the Spirit of prophecy says:

"The Lord God of heaven has chosen experienced men to bear responsibilities in His cause. These men are to have special influence."—*Ibid.*, vol. 9, p. 264.

"Those who occupy positions of trust in the work

of God should ever bear in mind that these positions involve great responsibility."—*Testimonies to Ministers*, p. 260.

Of businessmen in the church work it is said:

"Business managers are needed . . . who will correctly represent Jesus and the plan of salvation. . . . To labor for God and for the salvation of souls is the highest and noblest calling that men ever had or ever can have. The losses and gains in this business are of great importance; for the results do not end with this life but reach over into eternity."—*Testimonies*, vol. 5, pp. 410, 411.

Now, to summarize these counsels, we discover that "the different lines of our work are but parts of one great whole. They have one center."—*Ibid.*, vol. 6, p. 235.

Each phase of the Lord's work is important as long as it strives for the salvation of souls. Each worker, in his corner, is an important link in the chain that connects this lost world to heaven.

"Let every man look well to his own work, making sure that it is complete, without spot or wrinkle to mar its perfection. Then leave it with God to say, 'Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord.' Matthew 25:23."—*Ibid.*, vol. 8, p. 171.

## A Spiritual Awakening

F. J. VOORTHUIS

Secretary, Netherland Union Conference

**I**MPORTANT men in other denominations are feeling the necessity of a spiritual awakening in their ranks. Two reasons seem evident: (1) a hunger for the Word of God among a Christendom dying of spiritual starvation, and (2) the influence of the Advent Movement.

As an example of the first reason, we can mention the names of Barth in Switzerland and Niemöller in Germany. Not that these men have much interest in our Advent message, but nevertheless they are preaching and writing to awaken an interest in a much-needed spiritual revival. They seem to have a burden on this matter.

Some very interesting examples of the second reason we now find in the Netherlands. Three professors, all of the university in Amsterdam, made the following important statements concerning the state beyond death.

Dr. F. W. A. Korff said:

"The doctrine of the immortality of the soul, which we find in our theology, does not come from a belief in Christ, but from the Greek philosophy, especially that of Plato. . . .

"The doctrine of the immortality of the soul is based on a separation of the body and the soul, but the Bible does not teach this. . . .

"That the cross means victory is evident in the resurrection. Cross and resurrection belong together; the resurrection is the other side of the cross. . . . The resurrection is the beginning of a new life. . . .

"Both our body and soul become decomposed. But Christ shall raise body and soul and He will give us new, real life."—*Onsterfelijkheid*, pp. 8-15.

Dr. G. van der Leeuw has this to say on page 32 of his book, *Onsterfelijkheid of Opstanding*:

"Our church is Greek-minded in doctrine and service, but nevertheless she believes in the resurrection of the flesh and keeps in this way her Israelitish character. This does not mean that the body, which I am now, will still exist later. The body dies. But also the soul, the spirit, which I am now,

shall not exist. The soul also dies. But the whole life will be renewed by God. The Lord will raise me at the final day. Some say that the belief in an immortal soul is so essentially Christian that even radical movements in the Christian church retained this doctrine. But this is a mistake. The belief in the immortality of the soul is even less Christian than would be the belief in an immortal body. That is the Greek idea. Only God is immortal. (1 Tim. 6:16.) To men He gave the promise of the resurrection."

Dr. G. E. van Niftrik wrote in the weekly church paper *De Gereformeerde Kerk* in 1948:

"That anybody is so obstinate as to speak about the mortal remains, only shows that the world and the church fell away from the Bible.

"Only a few people seem to understand that this complexity of thoughts [about an immortal soul] is absolutely contrary to the Holy Scriptures. This whole line of thought is heathen, Greek philosophy—but in no case Biblical."

And in *De Jongeman*, June 25, 1949, the same professor wrote about the doctrine of the immortality of the soul in this interesting fashion:

"We have to be very careful so that our Christian convictions are not adopted from history and judgment rather than from the Bible. Much too long has theology remained connected with certain conceptions of the world and man. We need Scriptural theology. . . .

"The Bible teaches us to profess the resurrection of the flesh, and this is something quite different from the immortality of the soul. . . .

"When the Bible speaks about the flesh this means not only the body, but also the whole man, with everything belonging to him, his soul included. The soul is not something mysterious, not a spiritual entity which lives inside of me; no, the soul is the life of my entire being. . . .

"Everything that is human is mortal. I am mortal. I am the soul of my body: I (the soul of my body) am mortal. God only, the Bible teaches, is immortal."

Is it not significant that these three university professors should write so clearly and openly about this important question? A minister of another denomination in Amsterdam said to his church members, "If you want to know the truth about the state of the dead, you should go to a Seventh-day Adventist minister." And it is a fact that when we advertise to speak on this subject, we here in the Netherlands have our largest audiences.

We have a marvelous message for this time. The Lord has given us wonderful light on many important Bible doctrines. Let us use this light to the fullest, never forgetting that our power lies in a humble preaching of the Advent message in the name of the Lord and in the strength of His Holy Spirit.



## "Say Unto the Cities . . ."

GOD'S great heart of love has always grieved over the many unwarned in the crowded cities. It was when He saw the multitude that the Master was moved. To Jonah, God said, "Should not I spare Nineveh, that great city?" To the church of that day the Assyrian capital represented wickedness and opposition. To Jehovah it represented need and opportunity. So He sent an evangelist to turn their hearts from sin to holiness. It seemed difficult to get the preacher to his task, but when at last he delivered his message, glorious was the result.

Nineveh was a large city for that time, but compared with some of our modern cities, it would be small. The rapid growth of many of our great centers is amazing. With each new development the evangelist faces a new challenge. City evangelism never was easy, and today it is harder than ever. But the message of grace must be sounded amid the din and clamor of big business.

The apostle to the Gentiles was a city evangelist. He knew that what affected the city influenced the whole countryside. When he wrote to the believers living in the capital of the empire, he called them "beloved of God." He reminded them that they were "called" to belong to Jesus Christ and "called to be saints." One would hardly think of ancient Rome, that wicked, immoral city, as a center for saints. But the spirit of holiness separated them from the corruption on every hand and made them a colony of heaven, that they might reveal the power of the resurrection in their daily lives. And the same power that purified the lives of those whom grace had salvaged from the moral wreckage of the Greco-Roman world, the same power that brought a wicked Assyrian city to repentance, is the

power that is promised to those who today will be a voice for God to the multitudes. As this issue goes to press a group of loyal workers are laying the groundwork for a large evangelistic program in the city of New York. In some respects this great metropolis might be called the greatest evangelistic challenge of our time. Facts and figures have a way of impressing us. Think of these:

- "Seven million people within the city limits.
- "Twelve million people in greater New York.
- "Twenty million within sound of radio voice.
- "One-seventh of the nation's population.
- "Fifty tongues spoken.
- "Sixty per cent foreign born.
- "More Italians in New York than in Rome.
- "More Jews congregated in New York than at any other time or place in Jewish history.
- "More Irishmen than in Dublin.
- "More Negroes than in any southern city.
- "One third Jewish.
- "One third nominally Roman Catholic.
- "Only thirty per cent with any consistent religious affiliation.
- "A greater population than forty-one of the seventy-five nations in the world.
- "One thousand night clubs in the city.
- "A total of 3,181 churches of 114 denominations.
- "Eighteen thousand men in the police force.
- "At least 3,650,000 people over fourteen years of

age not accounted for by any religious organization of the city. . . .

"New York is a modern Babylon. Every minister is a Daniel in that Babylon."—MEL LARSON in *God's Man in Manhattan*.

In this area, within a radius of twenty miles, live more than twelve million people. They represent practically every race, kindred, and tongue under heaven. Here can be found more Jews than have ever resided in any one place at any time in the history of the world. And here too are Russians, Danes, Germans, Poles, Chinese, Indians, Greeks, Bulgarians, Syrians, English, Negroes—millions of them huddled together; yet all Americans, and all needing to hear the message for this hour.

A challenge indeed!

E. L. Branson, president of the Greater New York Conference, has, with his committee, planned a program of evangelism larger than has ever been attempted hitherto. For this project all the Adventist churches in the area are uniting—more than thirty in all. These represent many language groups and cultures. Half a century ago clear counsel came from the Lord concerning this great center. We were told



This picture shows a concert in progress in Carnegie Hall. It is one of the world's acoustically perfect auditoriums and seats 2,760 persons. Last year 860 events were held in this world-famous concert hall on a day and night basis with about one million persons attending. Built in 1891 with a two-million-dollar grant from Andrew Carnegie, the hall has played host to the world's greatest musicians and

to such outstanding speakers as William Jennings Bryan, Theodore Roosevelt, Winston Churchill, Woodrow Wilson, and Sir Arthur Conan Doyle. "Carnegie Hall," says the *Times Square Reporter*, "is more than a building, more than an institution. It is a center of world culture." How fitting that now, in the providence of God, the third angel's message is to be presented in this famous hall in New York.

that "a determined effort must be made to unify our churches in New York and the surrounding cities. This can be done, and it must be done if aggressive warfare in New York is successfully carried forward."—*Evangelism*, pp. 388, 389. (Italics supplied.) It is not easy to bring various cultures and languages into harmonious action. Nothing short of the power of Pentecost can accomplish it.

Several departmental leaders from the General Conference are also uniting with pastors and leaders of New York for this campaign. This effort will thus give opportunity to demonstrate the effectiveness of coordinated evangelism. We will give a more detailed report of this organization later.

Meetings each Sunday night will be held in Carnegie Hall, beginning September 9, and running through December 30. For sixty years this hall has been the center of New York's culture and music. Other important halls are also being used for week-night meetings. The radio and television programs are also joining in the program. And for the leadership of this giant plan the brethren have called upon your editor.

The overwhelming weight of such a project urges me to appeal to you all to remember me and my associate workers before the throne of grace as we move into this venture for God. To cast about for some Tarsish somewhere would be easier than accepting this tremendous task. Others of my fellow evangelists will enter into my feelings, for it humbles one to sense the full impact of such a task. Uplifting Christ before the millions calls for everything we have or ever can be, under God. But dare we flee from His presence? Dare we hesitate in an hour when a sense of doom hangs over all great cities? Instead, we go forth in humility and faith, believing that God is leading, and confident that He who called us by His grace will surely endow us with the Spirit of holiness and the power of His resurrection to go forth to the multitudes calling them to the obedience of faith.

Pray for us, brethren, and for all who in this age of skepticism are sent to the cities to proclaim the message "Behold your God!"

R. A. A.

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The pen was mightier than the sword, but is the typewriter a match for the atomic bomb?—Ben Sallows, *Alliance Times-Herald*.

## Seminary Extension Course

ANOTHER milestone in the development of the Bible work was reached when the Southern and Southeastern California conferences jointly planned a special field training course for their Bible instructors. In counsel with the Ministerial Association and the Theological Seminary, plans were laid for Miss Louise C. Kleuser, instructor of Bible and personal work at the Seminary, to conduct an extensive course on the West Coast. May was found to be a good time for such training. This extension school was conducted at the Pasadena church in Pasadena, California, where the proper classroom facilities could be provided.

Because of an urgent need to give our Bible instructors of these fields training in Red Cross Home Nursing and Civilian Defense, the school days were equally divided to provide instruction in the Red Cross and Bible work. Classes began at 9:00 A.M. and continued until 5:00 P.M. Mrs. Helen Austin, R.N., the Southern California Conference nurse, was the efficient Red Cross instructor. Thirty women participated in both courses. The plan was most successful, providing interest and variety. The class program alternated between theory and practice, and in this way fatigue was avoided. There was sufficient opportunity to mingle together as Bible instructors. The atmosphere was congenial as well as studious. Again, the devotional exercises blended the interests of both classes and further revealed to our Bible instructors the beautiful relationship of Bible and medical missionary work.

Those attending were field and sanitarium Bible instructors. While all these workers were advised by their conference presidents to participate in both courses, a few retired workers also joined the group.

By concentrating eleven days on the required study of one of the Seminary's classes in Bible work, almost forty hours of actual classwork was given at Pasadena. Reading requirements and thesis work will be receiving further attention in order for the workers to qualify for their Bible instructor certificates. This extension course experiment was considered worth while by the group and by the Southeastern California conferences. Since these times require better-trained workers, and because our increasing evangelistic problems suggest these occasions to be profitable for our Bible instructors, such training and refresher courses provided by the Seminary Extension School would also become a great blessing to the Bible instructors of other union conferences.

L. C. K.

## Do You Have an Extra Copy?

OUR MINISTRY files are almost entirely depleted of the January issue of this year. At a number of the union sessions this spring copies of the January, 1951, MINISTRY were distributed to most or to all of the workers present. Naturally, when these workers returned home they also received their regular subscription copy of the same issue. You would do us a real service if those of you who have two copies would send us one to add to our files. We need at least a hundred copies. Please send them along soon. Many thanks for your help in this matter.

B. G.



# PASTOR *Shepherding the Flock*

## Camp Meeting in the Home Church

WILLIAM R. HARBOUR  
*Pastor-Evangelist, Michigan Conference*

HERE is a suggestion to help bring an atmosphere of revival into the church in preparation for an evangelistic series. In Berrien Springs in the fall of 1950 we tried something that brought a real spiritual thrill to the people.

Most of our people are either farmers or students, and very few of them have the privilege of attending camp meeting during the summer. So we decided to have a little camp meeting right in our home church. Everyone knows that the real devotional heart of camp meeting is the early morning meeting. Therefore we made plans to have a week of revival meetings, including a six o'clock early morning session.

People were invited to come, dressed just as they were, on their way to work. Farmers, mechanics, and plumbers were welcomed, regardless of overalls, coveralls, boots, or jeans. Housewives were encouraged to come, not worrying about house dresses or hair up in pins. We were not there to look at one another's dress; we were there to seek the Lord.

The meeting began without any preliminaries promptly at the stroke of 6:00 A.M. A hymn was sung, prayer was offered, and the speaker began. At 7:00 A.M. the meeting was closed without delay; this gave ample time for most folks to get to school or work. Those who had no special appointments to meet remained to take part in small prayer bands.

The attendance was excellent. A usual prayer meeting would see about 30 or 35, but these meetings started with 75 and went as high as 125.

The first Sabbath of the week was set aside as a day of fasting and prayer. Meetings were held morning and evening each day of the week and were climaxed with a final call of consecration on the closing Sabbath.

Speakers were invited from the Lake Union Conference office and Emmanuel Missionary College to fill the morning appointments. Dur-

ing the evening a special consecration series was given by the pastor. At the close of each service an appeal or altar call was given during which many found Christ anew, and some made a full surrender for the first time. Subjects of the evening meetings were as follows:

- The Spirit's Call to Revival (need of consecration)
- The Standard of the Spirit (perfection required)
- Preparation for the Spirit (confessing and forsaking sin)
- Transformed by the Spirit (conversion)
- Led by the Spirit (walking in the full light)
- Victory Through the Spirit (maintaining victory over sin)
- Baptism of the Spirit (latter rain)
- Rejoicing in the Spirit (how to be happy as a Christian)
- The Spirit's Call to Service (call to work for Christ)

To help stimulate the interest of the church and also to keep the theme of the meetings before the people, a sign was hung just behind the pulpit, reading, "Not by might, nor by power, but by my spirit." This was often referred to during the sermons and was repeated in unison by the audience a number of times.

At the beginning of each evening meeting the people stood and sang the theme song, "With Thy Spirit Fill Me," as the ministers took their places on the platform.

### *Some Results*

The main appeal of the series was directed toward the church members so no special attempt was made to encourage non-Adventists to attend. Nevertheless a number of our good neighbors and friends came into the meetings and seemed to enjoy them very much. One young woman was invited by her mother-in-law. She was deeply moved by the Spirit, and later brought her husband to the evangelistic meetings. We baptized both of them a few weeks ago, much to the thrill and joy of the mother. A high school girl showed quite an interest and even took part in the testimony service and in the prayer bands.

One of the church members was so stirred with a zeal to find a soul to bring to the meetings that she searched all over her section of town to find someone. After many vain and prayerful attempts, she talked with her neighbor across the back-yard fence one morning. She was surprised when the woman asked if she might attend the meetings with her sometime. The neighbor became a regular attendant in spite of opposition in her home. One night after hearing "What and Where Is Hell?" she gave her heart to God and went home declaring that she had been converted. Immediately she lost all appetite for tobacco, gave up her tea and coffee, stopped eating pork, and began keeping the Sabbath. She is now a baptized member and is working for others.

We were thrilled with the effect the early morning meetings had on backsliders and on some of our straying members. A number of them came to the morning session and some of them listened to the messages with tears rolling down their cheeks. One brother came whom we had nearly given up as lost. Tobacco and the pull of the world were too strong, and after a series of Bible studies during the winter failed to revive him, he wrote a letter to the church board asking that his name be dropped. But he drove ten miles through the country to get to the early morning meeting. His heart was touched, and he is still with us. He is now an active member of our choir and doing well.

Immediately after the revival week of "camp meeting" in the home church, we began regular Sunday night evangelistic meetings and had a good series with fine results.

## Pastoral Counseling

CHARLES M. MELLOR  
Pastor, Ohio Conference

PASTORAL counseling is as old as the ministry. All through the Scriptures we find the record of those who have been physically, emotionally, or spiritually confused, coming for comfort and guidance to the men called of God. How vividly is a ministry of counseling demonstrated in the work of the Master! As Pastor-Evangelist, the Lord Jesus Christ is the truest example.

The goal of spiritual counseling is to lead men and women into a true relationship with Christ and to shepherd them into the more abundant way of life. How important it is for us as ministers of the gospel to avail ourselves

of better ways and means to understand rightly and direct those who come to us for help!

Volumes have been written covering the scope of pastoral counseling, but even yet not all is understood in this vast field. A few fundamental rules, however, may be of interest. We shall call them the "Ten Commandments of Pastoral Counseling."

1. *A personal faith in God on the part of the pastor-counselor is imperative.* How can we ever expect to guide our parishioners to a more abundant life when we ourselves are unstable in our own experience? It is the height of folly for us to expect to give that which we do not already possess.

2. *Take knowledge of a person's emotional and spiritual level and work with him there.* People are at different levels in their Christian development and growth just as they are of various chronological ages. In order for us to direct them to a standard or goal, it is necessary to work from the known to the unknown. How easy it is for us to talk with people in terms of what they ought to be, rather than what they are!

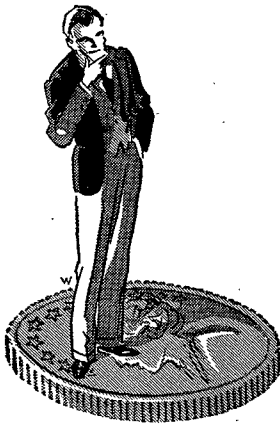
3. *Learn to be a good listener.* Listening is too often a lost art. Sir Arthur Helps has said, "It takes a great man to make a good listener." In counseling we listen more than we talk. Sympathetically listen until a bursting heart has emptied itself. Then, and not until then, are we qualified to point to the "better way."

4. *Deal sparingly in what is known as good advice.* If you instruct a person what to do, it becomes your decision, and usually goes in one ear and out the other. It is human nature to resent being told what to do. As one great pastor-counselor has so aptly stated, "An ounce of insight into one's own difficulties is worth a ton of advice from others." By asking relevant questions, the counselor helps the consultant to understand himself.

5. *Never appear to be hurried.* The consultant must be convinced in his own mind that his minister is worthy of his trust and confidence. Only by degrees does a person relax and tell his full experience. This process takes time. There is a tendency, especially in inexperienced counselors, to try to solve everything at one sitting. Often such a procedure does more harm than good. It is a recognized fact that it is better to have several short interviews than to try to crowd everything into an hour or two or perhaps three.

6. *Cautiously avoid the spirit of censure and of pronouncing judgment.* The words of Jesus are pertinent, "For God sent not his Son into

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the world to condemn the world; but that the world through him might be saved." John 3:17. Usually when a parishioner comes to us for counsel, he is already under conviction, and we can be of material help only when we work and think in terms of love.

7. *Be careful to take nothing for granted.* When our church members come to us for guidance, it is easy to assume that they know how to read the Bible and how to pray, that they have an adequate conception of God and the fundamental doctrines of Christianity. Often it is humiliating to the shepherd of the flock to learn how spiritually illiterate some are, even some who have been in the Christian way for many years. In teaching our people how to study the Bible and how to pray, we will automatically solve many problems.

8. *Control the situation.* The pastor as a counselor should keep himself under emotional control at all times. He should never manifest an attitude of surprise, shock, revulsion, anger, or other extreme reactions. The minister should always remain in control of the situation. He should not allow the consultant to assume control of the interview even if he does have the freedom to empty the thoughts of his troubled mind to the one who understands.

9. *Guide your parishioner to form his own solution of the difficulty.* This is a must in skillful counseling. In its finest form it is helping a person to help himself and not doing something for him. As ministers we can do too much for our people, and thus they tend to lean on us as a crutch. That is not a healthy situation.

10. *Learn to keep a confidence.* Never should we violate the trust that has been placed in us. Never under any circumstances prove traitor. What tragedies have happened when sacred confidences have been broken!

There are many who ask, "How do you get pastoral counseling started?" Often such ministers visualize people coming to them for help. But that idea is in reverse. Usually the minister goes to the people rather than the people coming to him. It is by mingling with the people that we learn of their problems and difficulties, and how soon they sense our sympathy for them!

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# HEALTH EVANGELISM

## The Scientist as a Christian

W. E. MACPHERSON, M.D.  
*President, College of Medical Evangelists*

### PART I

[This series by Dr. Macpherson represents a talk given to the medical students of the College of Medical Evangelists during a recent Week of Prayer.—*EDITORS.*]

THE average doctor of medicine, the average scientist, the average person who weighs evidence before he makes a conclusion, is apt to be refractory to the word *religion*. This in no way means that he has no appreciation of spiritual and moral concepts. Neither does it mean that he is not a person of acceptable character and one who incorporates high ideals into his manner of life. This average scientist is a very decent person—honest, hard working, and a good citizen. Probably he has many qualities that any of us would agree are acceptable as consistent with orthodox church doctrine, but he refrains from becoming actively associated with a church organization. To him certain qualities which we identify as Christian are very worth while, and he is not only willing but anxious to incorporate them into his way of life. Nevertheless, he does not call himself a Christian, and he seems to be quite unwilling to accept the plan of salvation with Christ as his personal Saviour, and does not appreciate the full spiritual values of the Christian philosophy.

However, a deep understanding of spiritual concepts is found in a relatively large number of such men of science. Many highly appreciate the spiritual value of Christian doctrines, and not only are they church members, but they are actively engaged in the work of the church. Many are outstanding religious leaders. Nevertheless, the average scientist is refractory to the concept that the average religionist calls religion.

Let us consider some reasons for this attitude. For generations there have been those who have been opposed to the search for truth and thereby to the advancement of knowledge. Paradoxically, over long periods of time, the chief opposition has been from within the

church, from among the recognized spiritual leaders within the church. There have been times in the past when a new idea was considered to be heresy and treason against the government of God, and therefore punishable by excommunication and death. Even in our own enlightened twentieth century this attitude has not entirely disappeared.

Frequently the scientist fails to correlate the truth he discovers with the truths contained in the Scripture, but just as commonly the theologian fails to correlate the truths which he discovers in the study of the Scriptures with those with which the scientist is well acquainted. The result frequently is a misunderstanding, which produces a barrier between the two groups, with a bilateral agreement that the other is lacking in reason and even in intelligence. This may be one reason why the average scientist is aloof to the church.

Fortunately there are outstanding exceptions to this rule. We are forced to concede that there are few men who are capable of understanding and correctly interpreting both the Scripture and natural science, but there surely are some. It has been my good fortune and pleasure to become acquainted with many doctors of medicine and men of science, and I am impressed with the fact that it is rare to find one who is lacking in appreciation of high moral and spiritual values. I believe that all of you are potentially capable of so doing, but you will never reach this objective if you approach it with either prejudices or narrow vision. Renan said that "our opinions become fixed at the point where we stop thinking."

Another reason for this attitude of the average scientist is that frequently the evidence he has obtained from those who profess to know in no way attracts him to what he considers religion. No doubt he has been negligent in trying to find the evidence of spiritual truth through his own investigations, and therefore the major trouble lies in the fact that he has obtained incomplete or erroneous evidence.



Because of this, he arrives at wrong conclusions.

### *The Scientific Method*

The scientist is one whose avowed purpose is to increase his understanding of any given range of phenomena. He is a persistent seeker after truth. As far as possible, he makes every available effort to overcome the many barriers that stand in the way of finding the truth he is seeking. In performing his scientific investigations he follows a certain well-established method. He has learned that before it is possible for him to pursue successfully the evidence which he is seeking, he must develop a working understanding of scientific processes through which discoveries are made.

His first step, which is an important one, is to have a real desire to solve a problem or a real desire to find truth. He accepts the fact that scientific inquiry can never be understood if it is placed upon a pedestal and viewed as something remote and apart from man's everyday activity. Scientific investigation is a practical thing that man can deal with. This is one of the reasons why it is attractive to the investigator.

The scientific method for the discovery of truth is to make careful and well-controlled observations. When these become evident and are adequately correlated, they make it possible for the investigator to interpret them in the form of a tentative conclusion. As yet, this first tentative conclusion may not be entirely correct, and not until it is supported by similar, repeated experiments, and not until this evidence actually agrees with evidences of other experiments, is the scientist ready to accept it as truth. Once this is accomplished he has no further doubt concerning that particular phase of his investigation. Immediately he is ready to look for more truth. By this means scientific progress is made.

Obviously, a scientist is not limited in the acquisition of knowledge by what he discovers through his own individual efforts. His search for truth is greatly enhanced by what he learns from the experience of others. If he carefully selects the evidence that other investigators have produced, he becomes a much better educated man and even a much more capable scientist than if he were to accept as truth only what he has discovered for himself.

Can this scientific procedure be applied to the acquisition of spiritual truth? If so, should it be so applied? *Is it possible for one to experiment with religion*, with its published doctrines, its philosophies, its theological consider-

ations, and if so, is it wrong to do so? If such a plan is followed, where is one going to arrive? What conclusions will he make? What might be the hurdles and the dangers of such a method? In other words, *can religion stand the test of a critical investigation?* And can such an investigation be profitable to the investigator?

### *God's Double Revelation*

God has furnished us with two sources of truth. One is within the structure we call nature, and the other is within the revelation we call the Holy Scriptures. Placing oneself in the position of the scientist, one immediately discovers that God does not reveal Himself any less admirably in nature than the religionist believes He is revealed in the Scriptures. To the religionist I would say that God is not revealed more admirably in the Scriptures than in nature.

Because the Author of the two sources of truth is identical, the one may readily be used as an aid to the true exposition of the other and without fear of conflict. The truths of Scripture must stand up to investigation and experimentation as successfully as do the so-called scientific truths of natural phenomena. If such an investigation is carried out by following a procedure parallel to that of the scientist, and if the evidence is honestly recorded, one need not fear the results. He will be in the process of finding spiritual truth. Like scientific inquiry, investigation into spiritual things can never be understood if by one means or another they are placed on a pedestal and are viewed as something remote and apart from man's everyday activity. If one has a sincere desire and makes an honest effort to find truth, to find God, to find security and salvation through Christ, he will not be disappointed, but will be well satisfied with his findings.

### *A Necessary Quality*

As with the scientist, one of the required moral qualities of a spiritual investigator must be strict honesty. Without it he may find error rather than truth. Even though he does his work well, he does not find all the truth at one time. Nevertheless, he discovers some of it. The longer he can continue with such investigation, the more truth he finds. By so doing he makes spiritual progress, and even though he never expects to discover all truth within his lifetime, he is on the right road and will be confidently looking forward to an eternity during which he can learn more. The trouble with so many of us is that we either do not make the start or do

not continue our investigations. Another fault with some is that they have accepted as evidence of truth, erroneous philosophies and opinions. As a scientist goes along his way, frequently he may find it necessary to discard certain theories and certain opinions which previously he had thought to be correct, but which time and additional knowledge prove to be erroneous. Because of this experience, he does not take the position that there is no such thing as truth; instead, he becomes more firmly established in the truth with which he is acquainted.

In this connection it is of interest to note recent observations in the fields of physics and astronomy by some leading modern scientists. In separate laboratories two different groups of men arrived almost simultaneously at identical conclusions—that “the universe was born in a matter of minutes—in a single tremendous act of creation.”

Even though these conclusions are in opposition to the concept presented by the evolutionary theory, the men who have made these observations are the first to note the backing which these observations give to the creation story of Genesis and are the first to publicize their findings.

Similarly, as one goes along his spiritual way, he may find it necessary to discard some of his theological hypotheses and to replace with new-found truth, erroneous opinions that he had held. If he does this, he will be making real spiritual advancement, and rather than become discouraged because of the fact that he has had to change some of his views, he should be happy because of the progress he is making. Furthermore, unless the conclusion he makes is appealing and satisfactory to him, he will be unwilling to incorporate his findings as a fundamental part of his thinking and his character—as a code by which to live.

My real purpose in presenting these viewpoints to you is to help you to keep established in the faith. I am not telling you any secret when I inform you that many professed Christians and church members, including altogether too many students and alumni from the College of Medical Evangelists, have lost their interest in spiritual things. This assumes that, at some time in the past, they have had such an interest. I am sure that I know some of the reasons for such sad experiences. One is that they have not made a real effort to learn truth, and by so doing to establish themselves in the faith. The other is that they have accepted as truth certain opinions and interpretations that have been handed over to them by others, but concerning which they have had no experience, or

they may have discovered some errors in their beliefs.

Rather than to discard certain of these views as *inadequate, incomplete, or erroneous evidence*, they have chosen to conclude the whole matter with the completely illogical and impractical assumption that if this specific opinion or interpretation is not true, then there is no truth. Because I have seen this happen so often, I strongly urge against ever taking any such position. Be assured that an honest investigation of things spiritual will not lead you to disappointment.

*(Concluded next month)*

## Results

D. H. KRESS, M.D.  
*Orlando, Florida*

SOME years ago one of the division chiefs of the United States Post Office Department, being broken down in health, became a patient of the Battle Creek Sanitarium, and while there was under my personal care. He became so enthusiastic over the wonderful results he experienced in consequence of his adoption of the simple principles and habits he learned at the sanitarium that he prepared for his friends in Washington, D.C., a banquet at one of the leading hotels of the city. The guests included many of the notable people of Washington, among others, Minister Wu Ting-fang.

A prominent Philadelphia attorney received from Mr. Wu a letter, concerning which the following reference appeared in a leading newspaper:

“The host of friends left behind him when Wu Ting-fang, one of the most noted diplomats of China, returned home from his duties as Chinese Minister to the United States, will be astonished to learn that Mr. Wu has given up eating meat and drinking tea and coffee, to say nothing of wines and ‘good red liquor.’”

In his letter to the Philadelphia attorney Mr. Wu said:

“So it will interest you to know that I am now living on a simple diet of nuts, vegetables, and fruit, with no flesh or strong drinks, champagne included, of which, as you know, I was once very fond. It is my intention, whenever opportunity occurs, to preach the doctrine; in fact, I have done so to the Empress Dowager.”

---

World peace is a pretty shaky thing as long as half the children in the world are hungry and searching for the garbage heaps.—Dwight D. Eisenhower.



# MUSIC

*In Worship and Evangelism*

## The Soul-winning Song Leader

R. C. DARNELL

*Licensed Minister, Carolina Conference*

"Christ crucified,—talk it, pray it, sing it, and it will break and win hearts."—*Testimonies*, vol. 6, p. 67.

**W**E HAVE learned to talk our message. Much time is spent in organizing the sequence of evangelistic topics, and sermons are carefully planned. Have we learned to sing the message as effectively?

The same sequences utilized by our evangelists in speaking can also be used by the song leader. He can take the pattern followed by speakers: that is, (1) win the favor of the audience, (2) present the message, (3) stir the heart, and (4) call for a decision.

In his doing this his music will stand as a partner to the sermon in the task of winning hearts.

The soul-winning song leader's first objective is to gain the favor of the audience and weld them into a unit. Fortunately he has at his disposal the most friendly of all friendly agencies, the song. So he begins with well-known, favorite songs, hymns, and choruses. He fellowships with the audience, and warms up to the *individual* in the audience. For that individual the day's nervous tensions soon begin to dissolve. He forgets himself and fuses into the happy, singing family.

The experienced song leader knows something of the burdens carried by the folks in front of him. He helps them lose these burdens in Christ. Careful not to tip over the balance—carrying them from one extreme to the other—he leads them toward genuine Christian fellowship without introducing hilarity. Gradually he molds the thoughts and sentiments of the congregation into a single mood using some cherished hymn as a finishing touch.

### *The Message in Song*

Now he presents the message of salvation with an old favorite, perhaps "There Is a Fountain."

"There are few means more effective for fix-

ing His [God's] words in the memory than repeating them in song."—*Education*, p. 167.

Songs that teach about heaven or the second coming of Jesus, choruses like "There's a New Day Dawning," special singing with numbers such as "Though Your Sins Be as Scarlet" or "My Home, Sweet Home"—all teach the message and give opportunity for variety.

The truth of salvation is followed rapidly with a heart-stirring, emotional song. As hungry souls hear the testimony of singing Christians, "Redeemed by the blood of the Lamb," they long for the same experience. The song might have been "Down at the Cross" instead. On other occasions, "Since Jesus Came Into My Heart" and "Blessed Assurance" produce a longing for salvation on the part of the unconverted. Then, while the desire is there, the song leader appeals for the decision.

After the judicious use of a touching story he leads the whole group in appealing, "What can wash away my sin? Nothing but the blood of Jesus." Someone is asking himself that question, and the song may help him to decide definitely that he wants to be clean. Then he hears the song "Jesus, Keep Me Near the Cross." It becomes *his* prayer: "Help me walk from day to day, with its shadows o'er me." As the song leader calls for a standing testimony, this individual rises singing, "In the cross, in the cross, be my glory ever, till my raptured soul shall find rest beyond the river." He might have found his prayer with equal ease in "Come, Thou Fount of Every Blessing."

The appeal is expressed in a combination of a story, a song of Christian testimony, and an invitation song. The order should be varied, and different elements omitted from time to time. Note how the invitation song may be dropped without loss when "Jesus Paid It All" is followed with "I Remember Calvary." The decision is gained either through a song of prayer or testimony urging the individual to

*(Continued on page 36)*



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*in Pastoral and Lay Evangelism*



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# E VANGELISM *Winning Men for God*

## Organizing for an Evangelistic Campaign

A. A. LEISKE

*Pastor-Evangelist, Michigan Conference*

FOR an evangelist Dwight D. Eisenhower's *Crusade in Europe* makes challenging reading. The organizational plans of that great genius are tremendous. Every point of the campaign came in review. The victories, the occupation, the possibility of failure, and unexpected surprises—all were weighed and reviewed in his master plan.

The plans for the preparation of the invasion took every aspect of the campaign into consideration; the manpower, field operations, supply lines, home base production—in fact, the entire mobilization of the whole nation.

We are also engaged in a global war, but ours is a spiritual warfare, and therefore every major evangelistic campaign should require the mobilization of the entire church of God. The evangelist, as the general, needs the full cooperation of not only the local members of every church in the city but also every pastor and certainly the full backing of the conference officials.

The evangelist and his company can, of course, organize only to the extent of their equipment, finance, and manpower. And the first step toward proper organization of a campaign is to study the field and take inventory of all available manpower within the churches of the area. Yet even after all that is done, the volunteer army drawn from our churches, which can be recruited and relied upon, will always be but Gideon's three hundred against outnumbering thousands. Therefore I believe that God expects us to perfect our organization for the purpose of saving manpower. In permanent evangelistic centers rooms or offices should be arranged for interviews, councils, Bible studies, personal decisions, and special contacts during the evening song service. To operate such a program, naturally our own denominational centers, tabernacles, or buildings are very essential. If an auditorium is leased, the evangelistic company should make certain that they have full control of the building during the entire campaign. Only those who have

had the experience can sympathize or understand the obstacles to be encountered when an army is shifted from pillar to post or from one meeting hall to another at the will of the enemy.

The second step toward such a tabernacle organization very seldom mentioned is—the floor workers. A floor worker must have the spirit of discernment. These workers are very hard to find, but they are as important as is a good captain for a song leader. The floor worker must have the ability to recognize in the faces of the people the working of the Holy Spirit through the messages of the evangelist, and be able to guide them gradually to the ministers and Bible instructors for personal help.

This short-cut approach to the hearts of the people will not, of course, eliminate the daily visits of the workers but will double the influence of that visit when it is made. The ability to discern the heart longings of a member of the audience and to make the right approach is a great art.

Knowing how to train and utilize more of our manpower and thus preserve the energy of the workers is also a vital part of evangelistic organization. Many of our laymen can be trained to serve as successful floor workers or "fishers of men."

### *Using the Laity*

We have had many evangelistic councils for more effective evangelism for our ministers, but I do think our home missionary brethren could render no more marvelous service to our greater evangelistic program than by training our good lay workers for this type of personal contact during a campaign. The work of God will not be finished by laymen alone, but through their united efforts with ministers. The counsel of the Lord is very clear on this particular point:

"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.*"—*Gospel Workers*, p. 352. (Italics supplied.)

### Conference Leadership

A successful campaign demands the most wholehearted relationship between the evangelist and the president of the conference. The president must have full confidence in the leadership and ability of the evangelist, and the evangelist must likewise have explicit confidence in the president.

When a nation is at war the secret service is put on special alert for any movement or leaders among the populace to undermine the morale of the armed forces. So in an evangelistic campaign the president, as the head officer of the church, must be prepared to keep his eyes open, and, with the support of his associates in the office and in the field, be ready to counteract any and all influences that would undermine the morale of the evangelistic company, and so much the more as the victories of the evangelistic company multiply under the leadership of God. Satan just cannot endure progress in the house of God, and therefore he will use even preachers and petty officers and spiritual drones as fifth columnists in the field to undermine the morale of the evangelistic army.

It is the responsibility of conference officials not only to vote the finance of a campaign but also, under the hand of Providence, to give special leadership in keeping up the proper morale of an evangelistic company. God has always down through the ages raised up the right leadership for a specific time to protect His messengers against the full blast of the enemy. In the days of Mordecai there was an Esther. In the days of Luther there was a Duke Frederick, a Spalatin, and a vice-consul General Staupitz, who held back the venomous decrees and the wrath of the Papacy so that Luther might not feel the full impact of the enemy, thereby giving him an unseen shield to develop the Reformation into a mighty flame.

When the whole company understands the approach and method of the evangelist, and all understand their respective responsibilities and are willing to be anything or nothing in order that Christ may be everything, then we can be sure of God's blessing on the campaign. Organization, confidence, cooperation, and courage in God and in one another make success a certainty.

## Correspondence School Evangelism

E. L. SHULL

*Director, 20th Century Bible School, Potomac Conference*

**M**ORE than a year ago Joseph Conmack and his wife purchased a trailer. In harmony with an action of the Potomac Conference Committee, they chose as their field three counties in the extreme southwestern part of Virginia, all of which were almost completely unworked—dark counties.

The first was Lee County. The trailer was located centrally in the county, and meetings were held in every section. By permission of the superintendent of schools they were able to use every schoolhouse free of charge. This in itself was a modern miracle, setting a precedent which opened the way for us on the same basis in another county.

Within three months meetings had been held in seventy-five towns and villages in the three counties, and nearly ten thousand had enrolled in the Twentieth Century Bible Course. To date forty-two have been baptized and scores are preparing for baptism as the result of this thorough seed-sowing program. You may ask, "How much did this all cost?" Not an extra penny; the offerings covered all expenses aside from salaries. A new church is in the making at Norton, and two other companies are to be organized in the other counties.

One young woman who took the Bible course and made her decision was instrumental in getting eight others of her family interested, four of whom have already been baptized—all the result of the acceptance of the message by one member of the family. The value of this program is not measured alone by the immediate, direct results, but also by what it leads to in continuing interests and ever-widening influences.

This type of evangelism is not something new; it goes back to the days of Christ, when He went from village to village and from town to town. It was this fundamental seed-sowing work that prepared the way for the harvest after Pentecost. The disciples only reaped where He had sown.

If every pastor could take upon himself the burden of opening up such work in every village and town in the counties of his district, what a marvelous harvest would be forthcoming in the future! We would be fulfilling our duty to extend to every family the opportunity of hearing the Advent message. This form of evangelism offers real thrills and adventure, and I know of no method that is more thorough or more economical for real results.

## Preparing Correspondence School Students for Baptism

JOSEPH CONMACK

Field Representative, 20th Century Bible School,  
Potomac Conference

THE correspondence school method is real evangelism. We do not have to preach to thousands to be in evangelism. Read the account of Philip the evangelist in Acts 8, and the story of the woman at the well. I give here a few pointers from my experience in preparing Bible correspondence school students for baptism.

The first visit is useless unless followed through. It is best not to visit before the student reaches the eighteenth or twentieth lesson, and I have often found it advantageous to wait until after the course is completed.

When making such visits one naturally finds company there on occasions, but I usually find a way of calling the interested ones aside to talk privately. The making of a special trip to see them and the realization that one is on the King's business emphasize the importance of a definite interview.

A brief checkup on the fundamental points of the Bible can well be made in the first visit. Their attitude toward the Sabbath, the nature of man, the destruction of sinners, diet, et cetera, will tell you a great deal. It is always safe to encourage them to begin to keep the Sabbath.

On the second and third visits one can review those subjects on which the people are weak, instructing them in proper Sabbath observance and tithe paying. From five to eight

visits are usually needed really to prepare people for baptism.

A lending library is indispensable for binding off this type of interest. *The Great Controversy*, *Ministry of Healing*, and some of the smaller books are essential for them to read; we cannot make good Seventh-day Adventists without them. I have found in nearly ten years in this correspondence work at home and abroad that interests resulting from the literature ministry are the most substantial and long lasting.

It is fundamentally important to hold Sabbath services in a central location of your interested area. If people refuse to make an effort to attend these meetings, their interest is not very high. At these meetings appeals should be made and opportunity frequently given for these people to go all the way with Christ and be baptized.

If it is possible for interested ones to attend the nearest churches when strong decision subjects are presented, they will be helped to make their decision and prepare for baptism. This also acquaints them with our people. Our own members should be instructed to be especially friendly with these new ones.

Those who are isolated from meetings may join the conference church and Sabbath school after they are rooted and grounded, and all the new members should be especially encouraged to subscribe to the *Review and Herald* and the *Signs of the Times* and to buy all our larger books on a systematic plan.

### Methods of Bible School Follow-up Work

1. Secure a good county map showing all the secondary roads and trails. Without it the task is most difficult, if not impossible.

2. Make the acquaintance of the various postmasters. They can save you miles and hours. Giving them a small picture such as Harry Anderson's masterpiece *What Happened to Your Hand?* gains their favor; they appreciate it, and take a much greater interest in seeing that the correspondence lessons reach the students.

3. When looking up names it is very important

(Continued on page 46)



Joseph Conmack, field representative, 20th Century Bible School, Potomac Conference, on his Harley Davidson. The motorcycle gives him 100 miles to the gallon and saves his car on difficult country roads in Virginia. Note the iron brackets at the back of the car for holding the motorcycle, which is roped on in an ingenious way. Mrs. Conmack is seated in the car.



**T**HE purpose of this sermon on "Why Are There So Many Denominations?"—or the origin of paganism, Catholicism, and Protestantism—is to prove that the true faith which was once delivered to the saints consists of the command-

ments of God and the faith of Jesus, and that God's true message today delivered in the gospel ultimatum of Revelation 18:4 is calling the faithful of all faiths back to that original standard. The sermon traces the various apostasies through the ages, and stresses the most outstanding divine interventions of history. The theme is developed as follows. Only the principal points brought out are briefly listed here and on the chart.

1. The text: Jude 3, 4.

Thought emphasized is expression "the faith which was once delivered unto the saints." Attention of hearers called to fact that God declares true faith was once delivered to man by God Himself.

2. Second point made is that God has defined in Bible just what constitutes this faith which was once delivered to saints. We are not reading any denominational definition of that faith from either Catholic or Protestant sources. God's definition of faith once delivered to saints is found in Revelation 14:12. There need not be any confusion about what this faith is that God once delivered to saints.

3. From here on contrast of true faith with apostasy is divided into five divisions.

- a. The antediluvian apostasy.
- b. Pagan apostasy.
- c. Papal apostasy.
- d. Protestant apostasy.
- e. World apostasy.

4. From book of Genesis proof is taken to show that religion of man in Garden of Eden was obedience to commandments of God. (Gen. 2:16.) Attention of audience is called to fact that there is only one commandment of God that the modern Christian world calls into question. Then it is shown from Genesis 2:2, 3 that in Garden of Eden first act of God in establishment of religion was to set apart seventh day of first week of time as Sabbath. True observance of Sabbath is Creator worship.

5. Next point made is that after man's expulsion from Eden the faith of Jesus was added to commandments of God, and in offering of sacrifices was revealed plan of salvation;

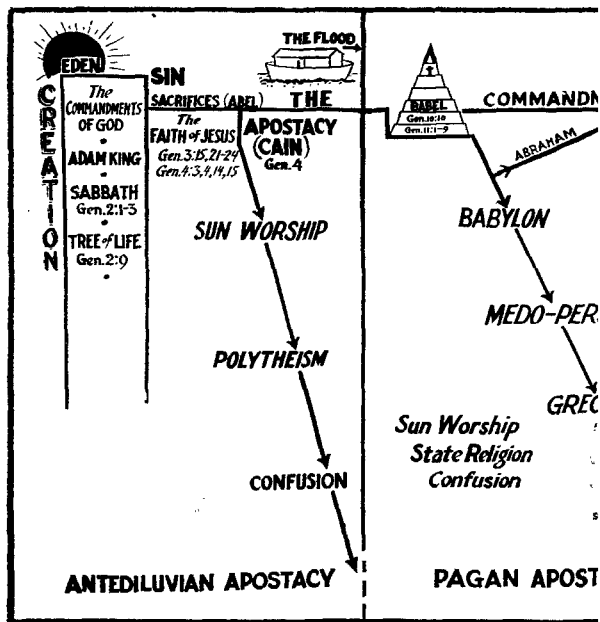
# Why So Many D

J. A. BUCK

Associate Secretary, America

thus ever since that time commandments of God and faith of Jesus have continued as God's true faith.

- 6. Development of antediluvian apostasy is traced from Cain's rebellion against the plan of faith of Jesus by failing to offer a lamb as a sacrifice. Reference is made to history of Phoenicians, which states that Cain and his wife turned to sun worship. This apostasy reached its climax and was destroyed by Flood.
- 7. Second division of sermon corresponds with second chart dealing with beginning of pagan apostasy at Babel. This was a united determination to disobey a command of God. It was a first attempt at world federation. Attention of audience is called to fact that words *Babel*, *Babylon*, and *confusion* are synonymous terms. It is also shown that though man first called the tower "the gate of God," disobedience gave it new name, "confusion." Then shown that term *confusion* or *Babylon* is term Scriptures used to designate various forms of apostate religion.



The chart used by Eld



# Denominations?

WALTER

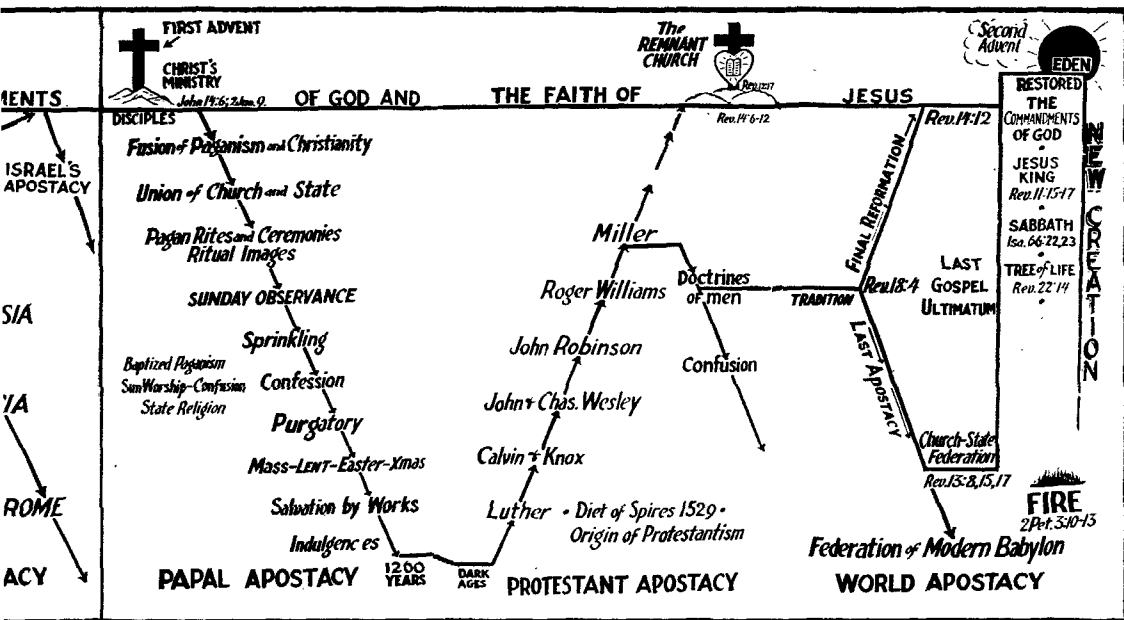
an Temperance Society

It is pointed out that paganism developed as result of rejection of commandments of God and perversion of faith of Jesus.

8. Manner in which God dealt with pagan apostasy should be carefully explained. In order to preserve the true faith He called Abraham out of his country and from his people to be keeper of God's law and preserver of faith of Jesus. Through Abraham—people of Israel—God sought to preserve His truth to mankind. When Israel apostatized even to extent of accepting teachings of sun worshipers, God intervened again by sending His Son to world.
9. Teachings of Christ re-emphasized commandments of God and faith of Jesus. Jesus said that He Himself was "the way, the truth, and the life." John 14:6. Told in 2 John 9 that "whosoever transgresseth . . . abideth not in the doctrine of Christ." Attention of audience called to fact that this text clearly declares that for one to transgress commandments of God is to cease to abide in doctrine of Christ. Then falling

away and revealing of man of sin and papal apostasy are outlined step by step. Special reference made to pagan doctrines of Romanism.

10. In studying origin of Protestantism attention given to development of various denominations, showing how God attempted to restore His truth to mankind, but how fatal error of Protestantism—formation of denominational creeds—limited peoples of these various communions to only a portion of truth. Effort made to have people realize basic principles that gave birth to Protestant movement. Challenge of John Robinson to Pilgrim Fathers as they were leaving shores of old country to find a new world, where they might worship God according to dictates of their conscience, is given prominent attention.
11. New groups of earnest seekers after truth arose, and there was a steady progression toward the standard until at last remnant church of prophecy appeared upon stage. This remnant church known by its adherence to commandments of God and faith once delivered to saints. Failure of Protestantism in general to come all the way out of Babylon led to confusion, modernism, evolution, etc.
12. Last chart answers question, "Through what message will God bring the faithful of all faiths and modern Christendom back to the



er Buckwalter in presenting the subject, "Why So Many Denominations?"

faith that was once delivered unto the saints?" Here Revelation 18:4 is presented as God's heart appeal to His people in all denominations of today. It is a call to a new revival. Comparison shown between God's call to His people today and to His people anciently. Attention of hearers focused upon words of Revelation 18:4 as constituting God's last reformation. Jesus would not call anyone out of Babylon unless it was necessary for him to come. Final division of modern Christendom clearly indicated, and result of either choice clearly foretold. Call of Revelation 18:4 presents greatest religious issue confronting modern civilization. Will it be Babylon, or remnant? commandments of God, or traditions of men? church-state federation, or final reformation? At portal of Eden restored are words of Revelation 22:14. Appeal that follows is a call for men and women to come out of Babylon, and take their stand with God's remnant people.

The foregoing points are but a brief explanation of the progress of thought and objectives that could be developed in a sermon on this subject.

[Elder Bückwalter has a limited supply of brochures containing a synopsis of his address on "Why Are There So Many Denominations?" Those who wish a copy may write him in care of the General Conference.—EDITORS.]

## Evangelistic Teams in South Africa

B. L. HASSENPFUG  
*Evangelist, South African Union Conference*

**M**ANY centuries ago God told His people that "five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight." We can readily see the increased power in a proper combination of workers. Somchow God has seen fit to endow us each with different capabilities, and when several of these are combined in the right proportions, a mighty working power develops to God's glory. Our soul-winning power is greatly multiplied by such combinations.

In order for a team to develop into such a

mighty power for God, there must be close harmony in it. This calls for patience, tact, careful planning, and very close cooperation. Although the evangelist is usually considered the leader of the team, the singing evangelist should be given full recognition for his part in the campaign; and if he is an older man or is ordained, he should be on an equal standing with the evangelist. The two of them must plan their program so that one thoroughly supports the other. They are each a vital part of a complete whole. As far as their work is concerned, their interests, aims, and plans must be the same. Realizing the dangers that lurk ever near, they must uphold each other in such a way that everything that is done will tell for God and His one united remnant church the world around.

Our South African Union Conference evangelistic team for Europeans was formed in September of 1949 with the writer as evangelist and H. R. Turner as singing evangelist. The evangelistic quartet, which is composed of the evangelists and their wives, has contributed more than its share to the success of this project.

The formation of this team has brought new impetus to the evangelistic program in South Africa. The effect on the public here has been electrifying as they have seen a combination of gospel preaching and singing to the glory of God. We modestly report that many have even gone so far as to refer to this team as a modern Moody-and-Sankey combination. It has produced a wonderful reaction for this truth among unbelievers. It has elevated our work to a new and higher standing in their sight. We praise God for that!

In the eight months that we have been holding meetings in Johannesburg, the gold capital of the world, God has blessed us with 130 baptisms to date. Many more are preparing for fellowship in His remnant church. We gratefully give Him the glory and praise His name for these precious souls. Our own believers have received a new glimpse of the unity, harmony, and cooperation that can exist, and must exist, among us as workers and also as laymen if we are to finish our gospel task in this generation.

The need for more such teams in South Africa is apparent. It is an urgent need. How much each conference and mission field in this division needs such a team! There are many precious souls just waiting to be gathered in. They must be brought to a knowledge of this truth before Jesus can come. Let us all as leaders and workers everywhere arise and go forward in a mighty surge to finish the work so Jesus can come and take us home to glory.

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# SHEPHERDESS *Her Vital Partnership*

## As a Worthy Woman

CAROLYN P. BLACKWOOD

Reprinted from Mrs. Blackwood's new book, "The Minister's Wife," by permission. Westminster Press, Philadelphia, Pa.

### PART II

#### *The Personality of the Minister's Wife*

THESE are certain physical assets that the parson's wife should have, and one of those is an attractive appearance. In our branch of the church each congregation selects its own minister. When a pulpit becomes vacant a committee from the church is appointed to go and "spy out the land." They go and hear this man preach, and they hear that man preach, and they hear the other man preach. They ask all sorts of questions; they get all the data they can about him. One of the first questions they ask is, "What kind of a wife does he have?" In our home just recently we had two college presidents visiting us in search of men for the chair of Bible in their colleges, and they each asked particularly about the wife. One of the men said, "I would not think of asking a man to become a professor in my school until I had seen his wife."

Now if it is important for a college professor's wife to be a worthy woman, how vastly more important it is for the pastor of the church to have a wife who is a worthy woman! Very often when it comes to the actual call, the qualifications of the wife weigh almost as heavily as do the abilities of her husband. Because a church wants a woman in the manse who will draw people to her and not repel them.

It has been twenty-five years since we were in the pastorate. When I sat down to begin writing my book I wondered if my ideas were a little rusty. Maybe I had forgotten a few things and should do something to bring myself up to date. So I sent out questionnaires—I sent fifty questionnaires to laywomen and fifty to minister's wives. To the laywomen I asked the question, What sort of a woman do you want in the manse? I think you minister's wives or prospective minister's wives will be very much interested in the list as I have compiled it here from the letters of those laywomen.

First of all, at the top of the list, all but two of the fifty women who answered put "consecrated Christian character." One of the women who forgot to put that in was my own sister, and I know that both women took that much for granted. But all of them placed consecrated Christian character as the first qualification they expected of their minister's wife. Then followed such traits as these: "sincerity," "friendliness," "a gracious personality," "a sense of humor," "a happy disposition," and "tact." One writer suggested "not too eager to give advice." Another laywoman stressed a knowledge of Christian education as being important. Then others wrote, "kindly," "understanding," "sympathetic," "willing to listen," "able to give counsel at the proper time," "one who can keep secrets," "courteous."

Wouldn't you think that was about enough? Well, it isn't! That is, that isn't all the laywomen want. "A pleasing presence," "neat in appearance," "immaculate in dress," "poised," "cultured," "a good all-around woman," "normal in all her ways," "an interesting conversationalist," "one we can look up to and not feel afraid." "I want my minister's wife to be well informed about things in general, especially the women's work of the church." "I want her also to be poised and pleasant in trying situations." "My pastor's wife should have more than the average education, but never should she refer to the fact. Mrs. X prefaces far too many of her remarks with 'When I was in college.'" Then this woman comments, "My mother used to say, 'If you're smart, people will find it out without your telling them.'" "Wise old mother," she adds.

Another says, "We want her to be friendly, outgoing in all her interests and attitudes, genuinely interested in the welfare of others." "We like good taste. One who has been around more than a little, and knows the amenities. One who never stoops to petty gossip." "She should be well adjusted and mature in judgment, joyous

and confident in faith, testing all her acts and relationships by the life and teachings of Jesus."

Now, women, that's what is expected of *you*. Who is equal to it? It seems that the lay sisters want someone just a little lower than the Virgin Mary, and perhaps a cross between Mary and Martha. Anyway, they set our standards for us, and they have set them high. And so the minister's wife should know this. The people themselves may do a certain thing and think nothing of it, but they don't wish to see their minister's wife doing that same thing. They set the standard for us.

Now a few of these qualifications deserve special mention. Personality stands high on the list. One girl may have a joyous disposition from the cradle on, and another one may have a solemn, sometimes sour disposition. You know, you go up to a cradle and look at one baby, and his little face will be just wreathed in smiles. He is such a happy little fellow, and he begins to wiggle and kick and gurgle. Another one will blink his big eyes and stare solemnly up at you and seem to wonder what it is all about. You may remember the remark that is attributed to Alice Roosevelt Longworth about Calvin Coolidge, that he must have been weaned on a sour pickle because he looked so dour all the time. Well, there are many people who have somewhat of a sour-pickle look.

But, fortunately, a woman who has a tendency to a solemn disposition can improve that particular characteristic in herself, beginning with the injunction of the apostle Paul, " whatsoever things are true, and pure, and lovely, and of good report, *think on these things.*" Personality has a way of shining out through the face. Not long ago in visiting with a cousin, I said to her in speaking of a mutual friend, "Is she just as homely as ever?" I had not seen the woman since I was a young girl. Mary studied a minute and then said, "Yes, I suppose so. But you know, she's always so lovely that I never think about her blotched face." It seemed to me that that woman had the spiritual glow that we all covet, but in my foolish youth I had missed seeing it.

### *Appropriate Dress*

Neatness is a thing that the laywomen stressed—practically all of them—a neat appearance. Now I don't think the minister's wife should try to set the styles in the town, but I think she ought to keep within hailing distance of them. She should never seem to be overdressed. You won't please everybody, no matter what you do. Whether you do or you

don't there will be somebody who will take exception. I remember once after a long illness I had decided to give my morale a boost and pad my bony frame with a new outfit. I hadn't had any new clothes all winter because I had been sick, so I sort of "went to town" when I got my spring wardrobe. It was a striking outfit. I still have the rose from the hat I bought and wore it again last summer!

The first day I wore my new clothes to church, a woman of perhaps the sour-pickle variety came up and said, "Hum, our pastor must have had a raise in salary!" I had been feeling so beautiful! After that remark I just felt like a little balloon that had had a pin stuck in it, and I began to go down. Another woman who overheard the remark came to my rescue. She said, "We pay our pastor a good salary; we expect his wife to look the part. We want to be proud of our pastor's wife." And that idea was stressed a number of times in the questionnaire returned by the laywomen about the pastor's wife looking her part.

I remember another time when I was getting ready to go home, out to Kansas, I was buying a new suit. I was trying to decide between one that cost \$25 and one that cost \$35. Now thirty years ago \$35 purchased a fairly good suit. Since I needed that other ten dollars so much, I was just about to take the twenty-five-dollar one. The man who was waiting on me was the proprietor of the store and also a member of our church. He said, "Please take the better suit, Mrs. Blackwood; we want to be proud of our minister's wife."

One of the women in her reply to the questionnaire said, "Our pastor's wife always looks so lovely. We are all so proud of her when she stands up to make her report at the annual meeting." So you see your people—who may not have as good a salary as your husband will have—want you to look your part and they also want your husband to look his part. The shepherdess ought to use discretion about where she wears her best clothes. If she is going to call on "Mrs. Astorbilt," for instance, she will put on her "\$35 suit." But if she is going down into one of the humbler cottages she will wear something simpler, but it should always be spotlessly clean. The minister's wife represents the Lord in the community.

I like to tell this story about a minister, the late Dr. Theron Rice, of Richmond, Virginia, a friend of my husband, whom he considers the most spiritual man he ever met. They were sharing a bath at a conference one year, with adjoining rooms. Dr. Rice was to preach on

Sabbath morning and he was spending a great deal of time over his toilet. He came into the room where my husband was and said, "The Lord has not given me a beautiful body, but I am told that this body is the temple of the Holy Spirit, and I feel that my body and my linen should be as neat and as clean as is possible for so holy a Guest." So let us think of that when it comes to selecting our clothes—not how we can adorn our body or show off our figure, if any, but how we can glorify the Lord.

I hesitate to speak about matters more personal, such as brushing the teeth, the daily bath, and the use of deodorants. I know many, many people who will be reading my book are not going to need this advice—perhaps ninety per cent of them will not—but I put it in for the benefit of the ten per cent who do need it. I am sure that in your contact with people you have come across women who are careless. There is nothing more offensive to a person of dainty habits than to have her minister's wife rush up with a body odor strong enough to fell an ox. A very prominent minister in a nearby city was late for a dinner one night. As it happened he was seated right beside me. He had been playing golf in the afternoon, and had rushed to catch his train. He sat most of the time with one arm akimbo. I almost had to leave the table.

Another thing is to keep your hair carefully groomed. A pastor and his wife never know when an accident or death or calamity of some kind will strike in the flock, and you may have to go at a moment's notice. You may not have time to take a bath and change all of your linens or fuss with your hair. So each morning when you get up, comb your hair as carefully as if you were going out to dinner. Then if an

emergency arises, with a quick brush you are ready to go.

### *A Good Carriage*

A graceful carriage is another important thing. You have seen many women who may spend small fortunes on their clothes, but because they walk in a slovenly way, they spoil the effect of a good gown. It is not difficult to keep your shoulders up. It may be, when you are carrying a baby in your arms, but learn to walk with your head erect as if you are proud of being a minister's wife. And never look dowdy. A housemaid said one day of a caller, "She looks good until she starts to walk." And that was the truth. A saucy daughter said to her mother one morning when they were walking together, "Draw in your neck, Mom; you can't do anything till your feet get there anyway." So that's a good thing to bear in mind. Do you know how the Eastern women do? They carry their packages on top of their heads and they are all just as straight as arrows. Try walking with a book on your head if you cannot find a better exercise.

### *The Charm of the Voice*

A pleasing voice is another thing that is very important for the minister's wife. Sooner or later you will have to speak before a group of women. I am sure that we each have had the experience of not being able to hear a certain woman if we were sitting more than two or three seats from the front. Or we may have to stop our ears because of a high-pitched, nasal voice. Learn to make the most of the instrument which God has given you. That is particularly necessary if you will be asked to lead in prayer. You want to be able to lead in prayer so that all may hear you.

*(Continued next month)*

## LINCOLN AND TEMPERANCE

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¶ Two typical Lincoln stories relate to his abstinence proclivities:

A friend, William G. Greene, made a wager that Lincoln could lift a cask holding forty gallons of whisky high enough to drink out of the bung hole. It is said that he squatted down and lifted the cask to his knees, rolling it over until his mouth was opposite the bung. His friend Greene cried out, "I have won my bet, but that is the first dram of whisky I ever saw you swallow, Abe." "And I haven't swallowed that, you see," said Lincoln as he spouted out the liquor.

The other tells of his traveling on a steamboat to visit General Grant. The trip was rough and Mr. Lincoln was feeling a little sick. A staff officer suggested:

"Let me send for a bottle of champagne for you, Mr. President; that's the best remedy I know of for seasickness."

"No, no, my friend," replied the President. "I've seen many a man in my time seasick ashore from drinking that very article."

"That was the last time," General Porter adds, "that anyone screwed up sufficient courage to offer him wine."



# MINISTER TO BE

## Shall I Be a Minister?

HERMAN E. DAVIS

*Missionary Returning to Ethiopia*

### I. What is the need today for ministers?

*Is the ministerial field too crowded?*

"There will surely be a dearth of laborers, unless there is more encouragement given men to improve their ability with the purpose of becoming ministers of Christ."—*Testimonies*, vol. 4, p. 604. (See *Ibid.*, vol. 5, pp. 11, 12.)

"There should be today in the field one hundred well qualified laborers where now there is but one."—*Ibid.*, vol. 9, p. 249.

"The Lord calls for more ministers to labor in His vineyard. . . . He calls for whole armies of young men who are large-hearted and large-minded, and who have a deep love for Christ and the truth."—*Gospel Workers*, p. 63. (See also *Ibid.*, pp. 65, 66; *Testimonies*, vol. 6, pp. 411-414; *Counsels on Health*, p. 556.)

### II. Shall I be a minister or not?

A. *What kind of Christian character do I have?*

"Has your character been transformed? Has darkness been exchanged for light, the love of sin for the love of purity and holiness? Have you been converted, who are engaged in teaching the truth to others? Has there been in you a thorough, radical change? Have you woven Christ into your character? You need not be in uncertainty in this matter. Has the Sun of Righteousness risen and been shining in your soul? If so, you know it; and if you do not know whether you are converted or not, never preach another discourse from the pulpit until you do. How can you lead souls to the fountain of life of which you have not drunk yourself? Are you a sham, or are you really a son of God? Are you serving God, or are you serving idols? Are you transformed by the Spirit of God, or are you yet dead in your trespasses and sins? To be sons of God means more than many dream of, because they have not been converted. Men are weighed in the balance and found wanting when they are living in the practice of any known sin. It is the privilege of every son of God to be a true Christian moment by moment; then he has all heaven enlisted on his side. He has Christ abiding in his heart by faith. . . .

"Let no one deceive his own soul in this matter. If you harbor pride, self-esteem, a love for the supremacy, vainglory, unholy ambition, murmuring, discontent, bitterness, evil-speaking, lying, deception, slandering, you have not Christ abiding in your heart, and the evidence shows that you have the mind and character of Satan, not of Jesus Christ, who was meek and lowly of heart. You must have

a Christian character that will stand. You may have good intentions, good impulses, can speak the truth understandingly, but you are not fit for the kingdom of heaven. Your character has in it base material, which destroys the value of the gold. You have not reached the standard. The impress of the divine is not upon you. The furnace fires would consume you, because you are worthless, counterfeit gold."—*Testimonies to Ministers*, pp. 440, 441.

B. *Have I been converted?*

"Cling to Jesus, and never, never dare to assume the responsibilities of a gospel minister until you are a converted man."—*Testimonies*, vol. 3, p. 556.

C. *Does my life give evidence of a holy call to the sacred ministry?*

"Those whom God has called to the ministry are to give evidence that they are fit to minister in the sacred desk."—*Gospel Workers*, p. 124.

D. *Do I have a living experience in the things of God?*

"No one should be accepted as a laborer in the cause of God, until he makes it manifest that he has a real, living experience in the things of God."—*Ibid.*, p. 438.

"Let ministers . . . remember that God holds them accountable to fill their office to the best of their ability, to bring into their work their very best powers."—*Ibid.*, p. 271.

E. *Do I hold secret communion with God?*

"You must hold secret communion with God. Unless you do this, your soul will be as destitute of the Holy Spirit as were the hills of Gilboa of dew and rain."—*Ibid.*, p. 272.

"Ministers who are truly Christ's representatives will be men of prayer. . . . Those who teach and preach the most effectively are those who wait humbly upon God, and watch hungrily for His guidance and His grace."—*Ibid.*, pp. 256, 257.

F. *Do I practice what I preach?*

"What He [Jesus] taught, He lived. . . . What He taught, He was."—*Education*, p. 78.

"Your life will be a living sermon, possessing greater power than any discourse given in the desk."—*Testimonies*, vol. 4, p. 380.

"The servant of God should seek, by meekness, gentleness, and love, rightly to represent our holy faith. . . . The religion of Christ, exemplified in the daily life of His followers, will exert a tenfold greater influence than the most eloquent sermons."—*Ibid.*, p. 547.

G. Do I indulge in trifling conversation, jesting, and joking?

"When a minister bearing the solemn message of warning to the world . . . neglects the duties of a shepherd of the flock, and is careless in his example and deportment, engaging with the young in trifling conversation, in jesting and joking, and in relating humorous anecdotes to create laughter, he is unworthy of being a gospel minister, and needs to be converted before he is entrusted with the care of the sheep and lambs."—*Gospel Workers*, pp. 131, 132.

"Think not that the man who goes forth from the sacred desk to indulge in harsh, sarcastic remarks, or in jesting and joking, is a representative of Christ. The love of God is not in him."—*Ibid.*, p. 205.

H. Am I willing to forget self, my own ease and conveniences?

"He [the minister] does not study his own ease or convenience. He is forgetful of self. In his search for the lost sheep, he does not realize that he himself is weary, cold, and hungry. He has but one object in view,—the saving of the lost."—*Ibid.*, p. 16. (See *Acts of the Apostles*, p. 362; *Testimonies*, vol. 2, p. 341.)

I. Do I enjoy and am I able to do personal work?

"He [the minister] should visit the people in their homes, talking and praying with them in earnestness and humility."—*Gospel Workers*, p. 187.

"Teaching the Scriptures in families,—this is the work of an evangelist, and this work is to be united with preaching."—*Ibid.*, p. 188.

"When a minister has preached a sermon, his work has but just begun. . . . He should visit the people in their homes, talking and praying with them in earnestness and humility."—*Acts of the Apostles*, pp. 363, 364.

"The pastor should visit from house to house among his flock, teaching, conversing, and praying with each family, and looking out for the welfare of their souls."—*Gospel Workers*, p. 337.

"Visiting from house to house forms an important part of the minister's labors."—*Testimonies*, vol. 2, p. 338.

(See also *Testimonies*, vol. 1, p. 473; vol. 2, pp. 618, 619, 705, 706; vol. 3, pp. 210, 232-234, 266, 382, 536; vol. 5, p. 255; vol. 7, pp. 18-20; vol. 9, p. 124; *Gospel Workers*, pp. 337, 338.)

J. Do I have the love of God in my heart?

"The love of God must be living in the heart of the teacher of the truth. His own heart must be im-

bued with that deep and fervent love which Christ possessed."—*Testimonies*, vol. 4, p. 317.

"Without the love of Jesus in the heart, the work of the Christian minister will prove a failure."—*Gospel Workers*, p. 183.

K. Do I make the truth my theme of study, of meditation, and of conversation?

"Ministers of the gospel should make the truth of God the theme of study, of meditation, and of conversation."—*Testimonies*, vol. 4, p. 526.

L. Am I willing to lay aside all worldly entanglements and commercial enterprises?

"Especially should the minister keep himself from every worldly entanglement and bind himself to the Source of all power, that he may represent correctly what it means to be a Christian."—*Ibid.*, vol. 5, p. 531.

"Ministers should have no separate interest aside from the great work of leading souls to the truth. . . . They should not engage in merchandise, in peddling, or in any business aside from this one great work."—*Ibid.*, vol. 1, p. 470.

## Deciding for the Ministry

SIXTY-THREE per cent of all ministerial students decide for the ministry before they graduate from high school.

These facts were revealed in a survey of 1,978 ministerial students who came from forty-eight States and represent twenty of the major denominations.

This same study shows that 83.5 per cent of the factors that tend to keep men out of the ministry are simply because no person—pastor, teacher, or parent—is guiding them in that direction. Only 5 per cent of these 1,978 ministerial students said their Sunday school teacher had ever spoken to them about giving their lives to full-time Christian work.

This study to determine the factors that influence men to enter the ministry is being distributed by the Rural Department, Drew Seminary, Madison, New Jersey, at the cost of printing (15 cents).

One ministerial student gave a typical answer, "No one ever talked with me about going into the ministry until I asked about it."

## POLICEMEN TURN PREACHERS

☛ In Dallas, Texas, two policemen, officers John D. Stevenson and Marvin J. Wise, have decided they would rather preach God's laws instead of city traffic laws. The two have resigned from the police force to become Baptist ministers. They believe their police work will aid them as pastors. "I wouldn't take a million dollars for the experience I've had as a policeman," said 29-year-old Stevenson. "It has given me a really valuable understanding of human nature. But when the Lord calls, you come no matter what your occupation is."—*Religious News Service*.



# PULPIT *Pointers for Preachers*

## Do I Know My Mother Tongue?

By the late W. E. HOWELL

**I**F YOU do not know your mother tongue, you probably do not know any other. Whether you know any other tongue or not, you have no excuse that will carry for not knowing your own. It is difficult to conceive how one who is making a business of speaking from the public desk or to private audiences can be content to go through life making the most common slips of speech every time he indulges in the use of his own language.

Out of deference to our workers who are rounding out a lifetime of service in the cause of God, I do not necessarily want to include them in the strong language I am using. I do believe, however, that even those who have reached an age of sixty could greatly improve the correctness of their language by learning to correct one error a day. A little vest-pocket memorandum to carry in coat pocket (or hand-bag), is all the equipment necessary. If you will put it in the little pocket opposite your watch, and consult it as many times a day as you do your watch, you will be amazed with the progress you make. Items for such a memorandum can be easily drawn from numerous books prepared for the purpose.

Having said this much about our older workers, I would say to the younger ones, "Thou art inexcusable, O man, whosoever thou art that makest a slip of speech, if thou continuest in the evil way day after day." While coming to the office today I overheard a man exclaim, "I have took 'em." Reader, you may not say, "I have took," but is that any worse than to say, "It don't work that way," or, "My wife and myself were there," or, "There is lots of things we don't know yet," or, "I set with him in church last night," or, "I laid down on the seat and went to sleep," or, "It wasn't him"? If a reader of this article makes any one of these errors in speech, or if he makes all of them, what excuse can he make if he continues to do so after he is given the correct form and the principle underlying it? This is a question that I cannot answer for him, but it is a ques-

tion that every man should answer for himself. We shall not, however, leave the question without at least giving the correct form for the seven slips of speech cited.

1. "I have taken them," not "I have took 'em." Also:  
"We were taken home."  
"It was taken out of the first amount."  
"Taken by and large, it is a general truth."
2. "It doesn't work that way," not "It don't work that way." Also:  
"Elder Brown doesn't arrive until one o'clock."  
"The world doesn't seem so large as it once did."  
"That report doesn't sound right to me."  
"She doesn't look very well."

(This common error of using *don't* for *doesn't* can easily be corrected if one will expand the contraction *don't* into its full form, *do not*. No one would think of saying, "It do not"; "He do not"; "Elder Brown do not"; "The world do not.")

3. "My wife and I were there," not, "My wife and myself were there."

(Using *myself* in such a connection emphasizes the speaker, when this is obviously not intended. If under certain circumstances it is desired to emphasize him, the proper way to say it would be, "My wife and I myself were there." But do not say, "My wife and myself," for it is not the best usage to use *myself* as a pronoun in subject form. It does have one other proper use than that of emphasis: it can be used as a reflexive. But used as a reflexive, it must follow a verb or a preposition, as "I hurt myself"; "I can do nothing of myself"; "I have taken the responsibility upon myself"; "I decided myself in that thing.")

4. "There are many things we don't know yet," not "There is lots of things we don't know yet."

(*Lots* is a poor, worn-out word that people often use carelessly and without dignity, instead of the simple little word *many*, or for emphasis a *great many*. *Lots* has about as much dignity and standing as does *oodles*. But this is dealing with a choice of words, and the point in grammar we are concerned with here is using the singular verb *is* instead of



are. In my observation of preachers' sermons and conversation I find the use of the singular for the plural one of the most frequent of common errors, using *is* for *are* or *has* for *have* perhaps the most frequently of all.)

5. "I sat with him in church last night," not "I set with him in church last night."

(The only thing I know of that sets is the sun or the moon. Everything that has legs and can bend them to a sitting posture must sit, never set. In dialect a hen is said to *set*, but this is a corruption of the proper form *sit*. The only reason the sun doesn't sit is that it has no legs, and can't assume the sitting posture. Consequently, it is proper to say, "The sun sets." In a technical sense *set* is also used of cement, plaster, glue, and the like; but it should never be used of persons.)

6. "I lay down on the seat and went to sleep," not "I laid down on the seat and went to sleep."

(Anything from man or beast or bird, to a tree or a crooked stick or a pencil, that assumes a reclining or prostrate posture lies, never lays. In the past tense we should say, "It *lay* on the ground or the floor or the shelf last night," never "laid." In the present tense no man can ever lay without laying himself or something else. In past tense a person has always laid himself or something else down. The homely hen is said to lay, but if she is a dutiful hen, she always lays something. It does not describe her posture which is that of sitting, but it does describe her act of depositing the egg.)

7. "It wasn't he," not, "It wasn't him." Also:  
 "It was she."  
 "It was they."  
 "It was I."  
 "It ought to be he."  
 "It must be she."  
 "It can't be I."  
 "It might not have been we."  
 "It never should have been they."

(All these and a hundred other variations and combinations with forms of the verb *to be* almost invariably require the subject form of the pronoun either before or after them. About the only exception to this is in the technical form, "They took

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him to be me"; "He thought them to be us." In this form one is easily guided in the case form of the second pronoun by making it the same as that of the pronoun immediately preceding *to be*.)

Nothing is more befitting the genteel, and nothing more graces the truth we teach, than the nicety of correct forms of common speech. Paul exhorts us, "Let your speech be always with grace."

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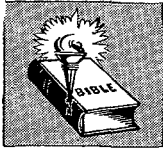
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# BIBLE INSTRUCTOR

## The Challenge of the Cities

MRS. DOROTHY WINSLOW  
*Teacher, Iran, Near East*

[EDITORIAL NOTE.—The following outlines were produced out of a study of evangelistic methods suggested in the Spirit of prophecy. While at the Theological Seminary, Dorothy Winslow, a minister's wife and teacher in the Near East, surveyed these principles, organizing them under important headings. Others in the class gained great benefit from the same study. Definite impressions resulted as to the proper methods of evangelism in the large cities. We are pleased to share this material with the field. —L. C. K.]

*"Testimonies," vol. 7, pp. 37-41*

- I. CONDITIONS IN THE CITIES.
  1. Enemies of God's work.
  2. Many physically ill.
  3. Thousands of perishing souls.
- II. JUDGMENTS OF GOD ON THE CITIES.
  1. Many going to Christless graves.
  2. Cities will be destroyed.
- III. TYPE OF WORKERS NEEDED IN CITIES.
  1. Men and women of experience.
  2. Workers who submit themselves to the will of God.
  3. By faith receive, believe, and obey Christ's words.
  4. Men wholly consecrated to the work of God.
- IV. METHODS OF WORK.
  1. Missions established to train workers to present to people the special message for this time.
  2. Establish medical missionary work to give correct representation of true medical missionary principles.
  3. A solid foundation to be laid for permanent work.
  4. House-to-house work.
  5. Bible readings in families.
  6. Step by step lead souls into full truth.
  7. Read carefully Hebrews 10 and 11.
  8. Employ best talent so that truth may be proclaimed with power.
  9. Men of varied gifts to take part.
  10. Restaurant in which healthful dishes are prepared and served in an inviting manner will be education to those not of our faith.
- V. FIELDS TO BE WORKED.
  1. New York. (To be an object lesson for other great cities.)
  2. Greater New York to be a center.
- VI. RESULTS TO EXPECT.
  1. Some who were once enemies will become valuable helpers.
  2. Medical missionary work would have great power in making right impression on people.

*"Testimonies, vol. 9, pp. 89-152*

- I. CONDITIONS IN THE CITIES.
  1. Corruption beyond power of human pen to describe.
  2. Increase of violence, insanity, murder, and suicides.
  3. Like Sodom and Gomorrah.
  4. Difficulties caused by union strikes.
  5. Worldly treasures their glory.
  6. Reverence for house of God lacking—sales, dances, parties, etc.
  7. Satan wide awake to make of no effect the sure word of prophecy.
- II. JUDGMENTS OF GOD ON THE CITIES.
  1. Vision of destruction to cities for disregard of God's law.
  2. Destruction of San Francisco by earthquake, April 18, 1906.
  3. Fire, flood, earthquake, war, and bloodshed testify of end.
- III. TYPE OF WORKERS NEEDED IN THE CITIES.
  1. The workers in the large cities must act their several parts, making every effort to bring about the best results.
  2. Evangelist must be truly converted.
  3. Bring into your ministry the power of God.
  4. God calls for earnest, whole-souled workers.
  5. Persons who are fully consecrated should be chosen to labor in large cities.
- IV. METHODS OF WORK.
  1. The Lord desires the cities to be worked by united efforts of laborers of different capabilities.
  2. Workers to seek harmony with one another.
  3. Frequent councils, and earnest, wholehearted cooperation.
  4. Startle the hearers into a desire to study.
  5. Laboring simply, humbly and with graceful dignity.
  6. Advertising judiciously.
  7. Much more prayer, much more Christlike-ness, much more conformity to God's will, is to be brought into the Lord's work.
  8. House-to-house work.
  9. Personal work opens precious opportunities.
  10. Laboring faithfully for the sick.
  11. Instructing men in ranks to carry burdens.
  12. Consecrated women should engage in Bible work from house to house.
  13. Some workers should act as colporteurs.
  14. Ministers and canvassers should be stationed in world-renowned health resorts and centers of tourist traffic.
  15. Let literature be distributed judiciously on the trains, in the street, on the great ships that ply the sea, and through the mails.
  16. Believers in cities should work in the neighborhood of their homes.
  17. Women can do a work in families that men cannot do.

18. Establish city missions with colporteurs, Bible instructors, and practical medical missionaries.
  19. A solid foundation to be laid for permanent work.
  20. Work must be carried forward in simplicity of truth.
  21. Never rise above the simplicity of the gospel of Christ.
  22. Use charts, symbols, and representations of various kinds to make truth stand out clearly and distinctly.
  23. The work in the large cities is to be done after Christ's order, not after the order of a theatrical performance.
  24. Let a number be chosen to take part in the song service.
  25. Treat men and women as property of Christ, not as property of man.
- V. RESULTS TO EXPECT.
1. The Holy Spirit will send conviction to the minds of the hearers.
  2. Health resorts. Thus the gospel of present truth will be placed in the way of those who know it not, and it will be accepted by not a few, and carried by them to their own homes in all parts of the world.
  3. The Lord desires moneyed men to be converted and use their means in reaching others.

## Bible Study Outlines

### Harmony of the Law and Salvation

MRS. BESSIE ROUNTREE

*Bible Instructor, Texas Conference*

[EDITORIAL NOTE.—Many sincere Christians have become confused regarding the origin and perpetuity of God's law. Believing that the law served the Old Testament and grace serves the New, they argue that God changed His order with Christ's sacrifice on Calvary. Many disassociate Christ from the Old Testament, claiming that with the New Testament began a new emphasis—not on obedience to God's law, but rather, on God's grace without the law. Mrs. Rountree's carefully outlined Bible reading makes clear the point that He who gave the law in the Old Testament was the One who led His people through the wilderness. By types and figures the Bible teaches this was Christ. There is perfect unity between God and His Son, who together accomplished man's salvation. Similarly there must exist perfect harmony between the Lawgiver and His children today.

Admitting that these ideas are not unfamiliar to the Bible instructor, we are nevertheless helped by observing another worker's textual reasoning, sequence, and emphasis. Does this encourage you to submit a few of your own outlines to THE MINISTRY, sharing your material with the field? We are still waiting, sisters.—L. C. K.]

#### I. ONE LAWGIVER.

1. God's law has one Author. James 4:12.
2. Author is man's Saviour. Heb. 7:22, 25; Isa. 33:22.
3. Redeemer called "The Angel." Gen. 48:16.

4. Michael identified as the Archangel. 1 Thess. 4:16; Jude 9; Dan. 12:1.

#### II. JESUS THE BREAD OF LIFE.

1. Foreshadowed in sanctuary. Ex. 16:4; 25:30.
2. Offers His abundant life. John 10:10; 6:31-33; 6:48, 51.
3. Eternal bread and hidden manna. Rev. 2:7, 17; 7:16.

#### III. JESUS THE WATER OF LIFE.

1. Foreshadowed in the wilderness by the Rock. Ex. 17:5, 6; 1 Cor. 10:4, margin.
2. Wells of salvation contrasted with broken cisterns. Isa. 12:3; Jer. 2:13.
3. Jesus the living water. John 7:37, 38.

#### IV. JESUS THE LIGHT OF LIFE.

1. Foreshadowed in wilderness in pillar of cloud and fire. Ex. 14:19, 20.
  2. In the Shekinah of the sanctuary. Lev. 16:2.
  3. On Mount Sinai. Ex. 19:18, 20. Lawgiver the Lord of the pillar of cloud and fire. James 4:12; Neh. 9:12, 13; John 1:1, 14.
- NOTE.—God the Father and God the Son enshrouded their glory in a cloud when meeting with the people, else it would be a consuming fire to them. Heb. 12:29.

#### V. LAWGIVER PRESENT WHERE LAW IS KEPT.

1. On tables of stone in ark. Deut. 10:4, 5.
2. In Solomon's Temple. 2 Chron. 5:2-8.
3. In the Christian heart. Jer. 31:31-33.
4. Our love for the Lawgiver shown by obedience. John 14:15; 1 John 5:2, 3.
5. Jesus the Author and Finisher of our salvation. Heb. 12:2; 5:9.

#### VI. LAWGIVER REVEALS HIS CHARACTER IN HIS LAW.

Law		LAWGIVER
Ps. 19:7	Perfect	Matt. 5:48
Ps. 19:9	True	John 17:17
Ps. 19:8	Pure	1 John 3:1-3
Rom. 7:12	Holy	Isa. 6:3
Rom. 7:12	Just	Neh. 9:33
Ps. 19:9	Righteous	Rev. 16:5
Rom. 7:12	Good	Luke 18:19
Ps. 119:152	Eternal	Isa. 57:15

#### VII. LAWGIVER IS CHRIST; ONE WITH THE FATHER.

John 16:15; 10:30; Isa. 38:22.

1. Christ prayed for the same unity among His followers. John 17:11, 22.

#### *"Thy Commands*

"O that the Lord would guide my ways,  
To keep his statutes still!

O that my God would grant me grace  
To know and do his will!

"O send thy Spirit down, to write  
Thy law upon my heart!

Nor let my tongue indulge deceit.  
Nor act the liar's part.

"Order my footsteps by thy word,  
And make my heart sincere;

Let sin have no dominion, Lord,  
But keep my conscience clear.

"Make me to walk in thy commands.

'Tis a delightful road;  
Nor let my head, nor heart, nor hands,  
Offend against my God."

—ISAAC WATTS.

## Principles in the Choice of a Church\*

BERNARD P. FOOTE

*One should not become or knowingly remain a member of any church—*

1. That does not accept the Bible, the whole Bible, and nothing but the Bible, interpreted by the Bible itself, as the foundation of all true faith and doctrine. 2 Tim. 3:16, 17; 2 Peter 1:19-21. (To disbelieve the Bible is to call God a liar.)
2. That believes or teaches that the Ten Commandments, just as they read in Exodus 20:3-17, have been or can be changed or abolished. Eccl. 12:13, 14; Isa. 8:16, 20; 1 John 2:3-6; 5:2, 3; Rev. 22:14. (It is no more possible to abolish the law of God, the foundation of His government, than to abolish the law of gravity.)
3. Of which the pastor or any member uses alcoholic liquor or tobacco of any kind or quantity at any time or place. Prov. 20:1; 1 Cor. 3:16, 17; 6:10; Rev. 21:27. (I cannot imagine Christ, or a true Christian, using either one.)
4. That raises any part of its funds for the support of any of its leaders, pastors, or missionaries by bingo games or carnivals, instead of by the Bible method of tithes and freewill offerings. Mal. 3:8-11.

5. That ever has conducted or condones crusades, inquisitions, or massacres, or that claims it now has or ever has had a right to persecute anyone at any time for any reason whatsoever. Matt. 26:51, 52; Luke 9:54-56; Rev. 13:10; 18:24.

6. That does not believe, teach, and practice the complete separation of church and state. Matt. 22:17-21; John 18:36.

7. That grants indulgences for vain repetitions of memorized prayers, requires penances, or pretends to forgive sins or to take the place of God or Christ on earth. Ex. 34:7; Matt. 23:9; John 14:6; Heb. 4:14; 7:25-27; Matt. 6:7.

8. That forbids its leaders to marry or its members to eat meat on one day of each week. 1 Tim. 4:1-3; 1 Cor. 7:2.

9. Which teaches that Sunday is, ever has been, or ever can be "the Lord's Day." Isa. 58:13; Matt. 24:20; Mark 2:27, 28; Luke 23:55, 56; Acts 18:4, 11.

10. That says Antichrist has not yet begun his work in the world. 2 Thess. 2:3, 4, 7, 8; 1 John 2:18, 19.

11. That denies the existence of sin, sickness, and death. (It might just as reasonably deny its own existence.) Rom. 3:23; 5:12; 6:23; Eze. 18:4.

12. That teaches the eternal torment of the unsaved. Nah. 1:9, 10; Ps. 37:20; Rev. 21:8.

13. That teaches a thousand years of peace, safety, and righteousness on this earth after the battle of Armageddon. Rev. 20:4-9; Jer. 25:33; Isa. 66:15, 16; 1 Thess. 4:13-17.

\* These principles by Bernard Foote, a scholarly layman with broad missionary experience, suggest a practical approach to honest inquiries after truth. Such souls often need guidance in extricating themselves out of their religious confusions. The gospel teacher's methods must then encourage open-mindedness. Where this is the case, honest inquirers will recognize that the principles here set forth are not just man's ideas, and they will follow right leads.—L. C. K.

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## The Soul-winning Song Leader

(Continued from page 19)

identify himself with that prayer or testimony.

Continuity of theme is imperative. An appeal based around "Let the Saviour In" or "You Must Open the Door," and a story stressing the individual responsibility of opening the heart to Christ—would naturally be followed with the prayer chorus "Into My Heart." Vary the mood. When the message song is about heaven, the appeal might be made in "The Glory Song," and the decision found in "Face to Face."

Thus the song leader can use a definite decision pattern in his work by using (1) fellowship songs, (2) mood songs, (3) a truth song, (4) heart-stirring songs, and (5) a decision song.

Such a song service might well make a difference in the number of decisions gained publicly in the meeting which follows.

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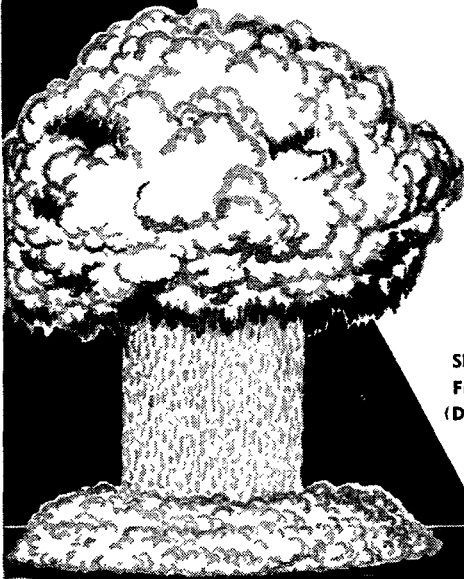
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## The Virgin Mary

MARY E. WALSH  
*Bible Instructor, Columbia Union*

### PART II

#### *Fanciful Allusions on Perpetual Virginity*

THE Bible student could never believe that Mary lived in a state of perpetual virginity after Christ was born. The Word of God has this to say, "Then Joseph . . . took unto him his wife: and knew her not till she had brought forth her firstborn son." Matt. 1:24, 25. The Catholic Church teaches that Mary lived in a state of chastity even after Christ was born. "Mary then was the Virgin Mother of God. She remained in perpetual virginity."—WILLIAM A. ADDES, *Catholic Dictionary*, p. 556.

About the middle of the fourth century there were certain of the church fathers who began expressing their belief that the Jewish Temple in Jerusalem had consecrated women who had taken the vows of chastity. Mary, they concluded, was one of them and consequently had taken the vow of perpetual virginity and remained in this state until her death. Joseph, Mary's husband, was regarded as an ascetic who gave himself to a life of devotion, self-denial, and piety. However, in opposition to this there were those who held a more natural view of the married life of Mary and Joseph, believing they lived in a state of matrimony actuated by the most scrupulous regard to probity and honor.

When we read the material that came from the much-venerated fathers of the church, supporting the idea that Mary lived in a state of perpetual chastity throughout her life, we cannot but conclude that such reasoning is puerile. However unreasonable and un-Scriptural a doctrine may be, when it is agitated and supported by the clergy it does not take long for the credulous laity to accept it. This insidious teaching brought about the extravagant honors conferred on Mary, which led to her adoration and worship as "the Mother of God."

Saint Jerome, in the year A.D. 387, wrote a treatise on what is known as "Always Virgin." There were many of his contemporaries who disagreed with his views, and as a result, the subject was a much debated one covering a period of years. It was at the Council of Chalcedon, A.D. 451, attended by about six hundred bishops, that Mary's perpetual virginity was finally confirmed and became a part of Catholic doctrine.

#### *Exaltation of Mary Prohibited*

The expositor of the Bible could never find where Christ ever exalted His mother above any of His followers. The Son of God was most emphatic about this matter when He was told that His mother and brethren desired to speak to Him. His answer was: "Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." Matt. 12:48-50. On another occasion when a woman blessed Mary, who gave birth to Jesus and who fed Him, we have this reply on record: "But he said, Yea, rather, blessed are they that hear the word of God, and keep it." Luke 11:28. Christ had profound respect for His mother, but He silenced forever the idea of Mary's future beatification or canonization.

Had these words of Christ been always heeded by those who profess to follow Him, we would never be called upon to witness the exaltation of the virgin Mary. The prayers that are offered to her by pious votaries would never be uttered if the words of our Saviour were adhered to. Neither would we have a statue, shrine, or pilgrimage to Mary if the Holy Scriptures were not set aside and their teachings ignored and superseded by human councils and dogmas.

The Marian Congress, which was held at

Ottawa, Canada, in 1947, would never have taken place if the church were following the counsel of the Word of God. This congress was an outstanding event and one that received a great deal of publicity. Its purpose was to exalt the virgin Mary and pay her the highest honors. A huge statue of Mary was placed on a globe of the world, which was on top of a tower 115 feet high. The "Queen of Heaven," as she was called, wore a crown bedecked with stars. The words "To Jesus Through Mary" were written in Latin on the figure, a clear fulfillment of Romans 1:25, which says: "Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator."

It might be well for us to give thought as to how our blessed Lord has been insulted by all

this unrestrained laudation given to the human. Then, too, we should think of the millions who are thus being misled and actually taught to violate the first and second commandments of the Decalogue. Instead of being instructed in the Holy Scriptures and pointed to the Christ of that blessed Book, the people are fed with legendary fables, miracles, visions, fanatical votaries, and dreams of the virgin Mary. One must marvel at the credulity with which these tales are accepted. But think of the rank superstition that follows the embracing of such preposterous folly. How the heart of God must go out to souls who are thus deceived! How Christ must yearn over those who are reaching out for the truth! "It is time for thee, Lord, to work: for they have made void thy law." Ps. 119:126.



## For Your Library BOOKS . . .

**Giving a Reason for Our Hope, Carl F. H. Henry, W. A. Wilde Co., Boston, 1949, 96 pages, \$1.50.**

Using the question and answer form, this book deals with the great issues which meet in the knowledge of God, Christianity and evil, Christ and the Trinity, Christianity and history, and similar problems which are in the minds of multitudes of college-age young people today.

The author declares, in language the average reader can readily understand, that the solution of all such issues is found in the knowledge of God.

CARLYLE B. HAYNES.

**The Craft of Sermon Illustration, W. E. Sangster, The Westminster Press, Philadelphia, 1950, 125 pages, \$2.50.**

Dr. Sangster is minister of London's Westminster Central Hall, a noted author, and a member of the Senate of the University of London. He has written a concise and most readable book on how to make a sermon arresting, interesting, and effective by appropriate use of illustrations; how to keep them ready for use; how to set up an efficient system by which illustrations on any theme may be recalled when needed; how to avoid mistakes; how to deal with quotations, making them helpful; and what dangers attend them.

*It is skillfully done, and will be a help to any preacher or theological student.*

CARLYLE B. HAYNES.

**A Modern Course in Salesmanship, by James S. Knox and John Knox, Knox Business Book Company, Oak Park, Illinois, 579 pages.**

Salesmanship is the art of persuading people to want what they need. Do the people need a knowledge of the truth? Yes, but do they want this knowledge? Many of them do not. Therefore this makes

necessary Christian salesmanship. Every successful gospel worker must be a good salesman or saleslady. We do not sell the message for dollars and cents, but the minister must know how to approach sinners and present to them in an appealing, fascinating way the truth of God.

This stimulating, challenging book, which is a revised, enlarged edition of *Salesmanship and Business Efficiency*, packed with selling principles, will greatly aid the worker in dealing with people. The authors deal with the practical aspect of how to meet people, arouse their interest, create desire, and produce conviction. The psychological principles back of salesmanship, as well as the everyday application of these principles as a foundation for success in every field of salesmanship and leadership, are clearly set forth and discussed in a readable, interesting way. Some excellent fundamentals concerning the human-interest side of selling—that is, making friends with the people and winning their confidence—will be of vital interest to every minister. Confidence is the foundation of successful soul winning. When a minister gains the confidence of a non-Adventist, it is often easy to lead such an individual into the truth.

The last part of the book deals with the salesman and sets forth positive personality factors that everyone must possess who hopes to influence the thinking of others. This book not only will add new tools to the soul winner's work kit but will sharpen the old ones.

The worker who reads and appropriates to his own use these practical principles of salesmanship presented in this unusually interesting book will without a doubt become a more efficient soul winner.

D. A. McADAMS.

*Associate Secretary, G. C. Publishing Department.*

**Luther and His Times: The Reformation From a New Perspective, E. G. Schwiebert, Concordia Publishing House, St. Louis 18, Missouri, 1950, 892 pages, \$10.00.**

This is a monumental work on which the author labored for ten years. Dr. Schwiebert is a professor at Wittenberg College, Ohio. This book was finished during a leave of absence at Erlangen, Ger-

many. He was first inspired to undertake this task by the Reformation scholar Preserved Smith, whose *Age of the Reformation* is a stand-by for the student of the sixteenth century. Schwiebert is still a great admirer but no hero worshiper of the great Reformer of Wittenberg, Martin Luther, whose life and teachings continue to challenge the thinking, the curiosity, and the ability for research of leading American scholars. Schwiebert's book is an attempt to look at Luther independently of the stereotyped view. The author feels that during the seventeenth century especially, the Luther interpretation was warped, and the Reformer was placed in the wrong light. Thus Schwiebert has the opportunity to correct views that have crept into the Luther legend—and like all legends, they are hard to uproot.

One of Schwiebert's main merits, it seems to me, is to point out the role played by the German universities. This aspect of the German Reformation has too often been neglected. Very early in his career Dr. Schwiebert became interested in this background of Martin Luther's education, and wrote his doctor's dissertation on this topic.

This book is not a mere dissertation. It is the fruit of painstaking labor of a sympathetic and understanding approach, and of following Martin Luther in his meanderings, watching him in his home, observing him as a professor, and listening to his preaching. Dr. Schwiebert, during his long years of study of this momentous epoch, made useful contacts in Germany that gave him access to the best possible material, some of which has never been used, such as Max Senf's rare books, which are instrumental in shedding new light on Wittenberg in Luther's time. Thus Dr. Schwiebert, by patient,

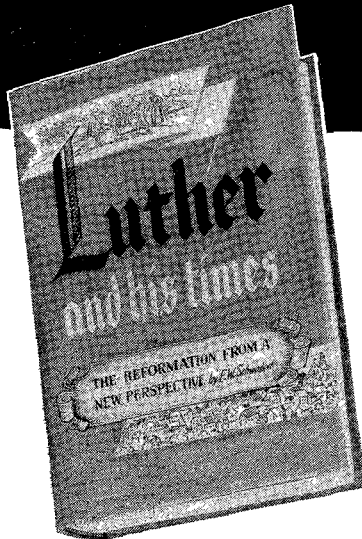
painstaking effort, comes very near to finding out "how it actually was," to use Ranke's well-known phrase.

The author turned over every possible document and monograph, so that the work is a full picture from the standpoint of research. He mentions everyone; no one is forgotten. The Reformer is shown as he actually was, warts and all. The reader will be pleased with the many maps of Luther's abodes, the floor plans and pictures of the university where Luther worked, and the sixty-three line drawings in the text. There is also a sixty-five page album of ninety halftone plate illustrations—some of which are rare—which the author has gathered diligently and with evident pleasure.

It might be pointed out that Luther in this book, true to the assignment, is exclusively the German Luther. Not much attention, relatively, is given to Luther's contacts with the extremists in Germany and the Reformers in other countries. (There is a misspelling which slipped into the text when he discusses Lefevre's contribution. Lefevre's work referred to is *Quincuplex Psalterium* and not *Quintuplex Psalterium*.) DANIEL WALTHER, Professor of Church History, S.D.A. Theological Seminary.

**The Glory of Christ**, by John Owen, Moody Press, Chicago, 1949, 285 pages, \$3.

This is one of the titles in the Wycliffe Series of Christian Classics, which the Moody Press is making available to this generation after many years of being out of print. And it is the best so far. John Owen was the most learned of the Puritans and exercised a wide influence over the theology of England. His writings are a mine of valuable



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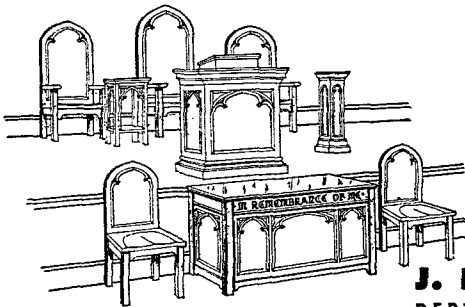
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CARLYLE B. HAYNES.

**Let's Read the Bible, by Kenneth Clinton, The Macmillan Co., New York, 1950, 149 pages, \$2.00.**

This is a book by a Congregational pastor giving practical suggestions for enlarged and more intelligent reading of the Bible. He points out the vital questions of life with which Bible writers deal, describes some of the great characters of the Bible that are an inspiration, sets forth the beauty spots of Scripture, suggests aids to reading, urges reading with a definite purpose, and explains plans for reading.

CARLYLE B. HAYNES.

## New Books Received

- COWARDS OR CONQUERORS, *Hershel H. Hobbs, Ph.D., D.D.*, The Judson Press, Philadelphia, Pa. \$2.00
- SPEAK FOR YOURSELF, *Jessica Somers Driver*, Harper & Brothers, New York, N. Y. \$2.75
- WHAT ARE YOU LIVING FOR? *John Sutherland Bonnell*, Abingdon-Cokesbury Press, New York, N. Y. \$2.00
- THE WAY INTO THE HOLIEST, *F. B. Meyer*, Baker Book House, Grand Rapids, Michigan \$2.50
- MANAGING YOUR MIND, *S. H. Kraines, M.D.*, and *E. S. Thetford*, The Macmillan Company, New York, N. Y. \$2.75
- PRINCIPLES OF BIBLICAL INTERPRETATION, *Louis Berkhos*, Baker Book House, Grand Rapids, Mich. \$2.50

- FIVE HUNDRED SKETCHES AND SKELETONS OF SERMONS, *Jabez Burns*, Kregel Publications, Grand Rapids, Mich. \$4.50
- THE NEW LIFE IN CHRIST, *Eric H. Wahlstrom*, Muhlenberg Press, Philadelphia, Pa. \$3.00
- FLORENCE NIGHTINGALE, *Cecil Woodham-Smith*, McGraw Hill Book Company, New York, N. Y. \$4.50
- THE CHRISTIANITY OF MAIN STREET, *Theodore O. Wedel*, The Macmillan Company, New York, N. Y. \$2.00
- BRIGHT IS THE SHAKEN TORCH, *Arthur A. Cowan, D.D.*, Charles Scribner's Sons, New York, N. Y. \$3.00
- BLESSINGS OF SUFFERING, *William Goulooze*, Baker Book House, Grand Rapids, Mich. \$2.00
- THE PRAISES OF ISRAEL, (Studies on the Psalms.) *John Paterson*, Charles Scribner's Sons, New York, N. Y. \$2.75
- SO WE BELIEVE SO WE PRAY, *George A. Buttrick*, Abingdon-Cokesbury Press, New York, N. Y. \$2.75
- THE TABERNACLE PRIESTHOOD AND OFFERINGS, *I. M. Haldeman, D.D.*, Fleming H. Revell Company, New York, N. Y. \$3.00
- PUBLIC RELATIONS MANUAL FOR CHURCHES, *Stanley I. Stuber*, Doubleday and Company, Inc., Garden City, N. Y. \$3.00
- NEW DAY FOR EVANGELISM, *Aaron N. Meckel*, E. P. Dutton & Co., Inc., New York, N. Y. \$2.00
- SEVEN DECISIONS THAT SHAPED HISTORY, *Sumner Welles*, Harper & Brothers, New York, N. Y. \$3.00
- THE LORD'S PRAYER, *E. F. Scott*, Charles Scribner's Sons, New York, N. Y. \$2.25
- HOW CHRIST CAME TO CHURCH, *A. J. Gordon*, The Judson Press, Philadelphia, Pa. \$1.50
- COMMUNION MEDITATIONS, *Edited by Gaston Foote*, Abingdon-Cokesbury Press, New York, N. Y. \$2.00



# NEWS *From Current Journals*

¶ In Philadelphia a continuous 20-hour service of Holy Communion, devotion, and prayer was observed at the Episcopal Church of Christ and Saint Michael, Germantown. It was held "in the spirit of early Christianity," and "to call all people to the necessity of religion in this hour." W. Hamilton Aulenbach, the rector, remained in the church for almost the entire period—4 A.M. to midnight. "It was a most satisfying experience," he said, adding that hundreds of people came to the service.

¶ The Moravian Church has been celebrating its 200 years of evangelism and education in Great Britain. It can claim a notable part in the evangelical witness of the nation, particularly since its presence helped in the rise of Methodism. The famous old Moravian chapel in Fetter Lane, where John Wesley had his "heart-warming" experience, was destroyed during the war. Through its foreign missions board, the Moravian Church serves in many remote mission fields; its work there is also supported by many Christians outside its regular membership.—*Christian Century*, May 23.

¶ A serious situation for the Methodist Church has developed in England. Hundreds of chapels have

been closed or services discontinued in them. These are in towns and villages where they once were centers of vital Christian ministry. Attempts to revive the work of these churches have not been successful, since Christian laymen of sufficient training are no longer available. It has been the practice of the Methodist Church in England to man these pulpits with laymen, many of whom were young men. It is a saddening reflection on the effect of universal military training in Britain that, while the young men are in camps, there is little progress made spiritually, if any at all, for the great majority of them. The result is that after their period of service they return home without any disposition to love Christianity or to be interested in its propagation. We may expect a similar scarcity of candidates for the ministry in this country if the proposed Universal Military Training and general conscription program take effect. Boys of eighteen rarely have made up their minds as to what they are going to do with their lives. And yet, it is between the ages of eighteen and twenty-one that many respond to the call directed at them to preach the gospel and to consider preparing themselves for the ministry. We face a situation which will involve churches of all denominations.—*Watchman-Examiner*, May 17.

¶ The Reverend Norman Kennedy, of Regina, Saskatchewan, was elected Moderator of the Presbyterian Church in Canada by its 77th General Assembly held in Ottawa. He succeeds the Reverend Dr. Frank Scott MacKenzie, of Montreal. And in Buck Hill Falls, Pennsylvania, Dr. David Van Strien, pastor of the Reformed church of Woodcliff-on-Hudson, New Jersey, was elected president of the General Synod of the Reformed Church in America at its 145th annual meeting.

¶ More than 100,000 children celebrated the 122d anniversary of the founding of the Brooklyn Sunday School Union with a series of parades through the streets of Brooklyn, New York. They represented

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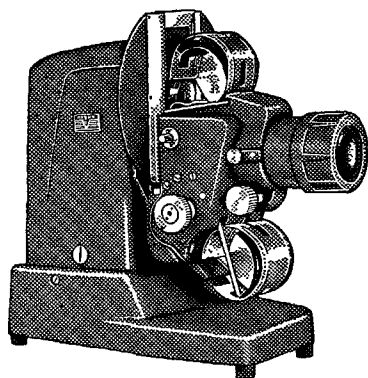
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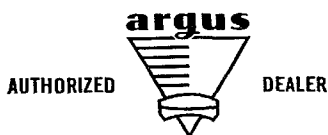
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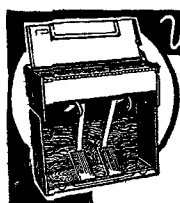
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more than 300 Protestant churches. General of the Army Douglas MacArthur and his family were the guests of honor among the estimated 250,000 persons who watched the processions.

¶ A large sign near the center of St. Petersburg, Florida, carrying a call to prayer was disclosed to have been donated by the Florida Power Corporation. The sign, which is illuminated at night, shows a large cross with the message, "Prayer Changes Things—Prayer Changes You." A local minister revealed the origin of the sign. The power company has received hundreds of appreciative letters. Each writer has received a reply, saying in part, "In this small way we hope to be of service to the work of the ministers and their churches."

¶ Membership in the Presbyterian Church, U.S. (Southern), has passed the 700,000 mark, Dr. E. C. Scott, clerk of the denomination's General Assembly, announced in Orlando, Florida. He said that for the 12 months ending March 31, a total of 76,536 new members had been received—6,000 more than in

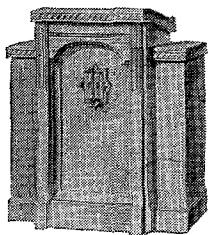


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any previous year in the history of the Southern Presbyterians. More than one third of the new members came into the church by profession of faith.

¶ Imposition of defense controls has not slowed down the rate of church construction, at least at the outset, the National Production Authority has reported in Washington, D.C. New starts in church construction during the month of May amounted to \$38,000,000. This was 27 per cent higher than building activity by churches in the same month of 1950. During April starts on church construction totaled \$35,000,000, which was nine per cent ahead of April, 1950.

¶ In Waukesha, Wisconsin, "reducing exercises" were prescribed for the Presbyterian Church in the U.S.A. in a blunt message delivered here by the church's new moderator, Dr. Harrison Ray Anderson of Chicago. Dr. Anderson told the Wisconsin synod's centennial meeting that the denomination must "get the fat off its waist." The "heresy" of the church today, he said, is "sloppy administration and wasted funds." The movement for efficiency, he said, should include committees of 5 instead of 15, one conference instead of 3 and \$3-a-day hotel rooms instead of \$8-a-day rooms for persons on church missions.

¶ In Jerusalem a group of archeologists belonging to the Roman Catholic Dominican Order were reported to have discovered a large grotto, with a rock-hewn staircase, on the Mount of Olives in Bethany. The walls of the grotto were said to be covered with innumerable inscriptions made by early Christian pilgrims. They date from the middle of the fourth to the seventh century.

¶ In London recently Queen Elizabeth and Princess Margaret attended a thanksgiving service at Saint Paul's Cathedral in commemoration of the 250th anniversary of the Society for the Propagation of the Gospel. The society is the oldest Anglican missionary organization.

¶ America's moving population is creating a major evangelism problem for the churches, according to Dr. Hermann N. Morse, of New York, general secretary of the Board of National Missions of the Presbyterian Church in the U.S.A. He told the denomination's 163d General Assembly in Cincinnati, Ohio, that "it is safe to assume that between 50,000,000 to 70,000,000 people moved in the past decade far enough to break their existing institutional ties." "The problem of how to evangelize a procession is becoming a real one," he said.

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☞ Drive-in church services—the first in the State—were inaugurated near Toppenish, Washington, with 125 persons attending. The services will be sponsored throughout the summer by Faith Lutheran Church of Toppenish, of which Robert Drews is pastor. The pastor said that the outdoor services, held in a drive-in theater, were planned largely for migrant farm workers who might not otherwise attend regular church services. He hopes, however, that travelers passing through the area also will stop and worship.

☞ Dr. Harold Mozar, director of the School of Tropical and Preventive Medicine at Loma Linda, was awarded one of twelve fellowships by the United Nations' World Health Organization. The two-and-a-half month itinerary of visits to European health and tropical medicine centers is to commence October 1.—*The Medical Evangelist*, May 15.

☞ IN BRIEF.—In Anderson, Indiana, the 63d international camp meeting of the Church of God brought out 30,000 people for ten days. . . . The South Georgia Methodist Conference plans to erect roadside signs urging total abstinence from intoxicating beverages throughout Georgia. . . . In Athens, Greece, the Greek Orthodox Church in the month of June held celebrations commemorating the nineteenth hundredth anniversary of the apostle Paul's arrival in Greece. . . . Pope Pius XII has urged Catholics to take a greater interest in the church's missionary program. . . . Myron C. Taylor, former personal representative of President Truman to the Holy See, was recently received in private audience by the Pope in Rome. . . . In Washington, D.C., construction work has begun on the first Mohammedan mosque ever erected in the nation's capital. . . . Free bus transportation for people attending Sunday church services is being provided by the Ohio Valley Bus Company in Huntington, W. Va. . . . In Manheim, Pennsylvania, the Zion Lutheran Church has made its annual payment of one red rose in return for the land on which the house of worship is built. The ceremony, now called "The Feast of Roses," follows a deed requirement given the congregation in 1772 by "Baron" Henry William Stiegel, famous colonial glass maker. Payment was made to Paul A. Mueller, of Lancaster, Pennsylvania, and Mrs. Gilbert L. Dannehower, of Westfield, New Jersey, who represented the heirs of Stiegel.

Hoover and "INDIVIDUAL Bible reading," says the Bible Herbert Hoover in the February 15 *Colliers*, "was a part of the Quaker concept of education. Before I left Iowa at ten years of age I had read the Bible in daily stints from cover to cover. Religious training among Quakers began almost from birth. Even the babies were present at the invariable family prayers and Bible reading every morning."—*The Gospel Minister*.

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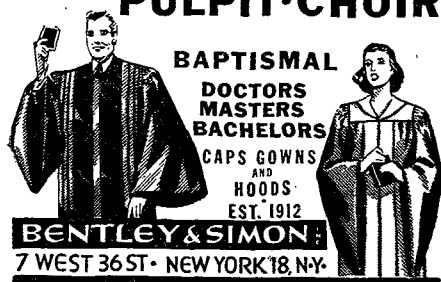
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## Baptizing Students

(Continued from page 23)

tant to check the initials carefully, or you may find yourself looking up the wrong person. Check with the local grocery store to find the exact location of the person. They usually know.

4. How can one solve the problem of too many names for the monthly gas allowance to reach them all? I solved that problem by carrying a small 125 Harley Davidson Motorcycle on the midget trailer from the rear of the car. I parked the car in a central section and used the motorcycle from there on. It gave nearly one hundred miles per gallon and many thrills. In addition it gave me good exercise and saved the car from some terrible roads, enabling me to reach some places where a car could never go. There are only a few months of the year when one cannot use this method. The rain problem can be solved by carrying an army raincoat and hat in the side bag. Another solution to the problem would be to drive a car that gets extra high gas mileage, such as the new Nash Rambler station wagon.

5. It is important to follow up *every name*. The person who you may think is too difficult to find may prove to be the one who will accept the message and win many others. It is not un-

usual for six, eight, or ten people to come in as the result of one person's completing the course. Whole churches have been raised up from one good interest. One interest followed through faithfully may be the equivalent in results of one small evangelistic effort. *Treat each name as a sacred trust.*

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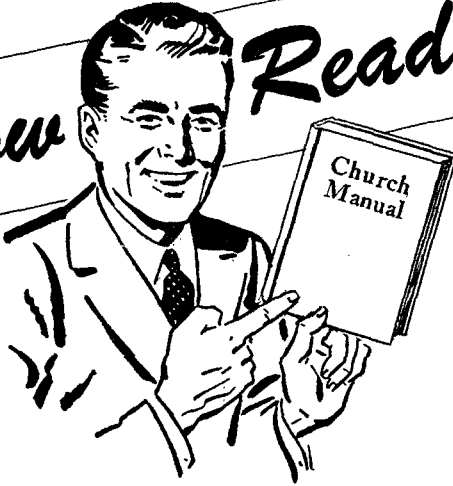
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## Telephone Evangelism

THE telephone has grown in importance in every department of our work; consequently it is imperative that the evangelistic worker develop the proper tone of voice in speaking to people who are inquiring into our message. Sometimes an otherwise genial gospel worker may be sadly misunderstood by the person on the other end of the line merely because his voice reflects a glum mood, strain, or tension. Not all have by nature a kind, musical voice which assures good will and causes the person with whom we are talking to relax and listen with interest. But these charms can be developed.

Modern business courses give definite training along this line. A brusque, cold, metallic voice discourages business. But what about the evangelist or the Bible instructor? It is even worse when it comes to soul winning. Evangelism is not just an office procedure. It is essentially a winning and wooing work. The soul winner certainly has a solemn, decisive responsibility.

The voice of the evangelistic worker, even over the telephone, must first of all be friendly. There should also be enthusiasm and cheer when carrying on an evangelistic telephone conversation. One should not be gushing, but he should vibrate good will and indicate a truly solicitous spirit. All too many people today are burdened down with problems both serious and imaginary. If one's voice is naturally metallic, it is well to be conscious of the tone, and then, through study and practice, develop vocal warmth and sympathy.

The evangelistic telephone visit is not merely for chatter, but even a little of that may be used to create good will. Usually the worker has much on his mind and desires to come speedily to the point. It may be announcing the visit of a guest evangelist or minister or some other important matter. But while one is on the telephone a little extra encouragement can well be given to continue attending the public meetings or the Bible study. And when this is done the voice should be kindly and winsome.

Because the work of evangelism more and

more requires the use of the telephone, evangelistic training might well include this art. The directing evangelist, or one of his senior assistants, will render the evangelistic team a definite service by giving practical instruction in this direction. Many a young worker may not be conscious of the effects of a lack in the use of his voice over the phone. Our college courses could well include this training, for a faulty voice or manner becomes a handicap to evangelistic results.

Remember, "Your voice is you"; it is the most important thing about you. Therefore do not delay in making it all it ought to be.

L. C. K.

## The Benediction

THE benediction is not a prayer. A benediction should be a *benediction*—a blessing. If we have prayed as we should have prayed in the pastoral prayer, if we have preached as we should have preached, we certainly will not need a long prayer at the conclusion. Rather let it be a quiet benediction. We are really speaking for God, and therefore our words should be few and well chosen.

There is one man whose benedictions always inspire me, and that is H. M. S. Richards. They are never long; they are always fervent, right to the point. For example, he might say something like this:

"O Lord, we have heard Thy voice speaking to us tonight; and as we leave, it is with grateful hearts. May the grace of the Lord Jesus Christ be with us all. Amen."

And that is all a benediction needs to be. It is not necessary to recapitulate all the wonderful things the preacher has said. The benediction does not have to repeat the thoughts of the whole sermon, nor even a part of it. Let the people go back with all that unexpressed, but deeply felt in their hearts. All we need to do is gratefully to accept what God has done for us and on His behalf speak a benediction upon the people.

Remember, the benediction is a blessing, and you for God are really blessing the people.

R. A. A.