

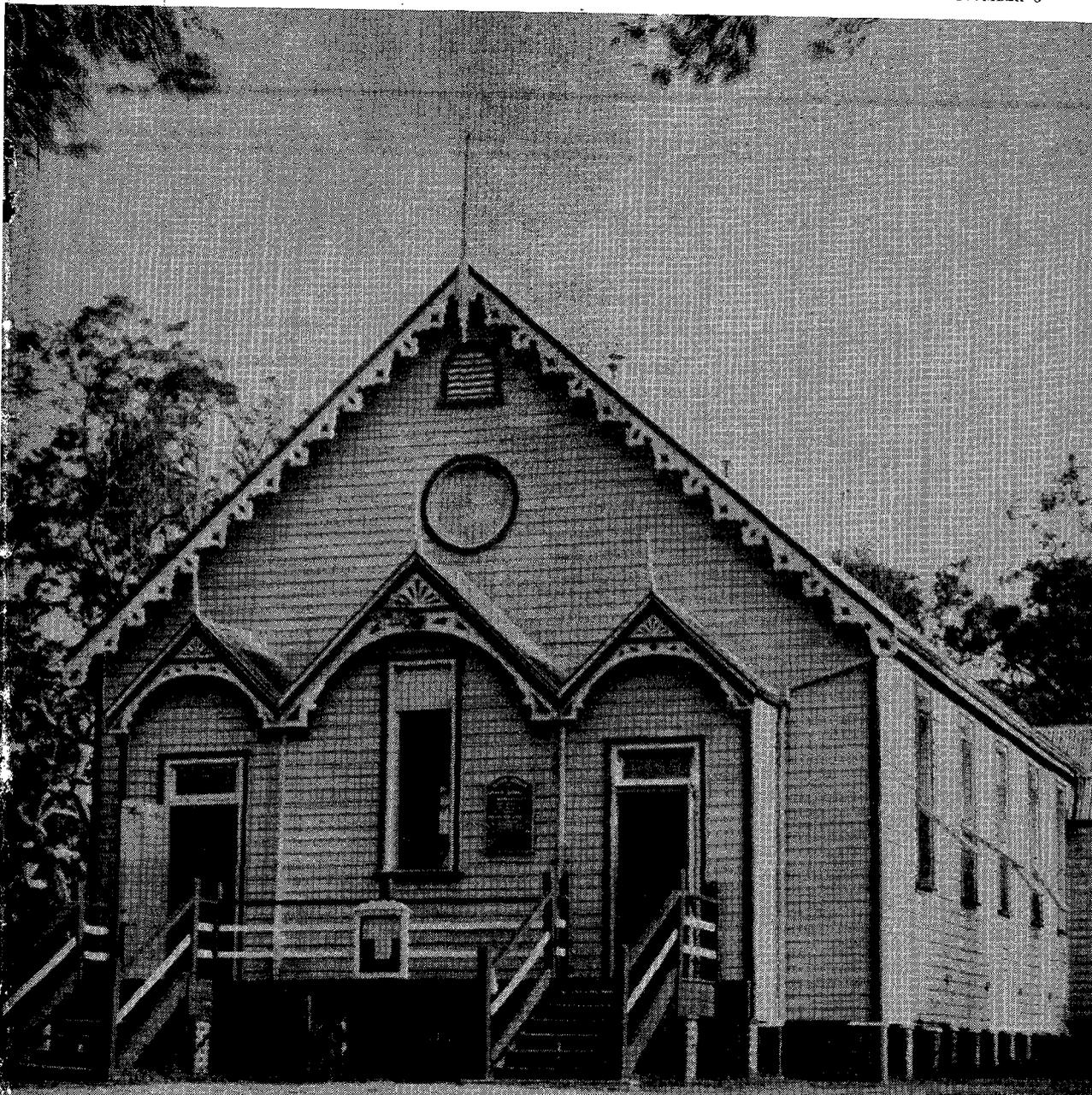
# THE MINISTRY

FOR WORLD EVANGELISM

VOLUME XXV

JUNE, 1952

NUMBER 6





## Cultivation of the Mind

A minister should never think that he has learned enough, and may now relax his efforts. His education should continue throughout his lifetime.—“Gospel Workers,” p. 94.

Ministers of age and experience should feel it their duty, as God’s hired servants, to go forward, progressing every day, continually becoming more efficient in their work, and constantly gathering fresh matter to set before the people. . . .

God has no use for lazy men in His cause; He wants thoughtful, kind, affectionate, earnest workers. Active exertion will do our preachers good. . . .

Persons who have not acquired habits of close industry and economy of time, should have set rules to prompt them to regularity and dispatch. . . .

Men of God must be diligent in study, earnest in the acquirement of knowledge, never wasting an hour. Through persevering exertion they may rise to almost any degree of eminence as Christians, as men of power and influence. . . .

Every one should feel that there rests upon him an obligation to reach the height of intellectual greatness. . . .

Mental culture is what we as a people need, and what we must have in order to meet the demands of the time. Poverty, humble origin, and unfavorable surroundings need not prevent the cultivation of the mind.—“Ibid.,” pp. 277-280.

# THE MINISTRY

FOR WORLD EVANGELISM

Official Organ of the

MINISTERIAL ASSOCIATION OF SEVENTH-DAY ADVENTISTS

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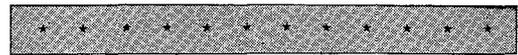
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JUNE, 1952

## In This Issue

THE Needy Mission Fields," by A. V. Olson, on page 10, is a message that will bring serious reflection to every worker. The needs in the world field are reaching unprecedented proportions, and we need constantly to be reminded of our world task. Be sure to read this important article.

On page 11 George E. Vandeman takes us behind the scenes on the task of choosing the volumes for the Ministerial Book Club; and on page 13 is featured the Book Club selection for the third quarter of 1952—*Spurgeon's Expository Encyclopedia*.

Andrew Fearing's contribution, "The Worker's Clipping File," beginning on page 12, has real practical value.

The first of a series of three studies on the two covenants appears on page 17.

### Cover—Avondale Village Church in Australia

Our cover this month takes us to one of the landmarks of the early days of this movement when Ellen G. White spent a number of years in Australia.



DURING the first year of the Avondale School for Christian Workers the few brethren resident at Coorabong, Australia, led by S. N. Haskell and strongly supported by Mrs. E. G. White, began to build the Avondale church. Pastor Haskell energetically furthered the project, and within a few weeks, because of liberal support locally and from more distant fields, the building was erected and dedicated free of debt.

Costing £550 (\$2,750), the church was dedicated on October 17, 1897. The dedicatory service was conducted by Mrs. E. G. White, S. N. Haskell, A. G. Daniells, A. T. Robinson, G. B. Starr, H. C. Lacey, Robert Hare, W. A. Colcord, and C. B. Hughes. The dedicatory sermon was preached by Pastor Haskell, and Sister White offered the dedicatory prayer.

Although the church has since been enlarged, the brethren have refrained from altering the rostrum and desk, keeping them as a memorial of the many occasions when the messenger of the Lord spoke therefrom. For many years the church was used as a conference center, and for more than twenty years the students from the college attended. Workers in many parts of the world will recall those old days when the whole student body would line up and march that mile to the old church.

At present the membership is 407, and they are loyal and liberal believers consecrated to the finishing of the work. The church hall has recently been enlarged to give adequate space to the growing needs of various church departments.

KENNETH J. WOOLLER, *Pastor*.

Cover Photo: By Franklin Wainman, who is the grandson of W. E. Wainman, the first person baptized into the Seventh-day Adventist church in Australasia, and who spent the latter part of his life in Avondale and was a regular worshiper in this church.

Page 3

# Winning Personality Traits

THEODORE CARCICH

President, Washington Conference



THE minister's work brings him into close contact with people. Because of this he should be proficient in the art of getting along with others. The possession or lack of this ability means the difference between success and failure for many. One may be a good speaker, teacher, or organizer, but if his conduct irritates and provokes others, he unwittingly undermines his influence. Getting along well with others does not mean that one must always agree with everybody and they with him. It simply means that one's relationship will be of such a nature and manner that others, even though they may not fully agree with him, will still love and respect him.

Much could be written relative to ministerial manners and attitudes, but it will suffice to mention a few tried principles that have helped those seeking to better their public relations. None of us is born with the right traits, manners, and attitudes conducive to good public relations. If any have attained them, it was only by much prayer, sweat, and tears. Neither did many of us entering the work deem such characteristics necessary. Experience, however, has a way of teaching us. Our own success, as well as that of the cause, would have been far greater had we paid as much attention to the personal and human qualities needed in a minister's life as we did to some other things.

For instance, it is important that a preacher know his doctrines; but if he closes minds with his blunt, boorish, and uncouth manners, what good is his knowledge? It is important that an evangelist know how to organize, supervise, and advertise an evangelistic team; but if his public relations with the local church, the community, and the public in general leave a sour taste in the mouths of all concerned, what good are his ability and effort? It is also important that a district pastor be able effectually to organize his church for various denominational activities; but if his church board and other committee

meetings are scenes of disgraceful haggling, charges, countercharges, and recriminations, just what is needed in his personal make-up to calm and soothe those under his care?

## Friendliness

Our experience leads us to conclude that first of all a minister must be kind and friendly. We all need to warm up and be congenial. Too many of us are frigid ice-boxes stored up with a lot of good things, but people must button up their overcoats and then with chattering teeth and trembling hands extract the good things from us. Kindness and friendliness will thaw us out and others as well.

Kindness will also give us a sunny and smiling disposition. Some stalk around with austere and forbidding countenances, thinking that such a facial mold rightly represents the Christian minister. Lest we be misunderstood, let it be clear that friendliness does not mean that one be a jester. Nor does it call for the sickening familiarity and sentimentalism common in the world. Neither is it a policy of expediency which a minister inaugurates with a clique who look upon each other as members of a mutual-benefit association. True Christian friendliness on the part of the worker calls for a mental attitude that will draw others to him, not for what he can get out of them, but for the one purpose of leading them to Christ.

"What Christ was on this earth, the Christian worker should strive to be. He is our example, not only in His spotless purity, but in His patience, gentleness, and *winsomeness of disposition*. . . . The religion of Jesus *softens whatever is hard and rough in the temper, and smooths what is rugged and sharp in the manners*. It makes the *words gentle and the demeanor winning*. Let us learn from Christ how to combine a high sense of purity and integrity with *sunniness of disposition*."—*Gospel Workers*, pp. 121, 122. (Italics supplied.)

## Courtesy

A minister, to get along well with others, must also be courteous. Courtesy is said to be the art of combining politeness with kindness, and in a broader sense it is the instinctive respect for the rights and feel-

ings of others. Volumes could be written as to what constitutes ministerial courtesy on the church rostrum, in the sickroom, at the wedding, the funeral, the board meeting, the business meeting, and the camp meeting. It would surprise us to discover how, on such occasions, our deportment either repels or draws people to us. It is a breach of courtesy on the part of the minister to be manicuring his fingernails during a preaching service, or to be visiting with a fellow minister while a soloist or choir gives the special music. A minister manifests a complete disregard for the feelings of fellow worshipers when on the rostrum he sits in a slouching or otherwise unbecoming position. And the same holds true when, during public prayer, one assumes an irreverent stance, keeps his eyes open, or clears his nostrils with trumpetlike blasts.

In dealing with individuals, as well as with groups, the spiritual leader will seek to deal kindly, gently, and justly with those who come before him. Never will he disclose confidences, nor needlessly wound their self-respect. Neither will he arrive at a decision until he has heard both sides of a problem and made sure that all the facts are before him. This principle he will follow with even the dullest, the most wayward and blundering who seek his counsel.

"Christianity will make a man a gentleman." "The Lord Jesus demands our acknowledgment of the rights of every man. Men's social rights, and their rights as Christians, are to be taken into consideration. All are to be treated with refinement and delicacy, as the sons and daughters of God." "Some with whom you are brought in contact may be rough and uncourteous, but do not, because of this, be less courteous yourself."—*Gospel Workers*, pp. 123, 122.

A minister's courtesy will go beyond the psychological and psychiatric slogans and formulas of our day. It will be more than a correct outward procedure; it will stem from a heart filled with love for God. From this heart will flow an unselfish love for others. Such courtesy will never be found wanting, for "charity . . . doth not behave itself unseemly." When a worker measures up to this experience, men will be drawn to him and to his message. Lacking this experience, no matter what other gifts he may possess, he will have difficulty in attracting and holding men.

"Love will gain the victory when argument and authority are powerless. . . . Whenever the power of intellect, of authority, or of force is employed, and love is not manifestly present, the affections and will of those whom we seek to reach assume a

defensive, repelling position, and their strength of resistance is increased."—*Testimonies*, vol. 2, p. 135.

### *Earnestness and Sincerity*

Finally the minister must be earnest. Not only must he be sincere, but he must be in dead earnest about his sincerity. Many a sincere person plods along in his prosaic, matter-of-fact way without exerting much influence or stirring others to action. Still others fill their heads with knowledge and attach degrees to their names; but in order to stir people in these last days, we also need to fill our hearts with warm enthusiasm and genuine earnestness. It is not enough to *know* that the world is coming to an end; we need to become excited enough about the matter that we will endeavor to save ourselves and others from the impending destruction. This holy, sane, and rational enthusiasm for the Lord, His message, His church, and His work can be rightly termed earnestness. And there can be no true Christian leadership without such earnestness. Men will listen and believe a preacher who earnestly lives what he preaches as the "everlasting gospel."

"It is a dangerous thing, this earnestness," some say. They point to cranks, fanatics, and foolish men whose fires of earnestness have caused cults and offshoots to spring up all over the earth. But, we ask, are the preachers of truth to espouse their cause halfheartedly because the champions of error espouse theirs wholeheartedly? Since when have the devil and his cohorts obtained priority rights on earnestness and enthusiasm? The Laodicean indictment is that men are "neither cold nor hot." So, as preachers, we must be friendly, kind, and courteous, but we must also be in dead earnest about what we believe and practice. The time is here for us to get more than just warm; we should get "hot" about the matter. Cold and lukewarm men will never make an impression on the minds of others, let alone make disciples for Christ.

Thank God, we are promised that before the end there will be seen an earnestness among God's people such as was manifested in apostolic times. The ministry will lead out in an earnest work of reformation, and the people will follow. Not only will kindness, courtesy, and earnestness be seen in the lives of all but all the "fruits of the Spirit" will be seen as well.

"We are on the very verge of the time of trouble, and perplexities that are scarcely dreamed of are be-

fore us. . . . *Intense earnestness should now take possession of us. . . .* When the reproach of indolence and slothfulness shall have been wiped away from the church, the Spirit of the Lord will be graciously manifested. Divine power will be revealed. The church will see the providential working of the Lord of hosts. The light of truth will shine forth in clear, strong rays, and, as in the time of the apostles, many souls will turn from error to truth. The earth will be lighted with the glory of the Lord."—*Testimonies*, vol. 9, pp. 43-46. (Italics supplied.)

Shall we not then as ministers take the lead in dealing kindly, courteously, and tenderly with the sheep of God's pasture? Should not earnestness characterize our every effort? Has not the time come for us to preach the truth straight from the heart and not just straight from the shoulder?

One method wins, the other repels. It could be that thousands are not with us today because of the manner in which the truth was presented to them. We all agree that rich dividends would be ours if individually we mastered the divine art of getting along with others.

The messenger of the Lord crystallizes the whole subject in one sentence. It would pay us to memorize and practice it. It might help us to double our membership. Here it is:

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

## "The Things That Are Caesar's"

HEBER H. VOTAW

*Associate Secretary, General Conference Religious Liberty Department*



IT IS my conviction that a fitting appreciation of citizenship in the municipality, the county, the State, the nation in which one lives, will manifest itself in a proper contribution to all civic activities, in a full recognition of a citizen's duties and obligations, and in the proper respect for all officials. The same Christ that told us to render "to God the things that are God's," bade us render "to Caesar the things that are Caesar's."

I am sure that, by and large, public officials are anxious to do the best they can to discharge the trust imposed upon them. Their task is not easy. Conflicting interests demand consideration. No citizen may rightfully be refused a hearing. The forces of evil are vocal and insistent. Naturally they present their wishes or demands in the most favorable way possible, so that their selfishness may not appear too bald. Far too frequently those citizens who believe in and long for good government do nothing to impress officials with their interest in civic matters.

It is much easier to criticize for failures than to suggest measures for success. It seems that most people feel that when a public servant does the things they want done he has only done his duty, and is en-

titled to no special word of appreciation; but if his course does not meet their approval, he merits censure, and they are quick to voice their disapproval. This remark is credited to a cynical Congressman: When a Representative or Senator gets a man appointed as a postmaster, he "makes many enemies and one ingrate."

Some time ago I accompanied one of our brethren who was commissioned to ask a member of Congress to deliver a speech at a temperance rally held at a Seventh-day Adventist camp meeting. The Representative told us it was impossible for him to come, and went on to explain that though he is both personally and politically dry, and has been known as an outstanding foe of the liquor traffic, he has become disappointed and disgusted with many dry leaders. Shortly before our visit he had received a letter from a temperance leader in his home State asking him to attend a meeting of dry forces and deliver a lecture. He was advised, however, that they had no money to pay his railroad fare, which was not a small amount. This he might have overlooked, but when the dry leader explained that the temperance people could not openly espouse his candidacy but would do what they could privately to help him, he naturally felt that they sought all the favors and were not willing to give him any. He

stressed the fact that his activities in behalf of temperance made him the target of all the wets and the undesirable elements in his district.

The cynicism that is sometimes found in men of public life is understandable, if not excusable. Receiving much censure and little praise, they naturally wonder whether or not it is possible to please their constituents. Further, large numbers of people of whom better things might be expected seem to feel no hesitancy at all in asking the most impossible things from public servants. It is known that many feel that anything that belongs to the government belongs to them, since in a republic the government is made up of all the people. The unreasonable requests made of public servants might almost justify them in concluding that everybody is seeking to take everything *from* rather than give anything *to* the government.

#### *Let Us Be Considerate*

As Christians, we must consider the good of all rather than the benefit of the few. We must forget selfish considerations for the common welfare. This, everyone recognizes, is the relationship that must exist in the church. It is just as important in the state. The fact that many do not practice this principle does not lessen its importance. I am convinced that we have an opportunity to place our denominational position in a fine light before public officials. To do this, we must bear certain things in mind.

First, officials want to know their constituents, and we should, as far as possible, form their acquaintance.

Second, we should recognize that they are busy men, and when we meet them we should be careful not to take much time. They cannot be discourteous or too abrupt with us, but if we consume their time needlessly, we may find it impossible to secure a second interview.

Third, without cringing, one should be deferential. One may be earnest and forceful

in presenting facts and seeking consideration for his position without violating in the slightest degree the principles of true courtesy or social amenities.

Fourth, in setting forth what one believes to be the proper relationship between church and state, it is well to choose a positive rather than a negative approach. Though the state should not have direct dealings with the church as such, the fact remains that the members of the church are citizens of the state, and as individuals have a responsibility toward it that is second only to their obligations to God. To avoid or evade any civic duty is unworthy of the Christian. The state may properly demand every service that does not interfere with one's fundamental human rights or infringe upon the duty man owes to God. In talking with public officials one should state this freely and cheerfully. Forming personal acquaintances with public officials may be found exceedingly helpful when our enemies seek to arouse prejudice against us in the minds of these gentlemen.

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**THE ARK** It is said that at the time of the truce between the Spaniards and the Dutch, in 1069, there lived at Hoorn, in North Holland, a devout man, Peter Jansen, who took the notion that he would build a ship of the same proportions as Noah's ark, only smaller, that is one hundred and twenty feet long, twenty feet broad, and twelve feet high. While he was building, everyone laughed at him, but, Dutchman like, he kept steadily on and found in the end that it justified his expectations, for when launched it proved to be able to bear a third more freight than other ships of the same measurement, required no more hands to manage it than they, and sailed far faster. The result was that the Dutch built many others like it, calling them Noah's Arks. They only ceased to be used after the close of the truce in 1621, because they could not carry a cannon and thus were not safe against privateers or pirates.—*Hours With the Bible*.

## **THE CROSS**

☩ THERE are many ways by which we make the cross of "none effect." We make the cross of none effect when we make it merely a symbol. It is that, to be sure, but it is much more. The cross is much more than a crucifix. A crucifix may only be an object of religious veneration whereas the cross is the power of regeneration.

We make the cross of none effect when we make it a ceremony. To ritualize the cross, so one can visualize it, may only serve to materialize it. It can become as material to us as any physical object we handle.—ROY L. LAURIN in *Life Matures*.



## The Preacher's Personal Power

THE first Christian evangelists moved the world. They went forth as heralds of good news, and their message was revolutionary. In most places it was unpopular, for it cut clean across all the recognized standards of social and religious patterns, yet it was irresistible—a power that simply had to be reckoned with. They had the arguments, but they had more; they had all the power of heaven behind them.

"The arguments of the apostles alone, though clear and convincing, would not have removed the prejudice that had withstood so much evidence. But the Holy Spirit sent the arguments home to hearts with divine power. The words of the apostles were as sharp arrows of the Almighty, convicting men of their terrible guilt in rejecting and crucifying the Lord of glory. . . . With what burning language they clothed their ideas as they bore witness for Him!"—*Acts of the Apostles*, pp. 45, 46.

That expression "burning language" is worth our noting. Their language burned because they themselves were on fire with the evangel. Their words were kindled by the Spirit of God, and their messages came leaping hot from their hearts.

"Rekindle the gift of God that is within you," was Paul's message to the young preacher. (2 Tim. 1:6, R.S.V.) The great apostle was eager that the Spirit of God might keep alive that flame which alone can give the evangelist his power.

A thousand years before, David expressed the same thought when he said, "My heart was hot within me, while I was musing the fire burned: then spake I with my tongue." Ps. 39:3. A perfect formula for preachers of power. Only when the fire burns should the messenger of God speak with his tongue. Only iron that is hot can be welded. Nothing is more pathetic than a pan of ashes in a pulpit. Unreal religion and lukewarm labor not only fails to stir the world but displeases even God.

We speak of the Elijah message, but the thing that made Elijah the power he was, was not merely the message he heralded but the anointing of the Spirit of God. The world of that day, as in this day, was looking for a demonstration of the living God. When that prophet stood before apostate Israel he challenged them to accept the living God. "The God that answereth by fire, let him be God," was his clear-cut proposition. There are certain details in this story that we do well to study. Elijah said to the people, "Come near unto me." Then as the people drew near to him, "he repaired the altar of the Lord that was broken down." Before he asked the living God to answer by fire, he repaired the altar.

### Loose Stones

Fire rarely falls on altars that are in a state of disrepair. But let us picture the prophet seeking out those stones. Some were loose; others were scattered. But only as the altar is repaired will it be consistent for God to honor the sacrifice.

And now, fellow worker, are there loose stones on the altars of our hearts? What about the *stone of humility*? How often this is loosened by personal pride! Pride is the worst sin, because it is the original sin; it turned Lucifer into a devil. Yet, sobering as is the thought, pride can easily find place in a preacher's heart. Did any man become a spiritual power for God who was not humble? The Scripture nowhere tells us to pray for humility, but we are commanded to humble ourselves before the living God. Yes, pride is the greatest sin. But humility is the greatest virtue; it gave us a Saviour.

Then again, what about the *stone of personal purity*? Ezekiel was told to look through a hole in the wall. But what did he see? A caricature of religion. How God must be appalled as He looks into our hearts—we who are His workers! In these days everything seems set to turn us away from those standards of purity, without which we can never be qualified for the outpouring of the Spirit of God. Though popular psychology endeavors to find excuses for sin, yet we all know that if that stone is out of place in our lives, then we have no right to expect the power of God.

Then we might think about the *stone of personal devotion, or piety*. True, we are busy workers. Things just seem to crowd upon us. So many things demand immediate attention. There are so many ap-

pointments, so many things to study, so many arguments to strengthen. But here is a challenging thought:

"You will receive more strength by spending one hour each day in meditation, and in mourning over your failings and heart corruptions and pleading for God's pardoning love and the assurance of sins forgiven, than you would by spending many hours and days in studying the most able authors, and making yourself acquainted with every objection to our faith, and with the most powerful evidences in its favor.

"The reason why our preachers accomplish so little is that they do not walk with God. He is a day's journey from most of them."—*Testimonies*, vol. 1, pp. 433, 434.

The story of Joseph and Mary's losing the boy Jesus might have a lesson for us. Incredible as it sounds, it is easy to lose the Saviour. In fact, the most unlikely people lose Him. He can be elbowed out of the very choicest company. It is possible to be so engrossed even in His work that we lose the Lord for whom we are working. How often the good becomes the enemy of the best! The most excellent books can lead us to neglect our Bibles. Tireless service can exclude our secret devotion.

There is a little church near Hawarden Castle—in fact, it was a church in which Mr. Gladstone frequently worshiped. A notice appears in the porch of that church, placed there at Mr. Gladstone's own suggestion, and it lays down a simple rule for worship. But it closes with this admonition: "Be quiet and thoughtful as you go. On your way home be careful of your talk, or the world will slip back into your heart."

#### *An Excellent Vow*

The conversation of perfectly good people about perfectly good things may easily destroy the spirit of true meditation and reverence. Even the work of the Lord may keep us from the Lord of the work. We rise in the morning, and a sense of pressure grips us. We are so busy to do the things that must be done, yet all too often we fail to commune with God. Prebendary Colin Kerr, a spiritual leader in the Church of England, whose work has been proved through many years, made this statement a few weeks ago before a group of ministers in Washington, D.C.: "Sixteen years ago I took a vow before God, and by His help I have not broken it. And I want to bear this testimony before you, my brethren, that something has happened to me since I have

determined to make my personal devotion more real." Having known him years ago in England, I was conscious that his spiritual life had indeed deepened. He said: "I vowed that at the beginning of each new day I would never speak to a soul until I had first talked to God. And never would I permit myself to read a thing until I had opened His Word. Not even an urgent telegram will be opened until I have first taken my portion of the hidden manna." We all sensed that he was speaking out of a heart experience, and his words winged their way to our hearts. Hundreds of preachers of varied faiths that morning vowed before God that they would make first things first in their lives.

God has called us to carry the Elijah message to the world, but that calls for Elijah consecration. His message was a call to prayer, to purity, to piety, to unpopularity, to faith, to surrender, to sacrifice. Are we willing to enter into that kind of consecration? Dare we let God have all of our lives—those hidden areas of our lives that we share with nobody?

The prophet prayed, "Let it be known this day that thou art God." But how could it be known? Only by the leaping of the fires of God upon the sacrifice. Mere oratory and literary eloquence minus the fire of God's Spirit are powerless to move men to God. They can be but the floral tributes that adorn the caskets of dead sermons. Truly "the letter killeth, but the spirit giveth life." Hearts cleansed by His blood and aglow with the message of God make it consistent for the Spirit to fall upon the consecrated altar. The apostles were anointed with "cloven tongues like as of fire."

Spiritual power is generated, not by agitation, but by consecration. Elijah himself was first consecrated; then he consecrated the altar and the sacrifice. And God honored that consecration by a demonstration of His mighty power. We need just such a demonstration of power today. The times demand it, and God Himself demands it. The most thrilling prophetic pictures of this movement are an inspiration. "Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers. . . . Thus the inhabitants of the earth will be brought to take their stand." Familiar words! They have thrilled us ever since they were written. "The message will be

*(Continued on page 46)*

## The Needy Mission Fields

THROUGH the columns of THE MINISTRY we wish to remind our ministers that the time for the Mid-Summer Offering is drawing near. Sabbath, July 12, is the date set for this offering to be received.

The success of this offering, and of all other mission offerings, depends in a large measure upon the attitude of our ministers. If we fail to take an active interest in promoting them, much is lost to the cause of God. On the other hand if we, with hearts aglow for missions, will make the needy mission fields pass in panoramic view before the eyes of our dear people, the funds will flow in for the support of the work of God in distant lands.

If our efforts in behalf of the mission fields are to be successful, our own hearts must be moved with compassion as was the heart of Jesus when He beheld the multitudes as sheep without a shepherd.

On my recent trip of five months throughout most of the lands of the Orient, my soul was often stirred to its very depths as I beheld the surging multitudes of heathen on every hand. There are more than one billion of them over there; yes, brethren, more than one billion judgment-bound souls without God and without hope. More than once my cheeks were moist as I listened to the appeals of mission leaders pleading earnestly for a little more money with which to employ a few additional native workers to answer some of the most pressing calls. My heart ached when most of these dear brethren had to return to their fields without the hoped-for funds. Again and again my soul cried out, "O God, how much longer must they wait?"

Now is the time to work for God among these teeming millions. A new day has dawned in many of these lands. In Japan our membership has quadrupled since the war. In the Philippines they have lately been baptizing at the rate of four thousand a year. Their goal for 1952 is five thousand. Over in the North Celebes they are reaping a bountiful harvest. Even in old India, that Gibraltar of heathenism, a new day has dawned. The great need now is for more means with which to employ more men to step into the opening doors.

Unfortunately the increase in mission offerings is scarcely enough to keep pace with the constantly increasing cost of maintaining the work already in hand, leaving little or nothing for new work. At the Spring Council, which has just closed as these lines are being penned, some startling figures were placed before us. These figures reveal the sad fact that Seventh-day Adventists are not increasing their individual contributions to missions in proportion to the increase in their income. In 1930 we gave 67.6 cents to missions for every dollar of tithe. Twenty years later it had fallen to 35.7 cents for every dollar of tithe. From 1885 to 1930 there was a constant increase year by year from 23.3 cents to 67.6 cents to each dollar of tithe. Since then there has been a rapid decline. Last year the relationship was 33.3 cents to each tithe dollar.

This does not mean that there has been a falling off in the per capita gifts for missions; another section of the secretary's report reveals that there has been a considerable increase in per capita gifts. What the above figures reveal is that the increase in

our per capita gifts for the needy mission fields has not kept pace with the average increase in our personal incomes as shown by the greatly increased per capita tithe paid in by our members in North America.

Notwithstanding the constantly soaring cost of living and the unprecedented increase in taxes, do you not believe, dear reader, that there is room for improvement in our giving for missions?

May the Lord help us as workers to meet His mind in our individual support of the work at home and abroad, and may He guide and bless us in our earnest endeavors to lead our churches into a deeper, richer experience in Christ and into a fuller and more complete consecration of our all to His needy cause.

A. V. OLSON,  
General Conference Vice President.

## Motion-Picture Review

**God of Creation, Moody Bible Institute, Chicago 10, Illinois, 37 minutes, rental \$10.00, produced by Dr. Irwin Moon.**

This is the first of four closely related films demonstrating with profound finality the absolute harmony between the Bible and true science. Here is color photography on the highest possible Scriptural level, which has at the same time a tremendous fascination in the area of sheer entertainment.

In *God of Creation* the marvel of lapsed-time photography and photosynthesis is employed to show the miracle of life at work in leaf cell life and through the advancing program to the blossoming forth of the leaves and flowers. By the aid of micrography the infinite world of the microscope is partially revealed. The advance notice uses the word "awe-inspiring," and the picture proceeds to demonstrate that this is rather an understatement. It becomes an unforgettable experience.

Seeing *God of Creation* produces a genuine desire to see the other films in this series.

**Voice of the Deep, Moody Bible Institute, Chicago 10, Illinois, 30 minutes, rental \$15.00, produced by Dr. Irwin Moon.**

Color photography and the hydrophone take the incredulous watcher into the world of porpoises, snapping shrimps, croakers, garibaldiis, and other marine animals, where they demolish the illusion of the "silent deep" in "a wonder world of sound and color."

This film is equally appropriate in the home, the school, the evangelistic meeting, the Missionary Volunteer Society, the Junior camp—in fact, in any place where Christians, both young and old, gather.

**God of the Atom, Moody Bible Institute, Chicago 10, Illinois, 40 minutes, rental \$20.00, produced by Dr. Irwin Moon.**

This film would make a fitting introduction, as well as a "crowd-getter," for the opening address in an evangelistic series. It would be very appropriate on a night when the subject is Daniel 2, Armageddon, or the millennium.

*God of the Atom* is a fascinating experience in sound and color to the one who has done some reading on atomic fission. It is also easily understood by the totally uninitiated. Its scientific reliability is

(Continued on page 45)



# PULPIT *Pointers for Preachers*

## The Workers' Reading Program

### *How Books Are Chosen for the Ministerial Book Club*

GEORGE E. VANDEMAN

*Associate Secretary, General Conference Ministerial Association*

TWICE in the last ten years the ministerial reading program has been enriched by the inclusion of a Spurgeon volume. No one will forget the delightfully inspiring biography of this prince of preachers by Ellsworth Day, *The Shadow of the Broad Brim*, included in the 1942 Reading Course. Then in 1946 *Spurgeon's Lectures to His Students* strengthened the homiletic section in our workers' libraries. For the third quarter of 1952 we once again choose from this seemingly inexhaustible source of preacher counsel and inspiration.

#### *"Spurgeon's Expository Encyclopedia"*

Two publishers are at present compiling Spurgeon's sermons in encyclopedic form. From the three thousand, five hundred sermons published through the years they are selecting the messages of lasting value. We believe the Baker Book House compilation is excellent. It is so arranged as to give the worker immediate access to a wide range of representative pastoral and evangelistic homiletic material. This first volume of *Spurgeon's Expository Encyclopedia* offers several choice sermons under each of the following topics: "Abraham," "Adoption," "Affliction," "Angels," "Assurance," "Atonement," "Backsliding," and the "Beatitudes."

Little need be said in defense of this great Puritan mind. In reading his sermons one still stands in wonder and in admiration before this mighty intellect aflame with a simple faith and a boundless love for souls. No doubt our safety in choosing this volume lies in Spurgeon's consuming passion for Biblical preaching. He believed that long hours of exposure to the Bible and the works of the men who knew the Bible best were his avenues to Spirit-guided messages. The Bible, then, and the Puritan writings were the great mines out of which Spurgeon dug his

mental wealth. The Puritans, however, were considerably influenced by Calvin, and Calvin by Augustine. As significant as their contribution to theology was, we can expect an occasional statement or conclusion somewhat foreign to the light given to our people. We believe every mature worker will be instantly able to recognize and relegate these statements to an appropriate place in his thinking—which brings me to an explanation that ought to be shared with the readers of THE MINISTRY.

Selecting volumes for the Ministerial Book Club is a pleasant but arduous task, and more times than not a perplexing experience. Behind the array of four choice volumes a year lies the work of critically reading scores of books. In fact, well over a hundred volumes were carefully examined in the selection of this year's offering. The Ministerial Association is also indebted to a number of workers in the field with wide reading habits who suggest volumes that have been exceptionally helpful to them. Many factors guide in the final choice of a book club offering. A book is examined for its doctrinal emphasis, its accuracy of facts and statement, and its strength of contribution to the work of the ministry. Care is exercised in covering representative fields each year and over a period of years, such as biography, history, Scriptural exegesis, homiletics, science, and so forth. We believe there should be a balance between Seventh-day Adventist writers, Spirit of prophecy material, and a sample of the thinking of other good writers outside our own ranks. It is in this latter field that our difficulties arise.

There have been keen disappointments at times to discover an otherwise marvelous book riddled through with unfortunate allusions to either higher criticism on the one extreme or popular "fundamental" errors of dispensation-

alism on the other. In fact, it is increasingly difficult to choose a meaty volume without a score of objections. This, we believe, would be misunderstood if offered to the field bearing the sanction of the Ministerial Association and its representative advisory council, which includes much of the leadership of the denomination.

### "The Flood"

Take, for instance, our selection for the first quarter—*The Flood*, by Rehwinkel. No book chosen for several years from the ranks of non-Adventist writers has been accepted with more interest and enthusiasm than this volume. Repeated words of warm approval are coming in from the field. We feel it only fair, however, to share with our workers a few words of caution regarding one or two statements in this otherwise excellent book, which if used freely in a public way, might give opportunity for some to question the strength of our argument. Dr. Siegfried H. Horn, of the Seminary, while enthusiastically endorsing the book for the ministry, urges that the reader mark carefully the statements made on pages 38, 48, 49, and 172. On page 38 the author endorses Woolley's views about the Flood in Mesopotamia. Dr. Horn states:

"It should be known, however, that Woolley's interpretation is not Rehwinkel's. Woolley thought that he had discovered a flood level in Ur, and he considered it as the proof for the Babylonian and Biblical flood, which in his estimation was only a local affair. Rehwinkel uses the same discovery as proof for the Biblical flood which he considered to be universal. That Woolley's discovered flood level was not the evidence of a universal flood is recognized by everyone who knows the facts, because even Woolley could not detect this flood level in the neighboring site of Tell el-Obeid.

"On page 48 Rehwinkel states that he considers the royal tombs in Ur as coming from the predeluvian period. I think this is very dangerous reasoning. If the earth was disturbed, as he reasons in several chapters, so that mountains appeared and others disappeared, the royal tombs of Ur would show signs of that catastrophe. But they remained completely undisturbed, and are certainly to be dated after the flood in the historical period as every archaeologist does.

"Rehwinkel speaks on pages 172, 173 about a flood level found in the excavations of Susa. No reliable archaeologist has ever considered the level to which Rehwinkel refers as a flood level."

Dr. Horn concludes, "If we somehow could point out these objections to our ministers in order that they will use the book wisely, I would wholeheartedly recommend it." With this counsel in hand we felt that the supreme value of that book would outweigh the dangers, and so we included it in this year's group, believing

that no volume published by non-Adventists could equal it in the field.

Now back to the Spurgeon volume. As a classic in its field, few books would offer such a wealth of helpful Scripture exegesis with so few questionable statements. We are confident that our readers will not be disturbed by an odd statement or two concerning hell-fire, and we are sure that every type of worker will be delighted with this volume. Might we suggest that before your next camp meeting appointment, Week of Prayer, or evangelistic meeting, you read the section on the atonement. The influence of these pages of pure gospel truth so clearly yet refreshingly said will certainly strengthen our Christ-centered approach in our preaching.

See the next page for further information on *Spurgeon's Expository Encyclopedia*.

## The Worker's Clipping File

ANDREW C. FEARING  
President, Nevada-Utah Conference

THE voice came over the telephone: "We are conducting a series of chapel talks in our academy on the subject of determination and perseverance. For next week we would like to have the theme 'Overcoming Handicaps' presented, and we would appreciate it very much if you would be our speaker for that hour."

Overcoming handicaps! Now, I have many sermons on many subjects, but I have never given a talk on overcoming handicaps. But here is the invitation and I must accept. I come into my study, and picking up the index to my files, I look under "Determination, perseverance," and find that the subject of handicaps and difficulties is incorporated in that folder, and that it is bulging with material—articles, illustrations, poems, quotations, seed thoughts—from the *Youth's Instructor*, the *Church Officers' Gazette* (now *MV Kit and Go*), the *Reader's Digest*, *Sunshine* magazine, the *Review and Herald*, several colporteur bulletins, a long-forgotten article I had written, a newspaper clipping or two, and notes referring me to several books in my library. I find too that there are related folders in the files—on discouragement, character, self-improvement, and self-reliance. These will doubtless yield some good ideas for my talk.

Those files! those precious files! How grateful I am that material had been gathered and filed through the years. I started with an orange crate, and now have four cabinets!

As ministers today, we are blessed with a

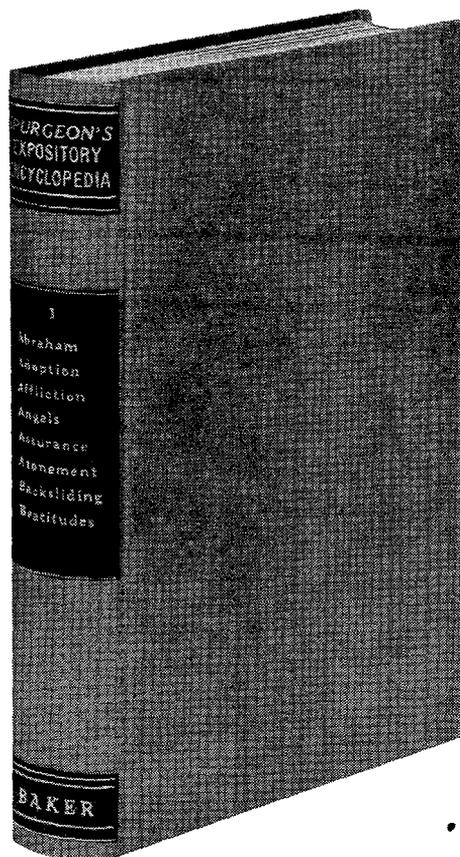
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great variety, volume, and quality of material aids for our spiritual ministrations. We read a great deal, but we forget quickly, and unless this material is cataloged and easy of access, it is of little value in our future years. There are many and varied types of filing systems which may be purchased or devised; however, I have used a system that is patterned after the majority of office subject files. I find it is not complicated, but simple and time saving.

A little over five years ago the index to my subject files was placed in *THE MINISTRY*. Since such files are constantly changing, this revised and enlarged index is now being submitted, with subjects that received little use having been withdrawn. It should be understood that this is not a file of sermons, but is a means of cataloging material by subject for easy reference.

### *Practical Details*

The legal-size filing cabinet has proved more satisfactory than the standard, for the material of some periodicals is too long and the edges become ragged. I use the regular three-position Manila filing folders. As the file grows, additional folders may be required to accommodate a single subject, but it is well to keep the material fresh—removing old-fashioned and outdated articles from time to time, so that the files do not become mere storage vaults.

Now a word of explanation to clarify certain points regarding the list itself. You will note certain items in parentheses after a subject. This aids one to know what branches of the topic are classified under that heading. When such a subject as "Armageddon (see Eastern question)" is listed, it means there is no folder with the title of Armageddon. The folder on the Eastern question includes Armageddon. This prevents duplication of subjects similar in thought.

It is wise to take two subscriptions to your favorite periodicals, so that clipping may be done without cutting into another article on the other side which you might wish to save.

Of course, one would not wish to save everything pertaining to a certain subject. For instance, volumes are written every year on Daniel 2. The main outline of this theme is usually somewhat similar; however, if there is a new approach, a different appeal, or added historical information, it could be lifted out of the main article. Thus you would save space and duplication in the files. *Always remember to record the author, name of periodical, and date.*

I have found it handy to clip this index

from *THE MINISTRY* and paste it inside a Manila folder for easy reference.

I want to pay a tribute to my wife, who through the years has faithfully read and clipped much of the material for our files. It is my hope that your files will grow and be in constant service for the Master, and that you may receive the same joy and satisfaction in using them that I have found in mine.

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ANDREW C. FEARING

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## Study Outline

### God's Two Covenants With Man

#### Part I

[EDITORIAL NOTE.—During the early history of the old South Lancaster Academy in New England, strong emphasis was placed on preparing evangelistic workers who knew our message thoroughly. Those were the days of attack and debate, when students had to be made aware of logical argument on the two covenants. Recently Dr. Alexander Martin, of Los Angeles, California, one of our aged and successful lay workers, passed on to us a lengthy outline on this subject. This outline was used at the academy in the 90's while Elder Mattison taught there. We have divided part of this outline into a series of three studies to run consecutively in THE MINISTRY. We know these studies, based mainly on Galatians, will greatly interest our experienced ministers and Bible instructors; and they will also be a valuable guide to our younger workers in their study. We believe it behooves all of us, as opportunity presents itself, to salvage those ideas and methods that made our skilled forerunners such informed students of the Book.—L. C. K.]

#### I. LESSONS FROM GALATIANS.

##### A. Allegorical Lessons Pertaining to the Covenants.

1. To what were the Galatian believers turning

- as a means of salvation? Gal. 4:10; 5:2. To forms and works rather than faith in Christ.
2. By what experience of Abraham are the right and wrong way of serving God illustrated? Gal. 4:21, 22.
3. In verse 21 what law is referred to, which they desired still to be under? Ceremonial.
4. What lesson of character contrast is introduced by the two sons of Abraham? Gal. 4:23.
5. What doctrine is illustrated by these two sons? Verse 24. Two covenants, two Jerusalems. The Sinai covenant a covenant of works.
6. What made Abraham take Hagar to be mother to an heir? Gen. 16:1-4; Gal. 4:23.
7. Before this time what promise had God made? Gen. 15:5.
8. How did Abraham and Sarah reason about this promise? Abraham was eighty-five years old, and Sarah was seventy-five. Gen. 16:16; 17:17. Human reasoning conflicted with God's plans.
9. It confused God's plan for Abraham's posterity. Gen. 16:5-9, 12.
10. In what way did this bondwoman and her son illustrate the covenant made at Sinai? Ex. 24:3-8. Israel promised to keep God's word by their own efforts. They overlooked the need of divine help. They multiplied laws and ceremonies.
11. What resulted to the nation and the service that centered at Jerusalem? Gal. 4:25.
12. What did Jesus say about Jerusalem? Luke 13:34.
13. What complaint did these religious leaders make against Jesus? Mark 7:2-5. How did Jesus reply? Mark 7:7-9, 13.

#### B. The Covenant of Promise.

1. At what age was Isaac born to Abraham? Gen. 21:1, 3-5; Rom. 4:19.
2. As age came on, did Abraham's faith in the word of God waver? Rom. 4:20, 21.
3. Why did God wait until it was a human impossibility before granting the word of promise to be fulfilled? Rom. 4:16, 17. To illustrate the infallibility of God's word and the fallibility of human reasoning and human practice.
4. In what way do Sarah and Isaac represent spiritual truths? Sarah represents the New Jerusalem, the city of promise. Isaac represents Christ and the believers who depend upon the words of God for victory.

#### C. The Two Types.

1. How did Ishmael treat Isaac? Gen. 21:8, 9.
2. What was the attitude of Jerusalem toward Christ and His followers? Acts 2:22, 23; 8:1.
3. What was being done to the Gentile churches raised up by Paul? Gal. 4:16, 17.
4. Will religious leaders who persecute those who believe God's Word share in the reward of promise? Gal. 4:30.
5. In the final struggle of the church, what will those who follow the traditions of men do to those who follow the Word of God? Rev. 13:15-17.
6. What will be the outcome of this struggle? Isa. 66:5.
7. In the long wait for all the promises of God to be fulfilled, what characteristics will be developed in every true believer? Rev. 14:12; James 5:7, 8.

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## II. GOD'S EVERLASTING COVENANT.

### A. God's Covenant in Christ.

1. What idea does the word "everlasting" convey to our minds? Greek dictionary: "time out of mind, either past or future." Webster's dictionary: "lasting."
2. What is a covenant? An agreement between two or more parties.
3. Whose blood ratifies the everlasting covenant? Heb. 13:20, 21.
4. What did Jesus say about His blood and the covenant? Matt. 26:28.
5. What is the relationship between the everlasting covenant and the new covenant? These two names are applied to the same covenant.
6. When did Christ agree to give His life (blood) for sinners? Rev. 13:8. From the foundation of the world. 1 Peter 1:18-20. Before the foundation of the world.
7. Was this a voluntary act on Christ's part? Eph. 5:2. He gave Himself.
8. With whom was the agreement or covenant made that Christ would give His blood for sinners? Eph. 3:11. With God the Father.
9. Why should Christ and God then covenant together to save sinners of this world? Isa. 46:9, 10.
10. Did any other being in the universe know of this agreement involving the sacrifice of Christ? 1 Cor. 2:7; Eph. 3:9; Col. 1:26.
11. On the day that Adam fell, what promise did God make? Gen. 3:15.
12. No deliverer during 1655 years. The Flood destroyed all but eight souls. With whom was now God's covenant renewed? Gen. 6:18; 9:16.
13. After 451 years with whom was it again renewed? Gen. 17:5-7.
14. After Abraham, 854 years later, with whom was this covenant then renewed? Ps. 89:3, 4, 34-36.
15. All the tribes of Israel were in captivity and Jerusalem destroyed 450 years after this promise to David, yet how sure was the promise to David? Jer. 33:19-26.
16. Some four thousand years after the covenant of promise was given to Adam, how was the word to David fulfilled? Rom. 1:3.
17. What place in the everlasting covenant does this Seed of David now take? Isa. 42:6; 49:8.
18. As the representative of the people in the everlasting covenant, how did Christ relate Himself to the law of God? Ps. 40:8. Christ's own testimony: John 6:38; 8:29; 15:10. Peter's testimony: 1 Peter 2:22.
19. How did Jesus succeed? At Sinai the people promised to keep God's law but failed. Ex. 24:3, 7; John 8:29.
20. What did it mean for Jesus as a man to be sinless where Adam, Abraham, Jacob, David, and all sinners had failed? Heb. 4:15.

### B. The Everlasting Covenant Ratified.

1. After a life of perfect obedience, how did Jesus confirm, ratify, establish the everlasting covenant? Matt. 26:28.
2. Who, then, could rightfully become the Mediator between God and sinners? Heb. 8:1, 6.
3. What must be accomplished by this covenant?
  - a. Adam must see the serpent destroyed by the Seed of the woman.

(Continued on page 34)



# PASTOR *Shepherding the Flock*

## The Evangelistic Colporteur Your Scout

E. E. FRANKLIN

*Associate Secretary, General Conference Publishing Department*

SINCE the last General Conference session the Publishing Department of the General Conference has been emphasizing the important place that the colporteur occupies in a great forward, aggressive, evangelistic program. Our colporteur evangelists are spending practically all their time meeting the public. Their ministry is right in the homes of the people, where they can make strong spiritual appeals. They can take advantage of many opportunities to pray with the people, and find many interested people who can be enrolled in radio, television, and Bible correspondence schools. Many names of interested people can then be turned over to district leaders, pastors, and church leaders for follow-up work. Already we have seen far-reaching results in many places as we emphasize this closer collaboration with our evangelistic forces.

An example of this closer tie-in and some concrete examples of how a colporteur will help to "double the membership" come to us from C. G. Cross, the publishing department secretary of the Central Union. After a recent council of the publishing department men with the administrative leaders of that field, the following recommendation was voted and ratified by the Central Union Committee:

"That we wholeheartedly approve of the plan of colporteur evangelists acting as scouts and reporting to their district leaders regarding the openings they have created or developed for profitable follow-up contacts by the minister, Bible instructor, or appropriate laymen. That these reports be made at the end of each day or not later than the end of each week. That useful written information about each opening be given to the minister at the time of the report, whenever this is possible."

To illustrate, here are five family contacts made by a colporteur working in a certain territory which we consider would be exceedingly valuable to any pastor or minister for direct follow-up work:

1. The Marshalls in the pretty new white house with green shutters in the ——— block

on Elm Street have been listening to your radio programs and are thrilled with them.

2. Mrs. Johnson's husband, living in the same block, died yesterday, and of course she is all broken up and doesn't know what to do.

3. The Thompson family moved into the big brown house on the corner; they are total strangers in the community; they have no church affiliations; they have two little daughters; the colporteur sold a *Bible Readings* and a *Life and Health* subscription to them and had prayer with them.

4. The Prescott family at ——— Elm Street have read two of our religious books, but have a serious question about the Sabbath truth. They seem well grounded in other parts of our message, and would welcome a private study on the subject of the Sabbath.

5. The Clark family at ——— Elm Street went through an entire series of Seventh-day Adventist evangelistic meetings in another State and have a very high regard for our doctrines. They did not know there was a Seventh-day Adventist church in the city until the colporteur informed them of it. Then they promised to attend Sabbath services next week end when the colporteur calls for them in his car.

Brother Cross continues:

"This means that if all of the five contacts numbered and listed above were made, the colporteur would visit the minister and tell him about these people. He would supply the minister with a card history of each of them. The minister could then decide how to take advantage of all these preferred interests. He might want to visit numbers 4 and 5 himself, have his Bible instructor or trained layman handle number 1, ask his young people's leader to arrange for a call on number 3, and request his Dorcas Society leader to arrange for aid to number 2. But whatever follow-up is conducted, the minister will decide. He can put his church, Sabbath school, MV, Dorcas, and other organization officers in touch with real, live, needy people who certainly are prospects for the different kinds

of missionary work for which the church is or can be geared.

"These souls who need help do not have to be found! The colporteur who is your evangelistic scout finds them every day. He will furnish the names and valuable information. After that the minister takes over. This whole process is based upon the proposition that the minister is, in a sense, a spiritual adviser in his territory. He ought to know how the colporteur evangelist is faring, what unusual contacts he is making, what individuals and families would profit by missionary calls, and what vital information would be useful to those making the calls.

"If a minister wants to know who has bought our books in a given area, the colporteur, through his publishing department secretary, will be able to supply a complete, up-to-date list, which will indicate the date of sale, titles of literature, the particular interests, and other exceedingly important information.

"A long time ago it was written by the messenger of the Lord that 'God will soon do great things for us. . . . More than one thousand will soon be converted in one day, most of whom will trace their first convictions to the reading of our publications.' This does not indicate that they will give full credit for their conversion to the literature. But it most certainly does indicate that they will have been greatly influenced by the literature. Thus the colporteurs—these evangelistic scouts—are powerful and effective spearheads. Then our ministers make an organized invasion of the territory by strong personal efforts and by the use of many, many laymen in the churches."

Many of our leading evangelists can testify to bringing into the message those who received their first impression of the truth through some form of the printed page. Perhaps much has been lost in the past because there has not been the closest possible collaboration between the minister and the colporteur.

#### *Demonstrated Results*

Within the last few weeks we have received from the publishing department secretary of the Central Union three experiences that bear directly on this subject:

1. In one of our conferences ten individuals who bought books from our colporteurs some time ago were visited again this year by our colporteurs and found to be now keeping the Sabbath. The publishing department secretary has visited the district superintendent, and he plans to hold meetings with these people. One of the families has offered a sizable amount of money to erect a church for the new company.

2. Three individuals of one family were baptized on December 15 in another conference. This family purchased books from one of our colporteur evangelists several years ago. This was the first contact they had ever had with Seventh-day Adventists. Our minister studied with these people, and they were baptized to-

gether by the minister and the publishing department secretary.

3. From one of the district ministers in a third conference came the word that a number of people who purchased books last year had indicated an interest in public meetings, and he expected to baptize several either at the end of 1951 or in the early part of 1952.

In the past a tremendous amount of energy has been expended by our colporteur evangelists, leaving results largely to the interest created by the reading of the literature they have placed in the hands of the people. But today, through these practical suggestions and others being put into operation in various fields, we can easily forecast a great ingathering of souls as a direct result of this closer collaboration between our ministers and the colporteur evangelists in their work. The colporteurs are ready to give up-to-date information, which can surely be followed up to good advantage. It is useful information, and if intelligently handled, will greatly increase the soul-winning results of many public workers. A genuine interest in the truth is already awakened, and we expect to see many quick conversions. The link between our ministers and their colporteur scouts is now being strongly forged, and present results envision more encouragement for our colporteurs. This again will mean large dividends in more baptisms for our evangelists.

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**DOING THE IMPOSSIBLE** But that is just what he was unable to do. His hand was withered. His hand had hung there for years, a rebel to all the commands of the will. The Lord's imperative was the demand of the impossible! Yes, but the man obeyed. "He stretched it forth." What he had been unable to do he did at the bidding of the King.

Christ's commandments are always accompanied by adequate supplies of grace. His commandments are really inverted promises; every one is a true bond that the Lord will provide the needful power for its fulfillment. When we begin to obey we release the power, and we discover that the requisite ability has been given by the gracious Master who gave the call.

Let me, therefore, not fear the decree of the Lord. If "His commandments are exceeding broad," His love is exceeding deep. He will not mock our souls. He will not make us thirst, and then hold the water beyond our reach. He is faithful who called thee. Rise to obey, in all thy lameness, and thou shalt find that thy feet and ankle bones receive strength.—JOHN HENRY JOWETT.

# Colporteurs Helpful Church Workers

A. G. SUTTON

Secretary, Publishing Department, Pacific Union Conference

FOR the past two years the publishing leaders and the colporteurs of the Pacific Union have been trying to develop a plan whereby the colporteurs can cooperate more definitely with the home missionary department, the pastor, and the local church organization in soul winning. In the development of this plan of cooperation we have kept in mind such statements as: "Many are on the verge of the kingdom, waiting only to be gathered in," and, "The greatest help that can be given our people is to teach them to work for God."

Our churches are already organized into certain groups for soul winning. It is not our idea that this should be changed in any way. However, we fully believe that if the information the colporteurs naturally receive while they are in the homes can be passed on to the pastor, this information can be of almost inestimable value in starting and keeping these soul-winning groups of the church functioning. The church groups as they are now organized are:

## Organization

*Group 1.—Bible Study.* Here is how the colporteurs can fit into group 1. Some colporteurs, after they have worked a territory from four to six weeks, will have found enough persons ready to take studies to keep at least one person busy giving studies six nights a week. Remember, the colporteur visits every home. He finds the persons who have been Seventh-day Adventists, and are just waiting for a little encouragement to return to the church. Perhaps the husband or wife is not an Adventist, and he or she desires studies in the home. The colporteur finds the people who have attended a few meetings at one time and are still interested and willing to take studies. He finds the people who have taken a few studies and have stopped for some reason, but haven't forgotten those impressions made under the influence of the Holy Spirit while the studies were being given. Some of them are happy to take further studies. The colporteur finds the persons who have read books, and now they are wondering why no one is keeping the *right Sabbath*. A colporteur visits every home; he talks to these people; he tells them about the great truth. What a wonderful thing for him to be able to turn all this information over to the pastor! What a tragedy to leave such persons without passing the information on to the pastor!

*Group 2.—Press Secretary and His Assistants.* How well the colporteur can fit into the press secretary's work! He is intimately acquainted with his territory. He knows when a new family moves into the neighborhood. If he gives this name to the pastor, the pastor can turn the name over to the press secretary, who can write a letter \* of welcome and invite the family to church if they have no church home.

The colporteur finds new babies. The hearts of parents are tender when a new baby comes into the home. For instance, although he didn't profess Christianity at all, our neighbor stopped smoking for a year when the baby came. The colporteur can give the name of the new baby and the names of the parents to the pastor. The pastor can pass these names on to the press secretary, who can write a letter \* of congratulations and invite the family to church if they have no church home.

The colporteur finds where immediate and recent deaths have taken place. This information would enable the pastor or the press secretary to write a letter \* of sympathy.

The value of a program of that kind simply cannot be overestimated. Your press secretary and his assistants with the help of the pastor then become the public relations department of the church, which is one of the most important functions of the church in its relationship to the community.

*Group 3.—Transportation Group.* The colporteur can also fit into group 3. He finds the persons who know the truth and are willing to attend church, but who have no transportation. The colporteur finds persons who know the truth, who for some reason will not attend church, but are glad for their children to attend if transportation can be provided. The colporteur finds Seventh-day Adventists who are not attending church because of transportation problems. If this information is passed on to the pastor, he will probably find persons in the church who cannot give Bible studies, but who have just as great a desire to have a part in giving the message as the person who delights in giving Bible studies. Such a person would, no doubt, be happy to say to the pastor, "Call me by eight-thirty Sabbath morning, and I will go anywhere in the city and pick up a carload and take them to church and take them home after church."

*Group 4.—Welfare or Dorcas.* The colporteur can furnish much information for this group. He will find the people who are destitute and in need of food and clothing. He will find the people whose houses have burned or who have other emergencies.

## How Pastors Make News

HOWARD B. WEEKS

Assistant Secretary, General Conference Bureau of Press Relations

*Group 5.—Sunshine Band.* The colporteur finds the people who are sick, and he can make arrangements for the Sunshine Band to visit them. They can take flowers. They can care for children while parents are visiting the doctor or doing the shopping, etc. The colporteur will find crippled children to whom Christian juniors can bring happiness.

*Group 6.—Medical.* The colporteur will find places where he feels that simple home treatments can be helpful and will be appreciated. He will find homes where he believes that the mother would appreciate help along the line of balanced diets. After these people are visited, perhaps they can be encouraged to enroll in one of our health courses.

*Group 7.—Branch Sunday Schools and Sabbath Schools.* The colporteur usually works over a small amount of territory, and all the interested people he finds are in one section of the city, making it easy for these people to attend branch Sabbath schools and branch Sunday schools.

Special blanks\* have been prepared and printed for the colporteur to use in passing on information that will be helpful to the church. Our colporteurs are happy that they are now taught that a definite part of their work as colporteur evangelists is to cooperate in furnishing their pastor with all soul-winning information found in their territory.

May God be with us as we coordinate our departments and endeavor to harness all the resources of our laymen for the great task of quickly giving the message.

\* The sample letters and blanks referred to are available on request. Write to Publishing Department, Pacific Union Conference.

**CAESAR GETS HIS SHARE** ROBERT M. HOPKINS of the Golden Rule Foundation points out that "in 1952 each man, woman and child will pay \$461 in federal taxes. And 58% of these payments, or \$267, will be required for military services. Contrast the voluntary contributions for benevolences. The members of 48 Protestant denominations whose records are compiled annually by the United Stewardship Council, in 1950 averaged per capita \$30.58 for all purposes. This average will not hold good for the entire population, since many millions are not identified with any religious body. The best estimate of benevolent per capita giving of living donors for our entire population is \$23.33. There you have the contrast—\$23.33 for God—\$461 for Caesar with \$267 of Caesar's share going for military services."—*The Churchman*, July, 1951.

SOME pastors are always in the news; some are never in the news. The first may be "live wires" around the town, or they may be merely a bit too eager. The second may have an inaccurate concept of the place a minister rightfully occupies in the local news pages and hesitate to seem forward, or it may be that they simply never do or say anything that makes news.

Too many people have an idea that a newspaper has myriads of reporters hovering over the town, eager to snatch up every stray bit of news. The fact is that no newspaper has enough reporters to find or cover all the news in town, and consequently a good share of it is prepared for the paper by press representatives of various organizations.

And a large share of that news is "made news" in the first place; that is, the press was taken into consideration in planning the events or speeches reported. Every organization, particularly a church, has scores of regular functions that in themselves are news and need only be reported to the newspapers. The pastor and his church will make the news pages much more frequently, however, if the pastor goes to the trouble to say things or have his church do things to make news that would not otherwise exist.

Even the routine preaching of the church can be made into news. Ordinarily, of course, a sermon is not news; there is seldom anything in it that can be pin-pointed and written up as an item touching on current interest. But the pastor, by the simple expedient of including in his sermons remarks that deal forcefully with current political, economic, or social situations, can make news of great value to his church, and he need not modify his fundamentalist preaching to do this.

### Being "News-conscious"

Melvin K. Eckenroth some time ago launched a series of meetings in Milwaukee, Wisconsin. He discovered that the local paper was at that very time crusading against the use of liquor by women. So, in his opening message, he adroitly worked in some sincere and pointed remarks on the subject, harmonizing with the policy of the newspaper. As a result, the opening of his evangelistic program was front-page

news the next morning—not because he talked in generalities on the world situation but because he included in his sermon some good, fresh statements on a specific community interest—and a particular interest of that newspaper. It goes without saying that a résumé of what he was to say was taken to the newspaper office previous to the delivery time and that he did not merely wait hopefully for reporters to converge on his meeting place.

In a recent church program portraying our worldwide work, a group of Adventist conscientious objectors from a nearby Army base were called in to conduct a litter-drill demonstration. One of the prime reasons for arranging this feature was to arouse the interest of the newspapers. This was in a large city where the papers ordinarily would not be particularly interested in a program of this sort, but they were very much interested in this one feature of the program that touched on a common interest.

The governor of Minnesota recently called upon church groups to support him in a campaign to step up his law-enforcement program by giving State liquor agents the power of arrest. The same day a group of Adventist ministers issued a joint statement of support, listing specific points of action they would take. This was played up on the front page of the local section of the newspaper and was carried over the State by the wires. News was made, because ministers were news conscious.

The church editor of the *Washington Post* recently told a group of church publicists that in selecting sermons he would personally listen to and report, he scanned the list of sermon titles turned in by local pastors, then chose those sermons that would deal with a subject of current interest. This, incidentally, underscores another important point: The sermon title itself should be worded to reveal its potential news value. "Why We Should Not Have an Ambassador to the Vatican" is likely to arouse more interest than "Dangers to Our Freedom," because it promises to deal with a specific point of current interest.

Among items current at this writing upon which a pastor can "peg" a sermon or special program are: religion in the public schools; neglected Arab refugees in Palestine; the Middle East in general; moral problems connected with military service; prayers for our men in Korea or other trouble spots; helping needy at home as well as abroad; decline of church influence in American life; decline of sanctity of marriage and the home, increasing divorces; juvenile delinquency; effect of tele-

vision, radio, movies, on homes and children; morality in public office; the church in civil defense; liquor and law enforcement; calendar revision; Sunday laws.

And of course there are others. Most of these are of perennial or national interest. There are other issues of specific local interest that are known to the pastor. In any of these what the pastor says or what the church does should be specific—easy to "get the teeth into," and always in good taste, showing tolerance as well as concern. The pastor should also avoid bringing up issues that are out of date. For instance, R. Allan Anderson in London, England, at the worst time of the depression used the title "The Battle for Bread," and drew great crowds. Imitators have since used that title in America most ineffectively in times of great prosperity.

### *Advance News*

It is well to remember that a paper never objects to getting its material, whether a summary or some good quotations from a pastor's sermon, a day in advance. These advance reports can be mailed to the church editor. The whole process need take no more than half an hour after the pastor has worked out his sermon. As a result of this one extra operation, the pastor will have preached not only to his congregation but also to every person who reads his story in the newspaper.

A word of caution may be in order. There is only one thing worse than never sending releases to the local newspaper, and that is reporting every trivial thing that is done and said. This tends to lower the value of an organization's news. On the other hand, it is a mistake to think that one's news will be more valuable to a paper if it is sent in only on rare occasions. The proper program is the one that has continuity, with good judgment exercised in what is reported to the papers.

In addition to the regular reporting of church events, once a month is not too often for a sermon report from the pastor, provided it is brief (not more than one double-spaced page), provided the sermon deals with something of interest to the newspapers' readers, and provided the newspapers understand that the release is just for their information and that they are not expected to print everything. Of course, local circumstances may bar any sermon reports at all, except for special occasions. In cases like this, the thing to do is to have more special occasions.

A common complaint received at the General Conference Press Bureau from local church press secretaries is: "The pastor doesn't co-

operate with me—I never know what is going to happen until after it happens." Or, "Our church never does anything that makes news." Of course, not all the blame lies with the pastor. A "live-wire" press secretary will mercilessly hound the pastor and get what he wants for his publicity, or he will work with church officers to arrange special events that can be reported. But if the pastor has a press secretary who is a bit timid or who does not have this vision, he can take the initiative himself, help the press secretary to develop, and make certain that, through the newspaper, the light of his church shines in his community.

## Social Life of the Church

MRS. W. H. ANDERSON  
Bible Instructor, Kansas Conference

**T**HE church needs social functions occasionally in order that the members may become better acquainted and genuinely interested in one another. There is nothing that will break up cliques in a church like a good Sabbath school picnic. It warms up the chilly ones, loosens up the staid, and sends nationalism out the back door!

A shady grove by a trickling stream is an ideal setting for such an occasion. Choose a day when as many as possible are free to attend. It should be announced long enough in advance to work up enthusiasm and anticipation of a good time. It should be talked up freely, so that everyone will be picnic-minded.

When it is decided that the church is to have

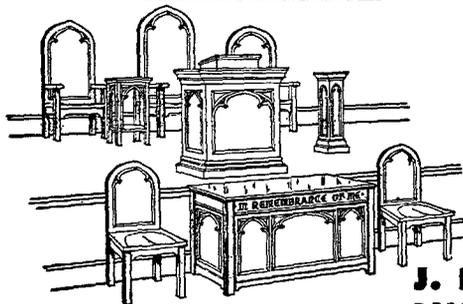
a picnic, then committees should be chosen. Let the committees give some real thought to it, in order to make it a joyous social function where everything will pass off with decorum and pleasantness. A program committee should be appointed to take charge of the games, arrange for speeches if any, and plan for the general good-time part of the picnic, giving special attention to the children's games and their entertainment.

Another committee should be chosen to arrange for the dinner. Middle-aged mothers in Israel should be on this committee, so that a wholesome spread will be provided for, as well as an adequate one. In order to avoid having too little of one food and too much of another, the main items of the menu should be assigned to those who are known to prepare certain articles well—salads, entrees, sandwiches, desserts, etc. Ask each one to shine in her line. This plan gives assurance that there will be no embarrassment when the spread is laid.

The picnic should be held when the season is most conducive for comfort and productive for the lunch basket. Late summer or early autumn is a good time. *Outdoor* recreation is more enjoyable and beneficial than indoor. It should not be too hot or too cool for comfort.

New members should be urged to attend as guests, with no responsibility for providing a lunch basket. Make them feel as welcome and comfortable as possible. It is not a day for religious exercises, but a day for pleasant, wholesome recreation. The time should be midday, somewhere between ten and four o'clock. If everything passes off pleasantly, the memory of it will be sweet for months to come.

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# E VANGELISM *Winning Men for God*

## Illustrating "Signs of Christ's Coming in Our Day"

DANIEL R. GUILD

*Pastor-Evangelist, Southern California Conference*

**T**HERE are many who realize the value of an illustrative device, and are on the lookout for ways to illustrate sermons that do not easily lend themselves to illustration. We have found the device pictured here, and which I shall describe in detail, a very effective way of illustrating the subject "Signs of Christ's Coming in Our Day."

The fourteen signposts that show we are nearing the coming of Christ are readily recognized as those that appeared on the back of the Home Bible Course lesson (old edition) on the subject. These signposts are arranged so that they become an acrostic spelling out the words "CHRIST IS COMING."

The signposts are covered with paper at the



A unique device used by Daniel Guild. It is so designed that when at the close of the sermon the lights are turned out, the words "Christ Is Coming" shine with a fluorescent glow. At this point the evangelist makes his appeal.

beginning of the lecture, and then uncovered one by one as the lecture progresses. These fourteen signs are used as the outline for the sermon. The large letters that spell out the words "CHRIST IS COMING" are cut out of fluorescent cloth. After the last sign has been uncovered, the statement is made that "all these fourteen signs clearly indicate that Christ is coming in our day." At the precise moment when these words are spoken all the lights in the auditorium are turned off. A fluorescent advertising light (the invisible or black light used in advertising displays), which is focused on the signs, lights up the letters "CHRIST IS COMING" in a brilliant red. The audience, startled, becomes perfectly quiet as the people are led to do some serious thinking, with only these words burning out in brilliant red letters in the darkened auditorium. The speaker makes his appeal at this opportune moment.

The signs are made of plywood that is six by eighteen inches, screwed to the signposts, which are made of one-inch round. The base is made of two-by-four-inch material, with holes drilled for the signposts to fit into. The holes are drilled so that each sign will fit in front of the preceding sign. The base is in two parts for ease in transporting. The signs can be brought in one by one as the lecture progresses, but we find that it is less distracting to the audience if they are placed beforehand and covered. Papers covering the signs are then removed one by one at the right moment.

The fluorescent sign cloth and the fluorescent advertising light may be procured through an advertising art supply store. The cloth sells for about one dollar a yard. The lights retail from ten to twenty dollars. The small black letters used on the rest of the sign, which are not intended to be fluorescent, are two-inch gummed letters. (They are made by the Tablet Ticket Company, 1021 West Adams Street, Chicago 7, Illinois.) These were introduced to the field in the columns of *THE MINISTRY* a year or two ago. They are inexpensive and can readily be used for sign work when a sign painter is expensive or not available. Stencils available from an art supply store can be used for cutting out the five-inch letters that are used for the words "CHRIST IS COMING."

I patterned my device after one similar to this but with the words "CHRIST IS COMING" illuminated by light boxes from behind. This is workable if it is the best that can be done, but it has its disadvantages in the complicated electrical hookup for the removable signs as well as the fact that the letters when illuminated are not nearly so brilliant as the

fluorescent letters that are illuminated from the front with the black light. In the long run it would be about as expensive to procure all the electrical sockets and connections as it would be to purchase an advertising light.

## **Integrating the Health Program in the Evangelistic Campaign**

ROGER W. COON

*Secretary, Public Relations Department, Southern California Conference*

**I**T IS paradoxical that such a large number of people appear infinitely more interested in the state of their bodies than in the state of their souls, yet this is often the case. To ignore this fact as we consider evangelism is materially to limit the scope of our usefulness to God and man. To recognize, and then to capitalize upon it, is to increase the effectiveness of our public ministry.

The pastor of a small congregation near Los Angeles, in a suburban city of fifteen thousand where no public work had been done for several years, was anxiously anticipating the opening of an evangelistic campaign. Investigation revealed that the only suitable auditorium that could be secured was available only on Sunday and Thursday nights. He questioned the feasibility of holding revival services on Thursday evenings, but his burden for soul winning caused him to follow what seemed apparently to be the Lord's leading. He engaged the hall, scheduling his regular evangelistic services on Sunday evenings and devoting Thursday nights to a decidedly different program of health education from what had usually been followed.

### ***The Health Lyceum***

Ten Thursday evenings were set aside for this health lyceum, as it was called. The first lecture was given in the third week of the campaign. At each Sunday night meeting the audience was invited to attend the health sessions, and a similar invitation to attend the evangelistic services was given on the health nights.

The over-all program was extensively advertised as "a community public service by the members and friends of the Seventh-day Adventist Church." This frank approach not only served to increase attendance at both services but also lent a considerable amount of prestige to the work and stature of the congregation in that city.

Six physicians, a psychologist, and a nutrition-

ist—all Adventists and all well known in this area, recognized specialists in their fields—were secured to speak. They were not given the customary five-to-ten minutes sandwiched somewhere in the evangelistic song service, but were offered a full hour or more to speak on a topic of their own choosing. Each one also conducted a question-and-answer period at the close of the lecture.

Recorded after-dinner music was played from 7:15 to 7:45 P.M. Following a few brief announcements and the distribution of health literature request cards, the minister welcomed the guest speaker on behalf of the church and the community. Later, at the close of the discussion period which was usually quite lively and extended, an offering was taken. However, no invocation, benediction, or other religious forms were used at this strictly secular program. This precluded any accusation that the evangelist was using health as a "come-on" to trap the unwary for his theological propaganda.

The following subjects were presented in the first half of the series: "You and Your Heart," by Dr. James J. Short; "Your Chances Against Cancer," by Dr. Albert F. Brown; "How to Live Longer," "Eating for Health's Sake," and "How to Build Healthy Bodies," by Nutritionist Alfaretta C. Johnson.

The lyceum series was concluded by lectures on "Social Hygiene and Our Children," by Dr. Louis J. Klingbeil; "The Person in the Body," by Dr. Otto Arndal; "Health in the Home," by Dr. Ezra E. Richards; "How to Achieve Emotional Maturity," by Dr. Arthur L. Bietz; and "Why Mix Medicine and Religion?" by Dr. Elton Morel.

Some of the health literature of the Pacific Press was offered at several sessions. A few other pamphlets on specific diseases were secured through the courtesy of the Metropolitan Life Insurance Company. All who attended the last lecture in the series received a complimentary six months' subscription to *Life and Health*, paid for by several offerings taken for that purpose.

### ***Excellent Publicity***

While nominally interested in news of our religious services, the editors of the local papers continually "front paged" stories on the health meetings, using as many pictures as could be supplied them. The five large metropolitan dailies in nearby Los Angeles also showed marked interest in the venture, the *Los Angeles Times* prominently featuring a large three-column picture of the participants and a story on the opening of the series.

Religious News Service was intrigued by a religious group who believed in "spending more time telling people how to live than how to die" (an outworn phrase, yet apparently these newsmen had never heard it before). This large press association sent an article on the health campaign to all newspaper and radio subscribers across the nation, identifying it as a project sponsored by Seventh-day Adventists.

Publicity in all the papers averaged twenty-five inches a week and resulted in bringing people from cities as far as thirty miles distant. Naturally there was no charge for any of the news stories, which were worth far more than the few paid advertisements strategically placed with them.

In evaluating the results of the over-all health program, the workers discovered from attendance records that many who eventually came to the regular evangelistic meetings made their first trip to the auditorium on a Thursday night. Unquestionably the many who attended only the health services went away with a different opinion of "those queer Adventists," thanks to the factual and yet interesting and appealing approach of the medical speakers.

Naturally there were some of the poorer classes of society who attended solely for free medical advice, but the preponderance of those who came regularly were of the intellectual group (how seldom we reach them!) who were interested in the latest findings in the different scientific fields represented. Neither group went away disappointed.

Offerings frequently were larger on Thursday night than on Sunday night, and the health project virtually carried its own weight. The good will created in the community and the long-range benefits accruing as the result of the campaign were of inestimable value, although they could not be computed in dollars and cents.

After the first thirteen weeks the evangelist, his sustentation Bible instructor, and the layman song director took a Christmas-New Year's recess, reopening with Sunday night meetings in the public auditorium and Tuesday and Friday evening services in the local church.

The campaign was not a large one, in either personnel or expenditures, nor was it intended to be. The attendance rarely exceeded one hundred, which, however, was fairly good for that particular area.

Three modest baptisms, bringing in ten new church members, have already been held, and three separate classes for people in various stages of indoctrination who were interested by

*(Continued on page 45)*

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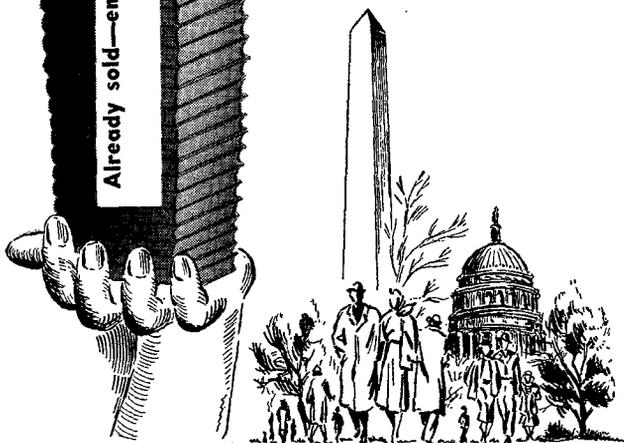
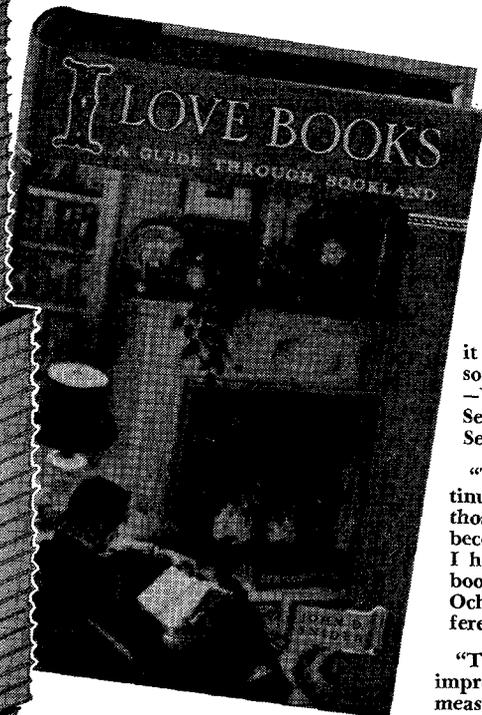
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# MUSIC

*In Worship and Evangelism*

## The College Choir as an Evangelistic Agent

WALTON J. BROWN

*Former President, River Plate College, Argentina*

**S**OULSAVING is the main objective of all departments of the church organization, and must be the principal reason for the carrying on of any activity in the church, in the school, or in the home. A college choir can be a great influence for good—an evangelistic instrument, in the ample sense of the word, a friend maker for the church.

Although a church choir is many times limited in its activity by its territory, the number of rehearsals, the nature of its programs, and other such factors, this is not necessarily the case in a college choir. The latter may act in a larger territory through well-planned tours, may have its members close at hand for regular and frequent rehearsals, may, if it wishes, present varied programs, and also may have other favoring factors.

College choirs in the United States, a predominantly Protestant country, generally limit their repertoires to religious music. The reasons are obvious: (a) Practically all those who listen are accustomed to singing or hearing hymns and sacred music. (b) On account of the nature of the curricula, each college may have other organizations, such as glee clubs, bands, and preparatory choirs to provide other forms of musical entertainment.

This is not always so in the case of non-Protestant countries. The Latin American, for example, excepting the relatively few members of the Protestant churches, sings no hymns and hears only a little classical religious music, and that which he does hear is presented in a classical language in the cathedrals of the popular church.

My experience has been in connection with college choirs for several years in those countries—some in Brazil, and more recently in Argentina—and has led me to certain conclusions as to the use of college choirs in Latin America. For the sake of illustration let us consider the recent performances of the River Plate College a Cappella Choir.

The accredited secondary course in the college in Argentina is not light, for it demands between thirty-seven and thirty-nine forty-five-minute class periods each week. This has also affected college courses, which require forty-six hours in a school year, or twenty-three class periods weekly. This limits the possibility of having a great number of extra-curricular activities and places a greater responsibility upon the few that are carried on.

### *Choir Objectives*

Taking this into account, and taking into consideration some of the facts mentioned above, I thought of the following as legitimate objectives of the River Plate College Choir:

1. Provide worth-while entertainment to a large group of young people. (There are forty regular members and twenty substitutes in the choir.)

2. Furnish music to the local church on Sabbaths, as well as sacred music programs from time to time.

3. Contribute patriotic, folk, and other types of music to the general college programs.

4. Give sacred music programs in our churches, thus giving favorable publicity to the college.

5. Create friends for the Seventh-day Adventist Church by giving combination programs (sacred-folk-patriotic) to the general public over the radio and also in public halls.

Possibly none of these objectives will be disputed by anyone, although questions may be raised as to the propriety of the latter point, which goes against the tradition in some quarters of not including religious and secular music on the same program.

In 1948 the ministry of education of the province unexpectedly requested the college choir to contribute half of a program to the public in the largest auditorium in the city of Paraná, the other half being furnished by a group of students from one of the normal

schools in Buenos Aires. At that time the choir had only two or three nonsacred songs in its repertoire, so the program was made up of sacred classical numbers and hymns such as "Canaan," "Follow Me," et cetera. The general comments of the public afterward centered around two points: (a) how well the choir sang, (b) how unfortunate it was that there were so many hymns whose music the general public did not understand. It brought to our minds the reaction of the average Occidental to Oriental music.

Since that time the choir programs for the non-Protestant public have included music of four different types, so that practically all hearers will find something that pleases them: (a) hymns, (b) sacred classical, (c) classical, (d) patriotic and folk. Care has been exercised so that each program also contains several numbers by national musicians, something which should not be forgotten if a public audience is to be pleased.

This naturally has necessitated a large choir repertoire. During the last years the choir has taken between forty-five and fifty numbers on its tours. To round out all the types of programs, the choir also adds a girls' group, a girls' trio, two male quartets, a male duo, soloists, and several instrumental players. The total of the possible musical numbers that are required for presentation has reached around ninety. The choir members are also ready to preach, teach

Sabbath school classes, give full JMV programs, sing, provide instrumental music, or do practically anything that is asked of them. It has been an all-purpose evangelistic choir.

Although the annual turnover of its members is generally a third of its total, the substitution system maintains the choir in fair condition, so that generally it is ready to function on the first Sabbath of the school year, and is prepared to give a full hour-and-a-quarter sacred music concert by the end of the second month. By the middle of the school year it can give a complete hour-and-forty-minute program to the general public. From this time onward the choir must budget its time carefully so that students will not be harmed in their studies, at the same time serving the college and the church organization to its maximum capacity.

The costs of transportation have always been borne by the places visited, by the conference, by the church, or by the donations of individual members. More recently much of the cost has been covered by the sale of tickets to the public programs (generally when the choir visits a place for the second time). It has been interesting to notice that many people feel uncomfortable when they attend what is supposed to be a good concert, and have paid nothing to enter.

#### "Combination" Programs

The question will undoubtedly be asked: How does the combination sacred-secular music

program function? The programs are organized by gradual transition through intermission periods. The first of the three groups consists of hymn-type music combined with some classical-religious numbers. The second group is composed of classical-religious songs and others of a classical nature. The last group is entirely secular.

During 1951 practically all the places visited heard two or more programs: a sacred music concert and a concert prepared for the public. As an illustration, the three programs presented in the city of Rosario, Argentina, are given:



River Plate College a Cappella Choir at program in Palermo church in Buenos Aires on October 14, 1951. The banner "For Me to Live Is Christ" was used during the MV congress held October 12-14, 1951.

Sacred concert in the church:

"Be Silent" .....	
Prayer .....	
"God So Loved the World" .....	<i>Stainer</i>
"Jesus, Blessed Saviour" .....	<i>Brackett</i>
"Is It Far to Canaan's Land?" .....	
"Zion, Beautiful City" .....	
"Softly and Tenderly" (Girls' Trio) .....	
"By the Cross" .....	<i>White</i>
"Someone Is Waiting" .....	
"One Sweetly Solemn Thought" .....	
"The Beautiful Hills" .....	
"David and Jonathan" (Male Duet) .....	<i>Root</i>
"The Olive Grove" .....	
"Follow Me" .....	
"River Plate College Song" .....	<i>Howell (E.M.C.)</i>
"What! Never Part Again!" .....	
Closing Prayer .....	

Program for the public at Teatro el Círculo:

"Song of Peace" (Finlandia) .....	<i>Sibelius</i>
"The King of Glory" (Messiah) .....	<i>Händel</i>
"Beyond the Sun" (Mexican S.D.A.) .....	<i>Ponce</i>
"Praise Ye the Father" .....	<i>Gounod</i>
"Youth" (Grand March) .....	<i>Wagner</i>
Intermission .....	
"Hallelujah Chorus" (Messiah) .....	<i>Händel</i>
"Holy Art Thou" (Largo) .....	<i>Händel</i>
"Listen to the Lambs" .....	<i>Dett</i>
"'Tis Me, O Lord" (Negro Spiritual) .....	
"Lord Our God, Have Mercy" .....	<i>Lvovsky</i>
Intermission .....	
"The Echo Song" .....	<i>Di Lasso</i>
"The School Bell" .....	<i>Torrá</i>
"The Dying Indians" .....	<i>Torrá</i>
"A Song of Peace" (Liebestraum) .....	<i>Liszt</i>
"Argentina" .....	<i>Hammerly</i>
"The Old Bell" .....	<i>Kubik</i>

Radio broadcast over Radio el Litoral, LT-1:

(A thirty-minute program. Strictly religious music was not permitted.)

"A Song of Peace" (Liebestraum) .....	<i>Liszt</i>
"Hallelujah Chorus" (Messiah) .....	<i>Händel</i>
"The Echo Song" .....	<i>Di Lasso</i>
"The School Bell" .....	<i>Torrá</i>
"Argentina" .....	<i>Hammerly</i>
"The Old Bell" .....	<i>Kubik</i>

After the broadcast, by request, the following numbers were presented to the studio audience of around five hundred:

"Song of the Volga Boatmen" .....	
"Youth" (Grand March) .....	<i>Wagner</i>

It has been found that with such programs both the church members and the general public appear to be satisfied, and the college and the Seventh-day Adventist Church win many friends.

I have held many things in my hands, and I have lost them all; but whatever I have placed in God's hands, that I still possess.  
—Martin Luther.

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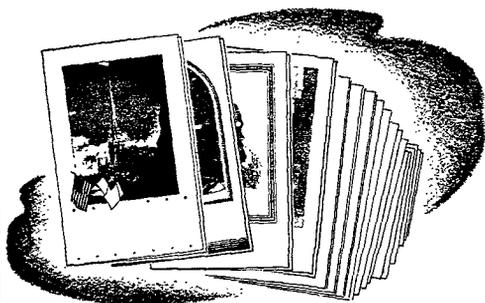
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Ask your conference MV secretary or publishing department secretary for further information and supplies.





# HEALTH EVANGELISM

## The True Spirit of Medical Evangelism

CARL SUNDIN

*General Conference Medical Extension Secretary*

**M**ANY reports come to my desk of good that our physicians are doing in small communities throughout the States. Sometimes the question is raised whether the College of Medical Evangelists is imbuing its students with the true spirit of medical evangelism. Do the graduates of today have the same spirit of service for mankind and for God that was the case when the medical college was established?

It is heart warming when the testimony of a person who has benefited from the ministry of one of these men, without knowing the objectives of the college, cogently points out just such a spirit. Let me quote from an article printed in the local newspaper by a grateful patient, a member of the Catholic Church. The men referred to are Doctors Wendell Ford, '47, and Gilbert R. Christenson, '48, C.M.E. graduates, located at Hemingford, Nebraska.

"One of the things I admire most about our very busy doctors is the kind, unhurried way they have with their patients. Each patient's case is of vital importance to both Hemingford doctors, and there is always time to talk about it and take care of it.

"These doctors are very thorough in their examinations and listen carefully to every complaint and symptom. So often it is very necessary to relieve the mind of fears by talking to someone, and who is better fitted to listen understandingly than doctors who really care about their patients?

"A Hemingford clinic doctor never makes one feel that his fears are trivial. His very attitude has a good therapeutic effect, and many who have been physically ill and mentally burdened have found the cure here for both.

"Nurses at the hospital where our Hemingford doctors care for their bedfast patients say, 'What a pity they are wasting their time on a general practice—they could become famous as specialists in their chosen field.'

"But the very things that are making them wonderful physicians and surgeons are the facts that they are working in a small town like Hemingford, that they never turn down a person who needs medical care even though it may be their Sabbath, and they are real Christian gentlemen, who love the common people and believe in them."

These men are truly laboring in the spirit of

the Lord's commission. We are told: "He called His disciples together, and gave them power and authority over all devils, and to cure diseases. And He sent them to preach the kingdom of God, and to heal the sick."

## Health Evangelism in Sydney

E. W. HON

*Director, Social Service Centre, Sydney, Australia*

**D**AY by day health evangelism is beginning to take a more important part in the work of helping to spread the gospel in various parts of the Greater Sydney Conference. The Social Service Centre as part of its activities has the responsibility of promoting the health work throughout the conference.

Eighteen months ago our workers in Drum-moynce set the pattern for the type of health work which was to be promoted in Ryde, Rockdale, and Wollongong and in the new Drum-moynce church.

In addition to cooking demonstrations, the health evangelistic program included talks by a doctor and a dietitian and a short course in simple home treatments. The cookery demonstrations were conducted by a fully trained sanitarium nurse and a home cook. Opportunity was improved on each occasion to give constructive health instruction and then introduce at the appropriate time our health magazines, books, and other literature that would help to awaken spiritual interest.

The health work has proved that it is an effective force in pioneering the message, preparing the way, breaking down prejudice, and opening doors for Bible study. It truly is the right arm of the message. Each of the evangelists who included it in his evangelistic program last year has spoken in the highest terms of its possibilities and the strong support it has been to his work. Entrance was gained to many

homes that would not otherwise have been entered.

The health work has helped to create confidence in the hearts and minds of those who have seen the logic and the soundness of our health principles. How true is this statement:

"A demonstration of the principles of health reform will do much toward removing prejudice against our evangelical work. The Great Physician, the originator of medical missionary work, will bless all who thus seek to impart the truth for this time."  
—*Counsels on Health*, p. 497.

#### *Department Store Demonstrations*

For further extending the health evangelistic program for last year, we approached the superintendent of a large department store about demonstrating vegetarian cooking in their home-cooking center. Such approaches should be tactfully made by a worker who has a personality to meet businessmen. Permission was granted by the firm of David Jones, one of Sydney's largest stores, for us to conduct a series of cooking demonstrations in their attractive home appliance center. Being of an entirely different nature from those previously conducted, these demonstrations created widespread interest among not only the customers of the store but also its employees. Opportunities were given to speak to some of the

staff about the activities of the church and to explain to them our objectives for the promoting of health instruction.

As a result of the work in this large department store, promises have been made to give our Social Service Centre strong support in its future plans for promoting its health program. Our experiences have clearly shown the unlimited possibilities of our health work in opening the way for the spreading of the message. Connected with public evangelism, the practical work of the church will enlist the cooperation of these large city stores, and many of their customers will become interested in our special mission. Here is a plan for expanding as well as dignifying our message.

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### God's Two Covenants

*(Continued from page 18)*

- b. Abraham must see all nations blessed through his Seed, which is Christ.
- c. David must see his Seed an eternal king upon the throne.
- d. Believers must be saved from their sins. Matt. 1:21.
- e. All those washed in His blood must be made perfect. Heb. 13:20, 21.

*(To be continued)*



The second annual course in parasitology and tropical hygiene for nurses came to a conclusion February 22, 1952, when School of Tropical and Preventive Medicine Director Harold Mozar awarded seven certificates to as many students. The course is one of several offered by the College of Medical Evan-

gelists which seeks to acquaint medical and non-medical personnel with instruction that will enable them to become as versatile as possible to cope successfully with health hazards common to warm climates.

This year's class represented three denominations. The aggregate number of years served in mission fields totaled seventy-three for the seven, six of whom have definite plans to return.

Those seated from left to right are: Miss Marie Nelson, Ecuador; Mrs. H. L. Ruckle, Peru; Miss Gladys Hurd, India. Standing are: Dr. Harold Mozar, director of the S.T.P.M.; Mrs. S. C. Pritchard, Peru; Dr. Bruce Halstead, S.T.P.M. ichthyologist; Mrs. L. R. Dickin-son, Peru; Miss Rachel M. Anderson, Nyasaland; Raymond Ryckman, S.T.P.M. entomologist; and Miss Margaret Prentice, Liberia.



# SHEPHERDESS *Her Vital Partnership*

The Ministerial Family—Part IV

## The Minister's Wife in Public Life

MRS. TAYLOR G. BUNCH

*Minister's Wife, Atlantic Union College*

### I. OUR DUTY IN THE COMMUNITY.

1. In a previous study we were reminded that our first duty is in our own homes, especially so if there are children dependent on a mother's care. It is well stated, "As goes the home, so goes the nation." You may be sure that the entire church will reflect the minister's home.
2. Although our home is our first duty, let us remember that it is easy to permit duties, often mere things, to rob us of precious time that should be given to those in need. I do not mean the indigent, but rather those who need spiritual encouragement and help.
3. In many lands today the physical needs of the poor are quite amply cared for. There are multiplied organizations that provide for them. This is well, and we should help whenever and wherever there is a need. Some lands are needing our help today. We dare not neglect our duty to help them.
4. But there is a particular, so often neglected, sphere where the wife of the pastor must be alert "to speak a word in season to him that is weary." This does not mean that we should invite others to bring their burdens to us. One reason the world is in its present state is that too many refuse to lift their share of life's burdens. This we find even among church members.

True, there are times when the sharing of a burden, talking it over, lightens the load. Equally true, most of us are carrying all we can bear. This is especially true in the minister's home, for we cannot help feeling the pressure of the needs of the flock placed in our care. We must learn to "cast our burdens on the Lord." (See *Testimonies*, vol. 5, pp.

753, 754.) Many burdens take on weight as they are told and retold.

"All have trials; griefs hard to bear, temptations hard to resist. Do not tell your troubles to your fellow mortals, but carry everything to God in prayer. Make it a rule never to utter one word of doubt or discouragement. You can do much to brighten the life of others and strengthen their efforts, by words of hope and holy cheer."—*Steps to Christ*, pp. 124, 125.

Very often the best way to share and to lift a burden is to speak words of cheer and hope that are "the wings of the soul."

"Words of cheer and encouragement spoken when the soul is sick and the pulse of courage is low,—these are regarded by the Saviour as if spoken to Himself. As hearts are cheered, the heavenly angels look on in pleased recognition."—*Ministry of Healing*, p. 159. (Read the entire chapter.)

### II. CHURCH DUTIES FOR THE MINISTER'S WIFE.

1. Generally speaking, it is not best for us to hold office or to head a department in the church. First, because we, with our husbands, are to be teachers for Christ, training others to bear burdens. So long as the minister's wife assumes the responsibilities the church feels she is capable of handling, she is robbing other members of the opportunity of developing leadership through experience. Then what happens when the pastor moves to a new assignment?
2. Second, we have a responsibility to be actively interested and ready to counsel in any and every department as the need arises. This is a nice and very delicate work. Mostly it must be done behind the scenes, with no thought of credit or reward. If done with such finesse that the one counseled goes away inspired and feeling that this was his

own idea, then you are truly a leader and have won a friend.

It is wonderful to see the light of renewed courage on the face of a faithful burden bearer, or one just beginning and uncertain, when we speak the sincere "word in season." There are many who receive far too few lifts.

3. Types of Service and Commendation.

- a. Sometimes it may be some interesting material for the children's division, given with the simple statement, "I came across this and wondered whether you would have any use for it." Or perhaps an unexpected bouquet to brighten a rainy Sabbath day.
- b. How about the faithful organist? Perhaps we do not recall the selection, or it is new to us. Why not go beyond wondering and say, "Thank you," and add to our knowledge of preludes and offertories?
- c. Was the Sabbath school mission story well given? Again that "word in season" for a task well done paves the way for future service. Or perhaps there is need for improvement. Sometimes it is impossible to hear what is said. The leaders on the rostrum may not realize this. Perhaps some timid soul needs our help and encouragement to a life of real burden bearing.
- d. The sudden illness of some leader may call for our taking over. Or perhaps someone fails who had a part in the day's activities. We must be interested to learn *why*, in order to encourage them.
- e. Perhaps I have said enough to show why it is not best to be "tied" to some special place. Most well-run hospitals plan for "floating nurses." These are on call, to be sent to the place where the need is especially urgent. Generally these floating nurses are upper-classmen with experience, able to take over without detailed instruction. So the pastor's wife is the servant of all.

f. There are times when she must accompany her husband. Then she will be doubly thankful that a trained leader is carrying the burden in the home church.

g. Of course in all this we recognize the personal talents and capabilities. In some very small churches it may be necessary for the pastor's wife to be organist, or even to train the choir, or lead the young people. We believe this should be only when absolutely necessary. Why not reserve her talents for the special and festive occasions?

III. SPECIAL DUTIES FOR THE MINISTER'S WIFE.

There are always special duties that fall to the hands of the pastor's wife. In a special sense she—with the deaconesses—is the hostess of the church.

1. The guest speakers. Who should entertain them? Guests enrich any home. If some members want the blessing, we should unselfishly encourage them. But if no one speaks the word of welcome, it is our duty at least to arrange for their stay.
2. Watching for visitors. This is very difficult in a large church. Often they come late and are gone before you can speak to them. Where a large foyer permits, it is well to have not only deacons but also deaconesses to welcome strangers, help mothers with children, locate rest rooms, etc. This may be a real blessing to the deacons and deaconesses.
3. Communion service. The pastor's wife should know how to make the communion bread. Generally some kind soul knows it is a very special privilege to be entrusted with this sacred task, but several should be taught how to prepare the bread.

She must be on the alert for the timid or the stranger, to find partners for them in the ordinance service. We have drifted into customs that need to be corrected. Too often relatives or close friends habitually serve each other. It would be far better to make a broader acquaintance at such occasions.

The organist should also be relieved so as to take part.

IV. VISITING WITH THE PASTOR IN THE HOMES.

1. Should the minister's wife *always* accompany her husband? The pastor and the family doctor hold somewhat the same



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position in the homes of the people. We know how delighted we are when the wife of the doctor shows her personal interest. This is doubly true of the wife of the pastor. But we all recognize there are times when the person prefers a private visit. Circumstances must be our guide. Visiting family groups, or even an invalid where the family is present, may take on a more definitely pastoral call than the social visit, when the wife is also present. Sometimes there are private trials that need the ear of only the pastor, or perhaps the pastor's wife should go alone. These problems are more easily solved as we add experience to our ministerial career.

2. Generally speaking, it is well if the pastor and his wife call together. Most visits should be brief, especially calls on the sick. Hospital visits do not require that we be seated. This is true also in the home if the patient is very ill. Our interest, our short, sincere prayer, will be more beneficial if we do not weary them. Be unsparing with the cards and notes by mail.
3. When visiting the homes of strangers or those newly interested or baptized, the pastor's wife should be present whenever possible. (Read *Gospel Workers*, pages 201-203.)

#### V. TEACHING REVERENCE BY PRECEPT AND EXAMPLE.

1. The lack of true reverence is cause for concern. We do well to read often the chapter entitled "Behavior in the House of God" in *Testimonies*, volume 5, pages 491-500, and to encourage church members to read it. Our example of quietness, attentive listening, ignoring disturbances when they are not our concern, will help others to act likewise. Bowing our heads on entering the church will discourage whispering.
2. Suggestions to keep children quiet in church:
  - a. Pictures, "Jesus books."
  - b. Teach them to listen, to take notes.
  - c. Avoid noisy toys.
3. True Sabbathkeeping in the home.
  - a. Sabbath afternoon with God and nature.
    - (1) The walk of "Eyes or No Eyes."
    - (2) The listening "Post."
    - (3) The backyard "Paradise."
  - b. Suggestions for the rainy day.

When the snow is falling.

- c. Sabbath evening worship hour in nature.
  - (1) Scripture text on nature.
  - (2) Evening hymns.
  - (3) Message of the stars.

(Practical demonstration of various features stressed in this program added to its interest. Various members took part, and there was much freedom of discussion by the entire group.)

#### *Additional Topics for Ministers' Wives' Meetings*

[EDITORIAL NOTE.—Mrs. Taylor G. Bunch has provided us with some very helpful outlines for ministers' wives' meetings conducted at our centers. The foregoing outline concludes a series of four of her programs, and we are herewith listing other topics. These subjects became the basis for a year's discussion at the South Lancaster group meetings. Should leaders desire to contact Mrs. Bunch personally, kindly address her at Atlantic Union College, South Lancaster, Massachusetts.—L. C. K.]

1. The Minister's Home
2. Learning to Live With People
3. The Study Hour
4. Hints on Diet and Serving
5. Dress in the Ministerial Home
6. The Mother in the Parsonage
7. The Home and Its Furnishings
8. Living Within Our Means
9. The Pastor's Wife in Public Life
10. Parsonage Hospitality and Entertainment (Demonstration—Making Communion Bread)
11. Christian Etiquette
12. When Called to Another Field
13. Preparation for Overseas Work
14. Building Bible Studies
15. Presenting the Spirit of Prophecy
16. Acquaintance With Other Denominations
17. Meeting the Critical, Backsliders, and Offshoots
18. The Ministerial Library
19. Music, in Parsonage and Homes of Parishioners
20. What Truly Counts (Avoiding Small Thinking)

[End of series]

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# BIBLE INSTRUCTOR

## Our Time

[EDITORIAL NOTE.—The following article contains excellent suggestions for our Bible instructors. We regret that we cannot supply the writer's name. It was included in a bulletin of the Ministerial Association before we developed THE MINISTRY. Truth is truth wherever it is found, and good plans and methods are always up to date. The various points in the article suggest an acquaintance with the Bible instructor's problems. We admit, however, that during the last decade or so the city workers' program, living conditions, and dress and transportation problems have added an intensity that would also suggest that her health must be conserved while her time should be improved. On the whole, the suggestions in this article are still fresh ideas of value to all Bible instructors.—L. C. K.]

NOT long ago I spent an enjoyable hour with a woman with whom I had become acquainted through a mutual friend. She is a woman of pleasing personality, who started in life with a fair education and possessed of high ideals. Part of her life has been spent in service for others. In our conversation she revealed to me her deep regret of what she recognized to be a fact—that she had been mentally standing still for years. She had a longing desire to advance and to keep abreast of the times; she had mental powers, and sufficient means to enable her to do so, and there were no family ties to hinder her. She talked of this and that which she would like to do, and mentioned books she would like to read, but as she advanced with one thought or another, each time she would come to a sudden stop, and say, "But I haven't the time!"

Every day we meet just such cases as this, and it is not always the *other* party in the case who laments the fact that there is not enough time for all the things he desires to do. The thought often haunts the Bible instructor, whose time so largely belongs to others, that time is slipping away, and she is not accomplishing all she should. Her work among the people, of course, comes first, and their needs must be met and cared for promptly; but how to find the necessary time for self-improvement and spiritual and mental development is a question that needs careful and thoughtful consideration.

When you say, "I haven't time," do you real-

ize what you are saying? Since the day when God said, "Let there be light. . . . And the evening and the morning were the first day," there has been allotted to every living soul days of twenty-four hours each—no more and no less. Some people are able to get more out of their twenty-four hours than others, but it should be the purpose of each to make the very most of the time allotted.

"The supply of time is truly a daily miracle, an affair genuinely astonishing when one examines it. You wake up in the morning, and lo! your purse is magically filled with twenty-four hours of the unmanufactured tissue of the universe of your life! It is yours. It is the most precious of possessions. A highly singular commodity, showered upon you in a manner as singular as the commodity itself! For remark! No one can take it from you. It is unstealable. And no one receives either more or less than you receive. . . . In the realm of time there is no aristocracy of wealth, and no aristocracy of intellect. Genius is never rewarded by even an extra hour a day. And there is no punishment. Waste your infinitely precious commodity as much as you will, and the supply will never be withheld from you. . . . Moreover, you cannot draw on the future. Impossible to get into debt! You can only waste the passing moment. You cannot waste to-morrow; it is kept for you. You cannot waste the next hour; it is kept for you."—ARNOLD BENNETT, *How to Live on Twenty-four Hours a Day*, pp. 23, 24.

When the Bible instructor recognizes that her time comes fresh from the hand of God each morning, there is produced a keener sense of the responsibility of using it to the best advantage. In *Christ's Object Lessons*, page 342, we read:

"Our time belongs to God. Every moment is His, and we are under the most solemn obligation to improve it to His glory. Of no talent He has given will He require a more strict account than of our time. . . . We are admonished to redeem the time. But time squandered can never be recovered. We can not call back even one moment. The only way in which we can redeem our time is by making the most of that which remains."

"They [the ministers—and it has equal application to Bible instructors] should bend their minds to the acquisition of knowledge in connection with their labor, so that they may be 'workmen that need not be ashamed.' They can master one branch of science after another, while they are engaged in the work of preaching the truth, if they will wisely employ their time. Golden moments are thrown

away in unimportant conversation, in indolence, and in doing those things which are of little consequence, that ought to be used every day in useful employments that will fit us more nearly to approach the high standard. . . . Our ministers . . . might have done tenfold more work intelligently had they cared to become intellectual giants. Their whole experience in their high calling is cheapened because they are content to remain where they are. Their efforts to acquire knowledge will not in the least hinder their spiritual growth if they will study with right motives and proper aims. . . . Cultivated intellects are now needed in every part of the work of God; for novices can not do the work acceptably in unfolding the hidden treasure to enrich souls. . . . The height man may reach by proper culture, has not hitherto been realized."—*Testimonies to Ministers*, pp. 193-195.

No one can read the words just quoted without feeling that he or she should improve every moment of time. I venture to say that no one of the Bible instructors is, willingly or knowingly, wasting time, and that all would welcome any suggestion that would help in securing a few extra hours a day for the things now being left undone.

The Bible instructor may have books she fondles occasionally, and then slips back onto the shelf, saying, "I'm going to read this as soon as I have time!" She may have some good Bible outlines she means to study thoroughly and make them her own, when the few extra moments come. Clippings gleaned in her reading have not been arranged so she can put her fingers on them when she wants them, and she sighs, "Someday, when I have time, I will get them in shape." Thus week after week and month after month slips by, and still the extra time does not come. Instead, there comes more and more work to be done, and greater and heavier responsibilities to be borne. She goes on doing the best she can, yet conscious of the fact that she is unable to do justice to all her work because of lack of time. Many fret and worry over the situation. But fretting will not

help the matter. Instead, it tends to make one less fit for work and eventually produces shattered nerves. This seems to be the prevailing situation; and yet as we face it in the light of our individual responsibility, we ask, "What can be done to remedy the situation?"

It would be vain to even hope to be able to give suggestions that would meet the universal need, and it is hardly probable that it is possible to give suggestions that will meet the entire need of even one Bible instructor. Yet it may be possible to afford some help in adjusting the daily program so as to be able to conserve a few of the precious moments to be used for the uplift of mental and spiritual powers; and in so doing, the Bible instructor will have started on the road to that high standard of efficiency that the Lord through His messenger set before her.

### *The Field of Suggestion Now Opens Before Us*

We are told that "golden moments are thrown away in unimportant conversation." Is it not possible to save a few moments by avoiding this? If the Bible instructor rooms alone, there is less temptation to while away time when she is at home. If she has a roommate, or lives as one of the family in the home of some of our good people, she can hardly avoid a chat when she comes in from the day's work, and almost before she is aware of it, an hour has gone to no profit. On the other hand, if she has a room to herself, the moment she enters that room she is mistress of the situation. A moment or two for relaxation, then undisturbed quiet for whatever study or work she must do, and no one will feel slighted because she does not talk and tell the happenings of the day.

The matter of the room work is another item to be considered in her economy of time. Bible instructors, as a rule, forgo the pleasure of home life. But in these days when there are so

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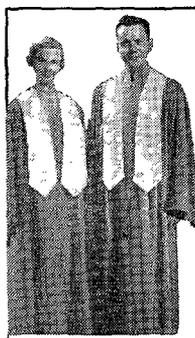
many cosy apartments, and even houses furnished as a comfortable home for just one person, it is difficult sometimes to withstand the temptation to enjoy the comfort and privacy of such a place. There may be nothing wrong in doing so, and for many it is a matter of economy healthwise. But there are those whose health does not require such arrangements; and, if she looks at the matter of conservation of time, cannot a one-room and kitchenette apartment serve her purpose as well as two or three rooms? By giving less time to keeping her home spot clean and tidy, she will have a few more minutes for other things.

### Clothing

Perhaps it will not be considered out of place to make mention of the matter of clothing. It is a big problem for the Bible instructor to keep

always clean and tidy, and be careful of her personal appearance, when she is on the go most of the time, subjected to rain, dust, and sunshine, which fade her clothing and make it look old before she can afford to buy new garments. As a rule, her wardrobe must be limited, because of lack of means; and in order to make a good appearance, she must wash, press, and mend her clothing often. With a view to conserving time, the Bible instructor will *not* select clothing that can be worn only once before it must be laundered. Especially does this apply to dresses. Underclothing without laces and frills can be laundered in a very short time, and it will not be extravagant to have a fresh supply daily.

With these items as a beginning from which to start on a timesaving schedule, cannot each Bible instructor take an inventory of her daily program and see whether she does not find that she sometimes does things that bring little or no profit? Life is strenuous. It appeals to her from innumerable directions. She would like to attend to all of its demands, but she cannot possibly do so; and it becomes her first duty to face life as it comes, and each day and each hour to know how to discern between first and secondary things. She cannot act on the rule "First come, first served," for in doing so, some of the finer things will be left undone; for the finest things in life do not crowd. This is the most needy generation in history. The greatest responsibilities and opportunities rest upon this people, and surely the Bible instructor cannot afford to let even a moment of her time be filled with the nonessentials of life.



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### Conserving Time in Appointments

The regular work of meeting appointments should be planned with this timesaving thought in mind. Wherever possible, readings in the same district should be scheduled into the same day's program. Sometimes in making the appointment for readings it is appropriate to say, "I am working in this part of the city on Tuesday [or any other day], and can give you an hour, if you can arrange your work for that time." Usually our readers are glad to comply with the suggestion. If they cannot make arrangements, their needs must still be met, even at our inconvenience. When the instructor fills the appointment no time should be allowed to slip by in needless conversation. A Bible reading should never be given hurriedly. Give

Truth presented in the abstract is never so impressive as when it is associated with personalities. That is why Jesus told stories.

ample time for the Word of God to sink deep into the hearts of the hearers. But while maintaining the restful attitude with which the teacher wishes her readers to approach the study of the Word of God, she can also leave the impression that her time is too valuable to be spent in trifling conversation. It is not always possible to control the situation, however, and therefore the Bible instructor can only resolve, "As much as in me lies, I shall endeavor to do so."

It is not a bad idea for the Bible instructor to check up on her time. If she counts the actual hours she spends with the people, and the eight hours she should have for rest in each twenty-four, she still has a few hours left. What shall be done with the remaining hours? Is it not possible to use part of that time for self-improvement? In the larger cities the Bible instructor must often spend from thirty minutes to an hour on the streetcar in order to reach her readers' homes. Sometimes fifteen minutes are spent in waiting for a car, and on some days several waits are necessary. Thus an hour or more slips by unused, unless there is some definite plan to fill in the minutes. If you are reading a certain book, carry it with you to read on such occasions. Concentration of thought may be cultivated to the extent that the mind responds quickly and efficiently to study, even in the midst of confusion. If the book being read is a deep subject, keep a slip of paper in the book, and as you are interrupted by boarding the streetcar, or otherwise, the minute you can open the book again, jot down the thoughts gained from the preceding paragraph, and in doing so, you will be able to carry a connected line of thought throughout a chapter in spite of interruptions. Some people are apt at memorizing, and such will find it profitable to copy quotations and memorize them while traveling. Good poems or gems of prose can be committed to memory on such occasions. Such quotations may prove of three-fold blessing—they improve one's language, afford lofty thoughts, and can often be quoted to good advantage.

If you guard well the moments spent in traveling, the Ministerial Book Club selections can be read by every Bible instructor and other enticing lines of study be followed. It requires effort to get into the habit of studying on all occasions, but when the habit is formed it becomes interesting and enjoyable. You may have

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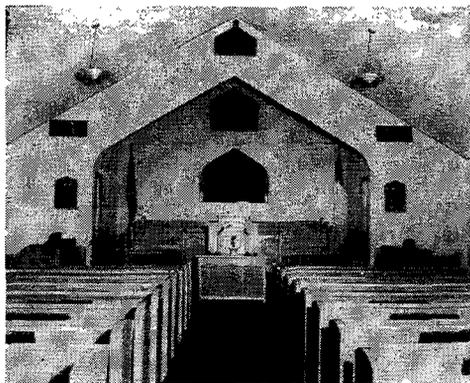
Much of the effect of discourses is lost because of the manner in which they are delivered.—*Evangelism*, p. 183.

to drop the trend of thought to give way to the work of the hour, but do not let that discourage you. Pick up the line of thought, and carry it a little further the next time; and after a few weeks or months you will find that you have really accomplished something.

Having once mastered the study habit, the Bible instructor will find rest rather than weariness in the pursuit of mental improvement. There is nothing that imparts inspiration for any work as does a new and live interest. As the Bible instructor steadily imbibes knowledge and comes into possession of new facts, she will want to incorporate the information into actual experience; and thus her work becomes an interesting laboratory through which to formulate new outlines for teaching the Word of God, test new methods of approach to the people, prepare successful antidotes for the germs of prejudice, and provide effective stimuli for bringing souls to the point of right decision. Each day will find her meeting the tasks with new interest, and the result will be increased courage and strength and larger returns in souls.

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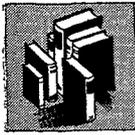
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# For Your Library BOOKS ...

***A Man Called Peter*, by Catherine Marshall, McGraw-Hill Book Company, Inc., New York, 1951, 354 pages, \$3.50.**

This book review may be appearing a little late for the many avid readers among us who have already relived the life of Dr. Peter Marshall in this warmly human and deeply spiritual biography. Sweeping the nation as a best seller, Catherine Marshall's penetrating insight into her husband's life as an ambassador for God is a refreshing source of inspiration for the gospel ministry.

*The Pulpit* in its report on "Books Preachers Are Reading" listed *A Man Called Peter* as first in popularity for the early months of this year. No minister who reads these pages can fail to lay the book down a better husband, father, preacher, and pastor. If this statement seems too sweeping an appraisal, I would suggest that the reader purchase the book and judge for himself, for the volume is doing this very thing for multiplied thousands. It is a moving story, tracing Peter Marshall's varied life from early Scottish boyhood through many despairing struggles, all of which aided in making him a man of invincible faith. It describes his early ministry and the interesting factors leading to his last assignment at the Washington New York Avenue pulpit and the Senate chaplaincy. Through it all there rings a challenging sincerity as this earnest man made God real for thousands of people.

The chapter "God Still Answers Prayer" is the most beautiful account of divine healing in response to a life of faith that I have ever read. Again Mrs. Marshall speaks with the authority of a homilist as she writes "Preacher's Workshop." These pages are an interesting analysis of Marshall's inimical preaching style and how he achieved it. In fact, the writer's insight is so penetratingly human that the ministerial reader gasps at times when he sees himself and his family life pictured on the page before him. And no book could be written about so versatile a man without clean, wholesome ministerial humor creeping in to balance the interest.

Overlooking some of the allusions throughout the book which are not in harmony with the light given us, one will nevertheless close the book with a conviction of deeper love and understanding for the ministry of other faiths and will appreciate more fully what Mrs. E. G. White meant when she said in the *Testimonies*, volume 6, page 78:

"Our ministers should seek to come near to the ministers of other denominations. Pray for and with these men, for whom Christ is interceding. A solemn responsibility is theirs. As Christ's messengers we should manifest a deep, earnest interest in these shepherds of the flock."  
G. E. V.

***The Christian and the Liquor Traffic*, Sam Morris. Published by Sword of the Lord Publishers, Wheaton, Ill., 1951, 50 cents.**

The current interest in alcoholism in America should be exploited by our ministry. There has been a recent rash of anonymous societies, schools

for alcoholic studies, clinics, and foundations. There is a lot of talk about neuroses, anxiety and escape mechanisms. Amid all this, let us Adventist preachers never forget our goal—total abstinence from liquor and total prohibition of liquor traffic.

On this vital subject Sam Morris, "The Voice of Temperance," has assumed a staunch position. He gives Biblical, scientific, practical, and moral reasons for fighting liquor. His clear thinking is refreshing. He reminds us that we cannot fulfill our duty to God by merely promoting temperance literature. We have a mandate to fight for prohibition laws on all levels. We have a commission to reclaim the drunkard for Christ. We have an obligation to warn the young of drink's deadly peril.

Morris gives a clear exegesis of some difficult Biblical "wine" texts. This section is especially helpful to the preacher. Anyone who is slightly lukewarm on the temperance question ought to read this sledge-hammer message.

SYDNEY ALLEN.

***St. Paul Showed Us How*, O. H. Schmidt, Concordia Publishing House, St. Louis 18, Missouri, 118 pages, good cloth binding, \$1.50.**

The Lutheran Publishing House has provided us with a commentary on the book of Colossians that we as Adventist ministers can accept without reservation. Although it states, "The author's chief aim is to give to both laymen and ministers a practical presentation of procedure for doing God-pleasing personal mission work," it aims to clarify the preacher's vision and purify his motives in working for humanity about him.

With great interest we turned to his comment on Colossians 2:16 and found it good. He says, "The Old Testament Ceremonial and Political Laws are not in force for us; they have fulfilled their purpose." But he adds, "We are to preach Law and

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Gospel, each in its place and both properly divided from each other. In our preaching of the Law we must be specific and to the point. Our preaching of the Law must not deal with mere generalities; this would be of no more effect than the firing of blank cartridges. People must be made to understand their sinful condition and to see their own need of a Savior."

Our conviction is that this book would be a worth-while addition to every Seventh-day Adventist minister's library.  
HENRY F. BROWN.

**Church Maintenance Manual, Roger C. Whitman, Doubleday & Company, Inc., Garden City, New York, 1951, 255 pages, \$3.00.**

This handy and comprehensive reference manual, which all church pastors and custodians should possess, gives specific and detailed information in a compact form on every phase of the care of churches and their equipment—interior, exterior, and grounds. It would be difficult to think of anything the author has overlooked.

Mrs. Minister and Mrs. Custodian will find much helpful information in this book too as they face similar problems in caring for their homes.

The church-maintenance calendar inside both front and back covers gives a check list of essential care at each season of the year. The book also contains an index and an up-to-date bibliography. The author is a recognized authority in his field, conducting a syndicated newspaper column titled "First Aid for the Ailing House."

LEONA GLIDDEN RUNNING.



# NEWS... *From Current Journals*

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

¶ The new Greek constitution forbids the translation of the Bible into modern Greek without special approval by the Ecumenical Patriarchate of Istanbul, ruling body of Eastern Orthodoxy. At present the Bible is written in classical Greek. The new constitution also prohibits proselytizing and "any interference at the expense of the prevailing religion" in Greece, which is that of the Eastern Orthodox Church.

¶ Church membership in the U.S. increased 59.8 per cent in 24 years and now includes 57 per cent of the nation's population, the National Council of Churches reported in New York. In the same period the country's total population rose only 28.6 per cent. A survey, by the National Council's Department of Research and Survey, of the 67 religious bodies which have more than 50,000 members showed that they increased from 53,397,575 in 1926 to 85,319,274 in 1950. Membership of the 67 religious bodies represents 98 per cent of the total of 256 religious groups in the U.S. The Roman Catholic Church reported a total membership of 28,500,000 and Jewish congregations a total of 5,000,000. The total number of Protestants, including baptized children, was estimated in the survey as "probably" 60,000,000. Over the 24-year period Protestant churches were reported to have gained 63.7 per cent in membership, the Roman Catholic Church 53.9 per cent, and Jewish congregations 22.5 per cent. Of the Protestant bodies reporting, 14 had 1,000,000 or more members, and for this group alone the average gain was 59.7 per cent.

¶ A block-captain technique for stimulating church interest among tenants of apartment house buildings has been developed in New York by Dewitt Memorial church. Donald J. Walton, pastor of the church in New York's lower East Side, said that the block-captain system has resulted in increased church membership and Sunday school enrollment. Under the plan a member of the congregation living in each of the 16 buildings of the new Lillian Wald Houses that cover a 16-square block tract near the church is the church's representative for his building. His job is to call on each family in the building, acquaint it with the church's work and services, and extend an invitation to join the congregation.

¶ A plan of union of the Presbyterian Church in the U.S.A., the Presbyterian Church in the U.S. (Southern), and the United Presbyterian Church was approved by special representative groups of the three denominations, separately and jointly, at a three-day meeting in Cincinnati, Ohio. The new church, if and when union is completely realized, will be known as the Presbyterian Church of the United States. The Presbyterian Church in the U.S.A. has 2,500,000 communicants; the Presbyterian Church in the U.S., 700,000; and the United Presbyterian Church, 210,000.

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tively into church work was called for in New York at the eleventh annual conference of the Laymen's Movement for a Christian World. Addressing some 300 guests at the opening dinner meeting of the three-day conference, Dr. Elton Trueblood, professor of philosophy at Earlham College, Richmond, Indiana, warned that "the Church is nearly dead" when its members act only as spectators, leaving the conduct of church affairs entirely to the clergy. "With the people he meets in his daily life, the layman actually has an advantage over the minister," Dr. Trueblood said. "He can speak as one of them, not as an outsider. And because he isn't paid for it, he has no stigma of professionalism." Wallace C. Speers, chairman of the Laymen's Movement, urged the development of "spiritual commandos," which he described as "people with practical knowledge and experience in the spiritual approach to problems like strikes, community tensions or personal difficulties."

¶ A minister appeared as attorney in Westminster, Maryland, for a group of Sykesville residents protesting the issuance of a beer license to the local American Legion post. Lester K. Welch, pastor of St. Paul's Methodist church of Sykesville, did so well that the opposing lawyer complimented him on his presentation. This unusual situation came about when the chairman of the county commissioners asked who was presenting the case against granting a license. "It looks like I'll have to take on the job," said the Sykesville minister as he came forward to the lawyers' table in the Westminster Circuit Court.

¶ Plans are being furthered in the diocese of Quimper on the Brittany coast of France for the establish-

ment of a floating monastery. The monastery, first of its kind, would accompany Breton fishermen on their months-long voyages across the Atlantic to the Grand Banks off Newfoundland. A recent Rome report indicated that the Vatican is giving favorable consideration to the project.

¶ The United States Collector of Internal Revenue in Minneapolis, Minnesota, has had something of a windfall with an assist from the Billy Graham Evangelistic Association. Three letters containing a total of \$765 in cash arrived at the association offices here with requests that the money be delivered to the collector as "restitution for shortages" in past income tax reports. None of the letters was signed. George Wilson, business manager of the Billy Graham organization, delivered the money to the collector of internal revenue office in St. Paul. He said the letters apparently were prompted by a radio broadcast by Mr. Graham several weeks ago when he mentioned that another listener had sent in five \$100 bills with the request that they be forwarded to the internal revenue collector.

¶ Three ministers visiting their representatives at the Jackson, Mississippi, State capitol were surprised to hear strains of the hymn "The Old Rugged Cross" issuing from the House chamber as they approached it. The hymn was being sung by about a dozen legislators. It was followed by a half-dozen or more other hymns, including: "What a Friend We Have in Jesus," "Near the Cross," "Standing on the Promises of God," "Blessed Assurance," and "The Way of the Cross Leads Home." The informal group, led by Representative "Bob" Scott, of Lincoln County, gathers daily toward the close of the two-hour lunch period preceding the afternoon legislative session to enjoy the fellowship of song.

¶ Dates for the Cedar Rapids, Iowa, "singing mission"—first such project in the nation—will be January 11-16, 1953, instead of November 16-21 of this year, as originally planned. This was announced by Dr. Galen Lee Rose, pastor of First Christian church, who is making arrangements for the event on behalf of the National Council of Churches and the Cedar Rapids and Marion Council of Churches. He stated: "We believe that the Word of God can find its way into the hearts of people on the wings of song as well as by the spoken sermon. It is our objective to have the hymns of the church sung and whistled on streetcars, busses, in hotels, theaters, and everywhere that people congregate. There will be processions and recessions, massed singing of choirs and workaday groups, solos and instrumental selections." Prominent guest conductors will lead the choirs, and plans are being made to have guest soloists for each of the services.

¶ Some Quaker meetings—long known for contemplative silence—are becoming too talkative, it was said in Philadelphia. Concern about too much talk in meetings, without proper thought and meditation, was expressed by the Committee of Ministry and Counsel at the 271st annual Philadelphia Yearly Meeting of Race Street Friends. "We should and do encourage those who seldom or never speak," the committee stated. "Just as firmly we must discourage a rapid-fire succession of utterances which allow no pause, no silence, no meditation and assimilation, no true gathering, no spirit of worship or of searching, no chance for God to get a word in. There is a tendency for messages and contributions to be given in such rapid succession that their value is diminished, if not lost." The Yearly Meeting,



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which began with William Penn's coming to found the city, lasts six days. It overlaps with the 271st Philadelphia Yearly Meeting of Arch Street Friends. The two bodies total about 17,000 members and work through a number of joint committees.

¶ Two twin copper sheets, rolled scrollwise, and apparently containing statutes and laws of the Essenes, were unearthed in a cave in Judea by Father Roland de Vaux, director of the Dominican Archaeological School, it was learned at Jerusalem. Coins dating from the second Jewish Revolt of A.D. 135 also were discovered with the copper scrolls. The Essenes were a sect of pre-Christian Jews who lived an ascetic life, and were distinguished by such characteristics as the community of property, the practice of charity, and the pursuit of virtue. They date from about the Maccabean Age. The discovery of the copper scrolls is believed unique inasmuch as it is the first time that metal scrolls have been unearthed in this area. In order to avoid breakage, Father de Vaux is understood to have requested the assistance of the Louvre in France in the unrolling of the metal scrolls. The scrolls are engraved with Hebrew letters, and in the style of the Roman law tablets. Though no full translation is yet available, the scrolls have been tentatively dated from the Herodian period.

¶ IN BRIEF.—Every morning at five-fifteen when telephone traffic is at a minimum, Spanish operators in Madrid, Spain, recite the rosary over their lines. Portuguese telephone employees on duty at that hour also follow this custom. . . . More than 22,000,000 copies of the Scriptures were distributed throughout the world last year by member groups of the United Bible Societies. . . . The Austrian Government has decided to raise its legation at the Vatican to the rank of an embassy, it was announced in Rome.

## Motion-Picture Review

(Continued from page 10)

pointed up by the appearance in the film of W. L. Laurence, the New York Times reporter who was the only newsman chosen by the Government to witness and then describe for the public the first atomic explosion.

*God of the Atom* maintains the same high standards of Scriptural excellence set by the first two films in the series, *God of Creation* and *Voice of the Deep*.

*Dust or Destiny*, Moody Bible Institute, Chicago 10, Illinois, 48 minutes, rental \$25.00, produced by Dr. Irwin Moon.

Among other thrilling glimpses of nature's magnificence, precision, and detail is the episode showing the grunion laying its eggs on dry land, and then the sequel—fish eggs buried in the sand, giving way to the tiny fish swimming away in the water. After one sees this film it is not quite so difficult to understand the Bible language about the numbering of the hairs of the head, Heaven's notice of every falling sparrow, and so forth.

As if this were not enough, the film also shows the operation of bat "radar," and the remarkable homing instinct of the pigeon. A wonderful spectacle to behold in sound and color.

DONALD F. HAYNES.

## Integrating the Health Program

(Continued from page 27)

the meetings are still under way. Countless others who gained their first contact with this denomination through such a program were left with a feeling of satisfaction that they had gained immeasurably from what they had heard and seen. Friendly now in their attitude toward the church, they will perhaps be garnered in with the harvest of some other worker who will later come to the same community.

Ingathering solicitors were warmly received months later upon mention of the health work done by the church, and the congregation was among the first in the conference to attain Minute Man status, eventually reaching a per capita of \$22.03 in the 1951 campaign.

Such a program could obviously be held only in an area where such a wide variety of professional talent exists. The basic idea, however, can be adapted, and the format varied sufficiently to hold the interest of all who attend.

What good is a sermon if men and women swarm up after the benediction and compliment you, but are not convicted to surrender to Jesus as their Saviour?—Billy Sunday.

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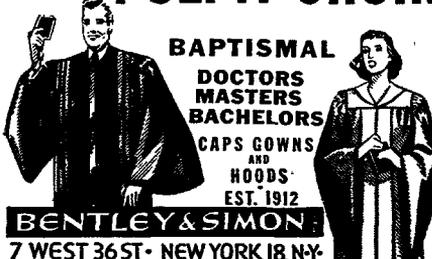
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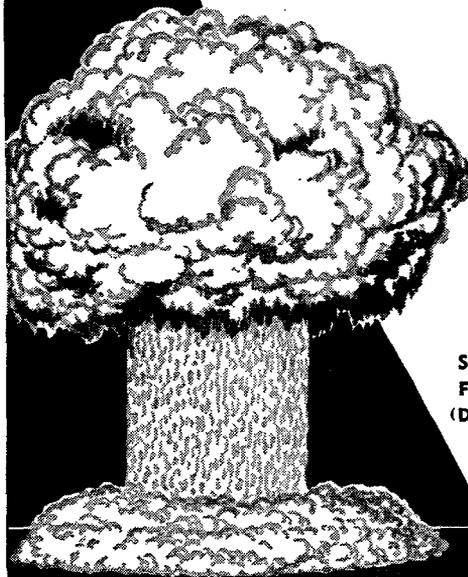
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The same thing is true in evangelism. Public evangelism will bring conviction, but it takes personal evangelism in the home to get the decision. The effect of preaching is often too general, the impressions of the songs too often forgotten; but the personal touch, the individual interest, the tear in the eye, the pathos in the voice, and the concern for each individual in our congregations as we visit in the homes of the people are things that bring success in our ministry.

The two most important words in the gospel are "come" and "go." First is the invitation to *come* and meet the Saviour, and then *go* and make Christians of others. Obedience to the divine commission requires more than public preaching. It also includes personal visitation. Yes, the success of any man's ministry depends upon it.

R. M. W.

## SIMPLE YET IMPRESSIVE LANGUAGE

At Pentecost every man heard Peter's message "in his own tongue." Words we have learned in childhood and stored up through our lives come with a sweetness that makes them more precious than anything else. That is why it is imperative that we present our messages in simple language. A German brother said to me recently, "Yes, we can read English, but when we read the message in the English language it does not stir our emotions. That same message in the language in which we were born appeals to our hearts." How true!

It is said that the best kind of preaching is enlarged conversation. And in conversation we aim to be understood. To appeal to hearts, we must be winsome. But to get intelligent reaction, we must be understood. Developing a simple yet picturesque style is not easy, but it is important. Homebred words always strike the imagination. If by God's grace we would build ourselves into strong preachers, we must become diligent students of words. There is real joy in being able to combine words in

impressive ways, but we must never let it appear that we are conscious of our diction. Eliminate all "weasel words"; that is, words that are unnecessary, that rob a sentence of its life and power. Study to make each sentence *crisp*, so crisp that if it were to be cut anywhere, it would bleed. Sentences filled with great thoughts, yet simply expressed, hold the attention.

I heard Dr. William Evans addressing a group of Christian workers in London one day. For years he was associated with the Moody Bible Institute, and is recognized as one of the great expository preachers of our time. He said: "When I teach my boys in Homiletics I tell them there are three kinds of preachers: First, those you can't listen to; second, those you can listen to if you try hard enough [oh, the longsuffering of the saints!]; and third, those you cannot help listening to." Brother, to which class do you belong?

The hour in which we live calls for the greatest preachers of all time. To us has been committed the greatest message, and before us is the greatest work. And for this we need the greatest endowment of the grace of God. The description of those first Christian preachers is brief but tremendously significant:

"With great power gave the apostles witness of the resurrection and of the Lord Jesus: and great grace was upon them all." They compelled attention. "With what burning language they clothed their ideas as they bore witness for Him!"—*Acts of the Apostles*, p. 46.

R. A. A.

## RHYTHM AND RIGHT WORDS

ONE of the finest speech teachers I ever had gave me this which I have never forgotten: "Education," he said, "is more than reading, writing, and arithmetic. It is reading, writing, arithmetic, and rhythm, and rhythm is as important as anything else."

Yes, rhythm is important. Every sentence we utter needs rhythm, but more so in preaching than anywhere else. People unconsciously react to rhythm, but they are borne down and worn out by sentences that are continually unbalanced. Not merely *what* we say but *how* we say it is important. If a sentence is long, then it certainly needs to be balanced. If it is short—and the shorter and crisper, the better—it still must be balanced. We could spend much time on the mere study of words. That may not be entirely profitable. But we must never overlook the fact that words are the things with which we impress our people. "The preacher sought to find out acceptable words," or "words of delight." Eccl. 12:10. Words are the colors with which we paint our pictures. Therefore let us be careful of our words. "The words that I speak unto you, they are spirit, and they are life," said Jesus. No literature in all the world is so beautifully balanced in its sentences as is the Bible. We do well to study words, right words, and the right rhythm of words.

R. A. A.