SOMETHING NEW
for the
NEW YEAR

★ Your Ministerial Association is happy to announce its brand-new plan for the reading enjoyment and mental improvement of the workers of the Advent cause.

★ Yes, it is a new reading plan for the new year—the new, 1952 MINISTERIAL BOOK CLUB!

★ This plan was voted at the 1951 Autumn Council. It provides for a uniform financial arrangement for making these books available to all workers.

★ The MINISTERIAL BOOK CLUB will provide for our workers the best up-to-the-minute, carefully selected ministerial books. About one hundred books from a dozen or more publishers will be studied each year to select these helpful volumes.

★ This plan also provides—every quarter—an attractive brochure of three sermons that have been preached by some of our leading ministers of wide and tried experience.

★ Full announcement of the plan as well as some of the book selections for 1952 are found in this issue of THE MINISTRY. Turn to pages 26 and 27 and avail yourself at once of this unexcelled opportunity for self-improvement. Enroll NOW for the 1952 MINISTERIAL BOOK CLUB.
In This Issue

This issue of The Ministry sets forth the work of evangelism in many of its phases. Our front cover depicts a typical Bible study in progress. Divine instruction suggests:

“When a minister has presented the gospel message from the pulpit, his work is only begun. There is personal work for him to do. He should visit the people in their homes, talking and praying with them in earnestness and humility.”—Gospel Workers, p. 187.

We draw your special attention to R. L. Boothby’s instruction on page 14, “Bring Men to Christ First.” Elder Boothby here points out an aspect of evangelism that every soul winner would do well to study constantly.

On page 15 Fordyce W. Detamore discusses “Open-Air Meetings.” This type of evangelism is perhaps more unique in America than elsewhere. Open-air meetings certainly provide a wonderful training field for any public speaker. Might it be that the time has come for us to revive this splendid opportunity for evangelism all over the world?

We believe that many of our evangelists will be interested in securing the special two-color engraving that Howard Weeks mentions on page 18.

Evangelistic Ideas, pages 20-23, is a section that every worker will want to read in detail.

On page 31, under the Pastor section, appear three articles: “Fishing for Souls,” “It Can Be Done!” and “District Leaders Can Cooperate.” These articles present some of the most stimulating and practical evangelistic suggestions that have appeared in The Ministry for some time.

No one can afford to overlook “Christ-centered Preaching,” which appears on page 44 in the Counsel section.

SUNDAY SEVEN Protestant ministers in FUNERALS Iowa City have announced that they will refuse to conduct Sunday funeral services. Their reason is that a number of persons are required to work on Sundays in conducting funerals. The ministerial resolution was supported by florists, morticians, and workmen at two cemeteries.—Gospel Herald.
WHEN Jesus said, “Give ye them to eat,” He was speaking to men already distressed and distracted. There was no doubt about the success of their work, but each new day presented new problems. And this day was surely no exception. A crowd eager and expectant had been listening to the Lord all day, and now it was toward evening. Five thousand men beside women and children are a real crowd anywhere, but in this desert place! Well, what could be done? The disciples were saying, “We had better close the meeting and let these hungry people go.” And that seemed about the only sensible thing to do. Indeed, Philip had already counted the cost if everyone were to have even a little. Practical men like Philip are always helpful to have around. But it was to him in a particular way that Jesus spoke. In the midst of the discussion Andrew came forth with a suggestion: “There is a lad here, which hath five barley loaves, and two small fishes.” Catch his emphasis on the word “small”; no wonder he added, “But what are they among so many?” Andrew was a lovable, friendly man, probably not an outstanding preacher like his brother, but in a crisis he always seemed to know what to do. When the Greeks wanted to see Jesus it was Andrew who led the way. A group is fortunate to have an Andrew among them.

This story has always thrilled me. But it is more than a story; it is a parable. Like those disciples, we too face an impossible situation. We face a hungry world, with night coming on. When we have taken stock of our resources we too are compelled to say, “What are they among so many?” Certainly it would be easier to send the people away and let them buy for themselves. But then comes the command: “Give ye them to eat.”

Everywhere men are hungry. At the close of one of the Sunday night meetings in New York recently a few interested folks came over to my apartment. One of them, a woman of culture and charm, a truly influential personality in the city of New York, began to unburden her soul. “You do not know how I feel,” she said. “I am like a plant that needs repotting. My roots are all twisted around, and there is not sufficient soil there for my soul. I go from church to church, from congregation to congregation, and I come away unfed. And there are thousands of others in this city just like myself. I’m heart hungry! That’s it—just heart hungry!” There she was—a minister’s daughter, but heart hungry; an outstanding educationalist, but heart hungry; a social success, but heart hungry.

As I listened my own soul was being laid bare in self-examination. Was I prepared to meet such a need? Ours is the only message that can truly satisfy, but are we able to give it in such a way as to feed hungry hearts? And our generation is the most educated generation of all time. Men are wise, but their wisdom has led them far from the Father’s house. Not only have they lost the sense of sin, but, something far worse, they have lost the knowledge of a personal God. The Creator has been lost in His creation.

In recent years science has done much to enlarge our vision. No longer are we ignorant concerning the universe. But our materialistic knowledge has outstripped our spiritual perception. Until recently we spoke of the universe as a unit. But we have grown far beyond that. In these days our astronomers talk glibly about “island universes,” thousands, hundreds of thousands of them, until overwhelmed by the mystery and immensity of it all men are inclined to give way to a certain type of philosophy which pictures God as merely an engineering intelligence and man himself as “an accidental collocation of atoms . . . destined to extinction in the vast death of the solar system.” Such a bleak and despairing outlook knows nothing of a personal God and finds no place of comfort in the hour of agony and defeat.

Newton’s law of gravitation seemed fundamental in our thinking. We were all brought up on the falling-apple theory. We believed it almost as firmly as the Ten
Commandments. Then along came Einstein, and he declared we must greatly modify our concepts. “It fell,” he said, “not because of a mysterious force pulling it downward, but because space is curved by the pressure of the great mass of the earth, and the apple took the line of least resistance.” He thus challenges all scientific thought, and especially so when he declares that the universe is finite rather than infinite. For more than two hundred years the world has basked in the light of Newton’s theory, but now we are plunged again into bewilderment. On Newton’s birthplace are these significant words by Alexander Pope:

“Nature and Nature’s laws lay hid in Night: 
God said, Let Newton be! and all was Light.”

Then recently J. C. Squire added this satirical and somewhat humorous couplet:

“It did not last: the Devil howling, Ho! 
Let Einstein be, restored the status quo.”

Yes, men are bewildered today, lost in a maze of ideas. No wonder hungry hearts are everywhere. They need to rediscover God, not only as the Creator and Upholder, but especially as the Redeemer. David said, “I had fainted, unless I had believed to see the goodness of the Lord in the land of the living.” It is the goodness more than the greatness of the Lord that leads men to repentance and satisfies their heart hunger.

I was sitting in my study in Washington one summer day. A little family was living upstairs—father, mother, and a wee girl about twenty months old. Her father had fastened a little gate across the stairway to prevent the little one from rolling down the stairs. But this day those itching fingers had fiddled around with the lock until they got it open. Then quietly she managed to come downstairs. Her mother evidently missed her, then seeing the gate open, she became alarmed and called out. Just at that moment the little girl passed right in front of my window, and when her mother called, you should have seen her running across the lawn as fast as she could! For once in her life she was free! Then I heard the mother coming down the stairs and calling as she came. But this naughty girl, chuckling with delight, was exerting her independence. She did not know it, but she was running headlong into trouble. I did not see exactly what had happened, because a tree shut out the view, but I knew immediately, for the mother screamed. I dashed out just in time to see that little girl fall right over a four-foot brick wall into the rose bed. But I saw more than that; I saw real mother love. Without attempting to go around to the steps, the mother jumped down after the little girl, and with eager hands picked up that bundle of naughtiness, covered with tears and blood and dirt. Not stopping to consider the effect on her lovely white dress, that mother cuddled her to herself. She was sure she had broken an arm or a leg, or at least her nose. I examined her, but everything seemed all right. She was none the worse for the fall, except that she had learned a good lesson.

No, that mother never thought a thing about herself or her clothes. Her one thought was for her baby. Both of them were crying. Then she took the little girl upstairs, not to thrash her, but to wash her. She did not stand on the edge of the wall shaking her finger and saying, “You naughty little girl! It serves you right. And when you get sorry enough to come back upstairs and apologize, I’ll take you in.” No! she never even thought about that. Neither did our Saviour say that to us. He left the heights of heaven to rescue us. His garments were bloodstained when He stretched forth His hands to save us. And men need to know this. If you would lead a man to repentance, show him the goodness of God. Lift up Jesus so he can see Him in all His sin-pardoning love. When a man is down among the rosebushes and the dirt, he doesn’t want someone to come and tell him what he ought to have done. He wants somebody with arms strong enough to lift him out of his plight and carry him back to his Father’s house. Brethren, that is our responsibility. We must help men to know that God loves them, and because He loves them He washes them. He does not wait until men are clean, but He loves them in spite of their sin. That is no new gospel, brethren; that is the gospel John wrote of in Revelation 1:5. It is the everlasting gospel; the same gospel that met Adam in his need. He was down there hiding among the bushes, but God came looking for him, not to punish him but to save him. Every sinner tries to hide behind some bush somewhere, but may God give us hearts that can understand the needs of poor lost men and women and boys and girls.

As we face what seems an impossible task, the command of Christ is clear and definite
"Give ye them to eat." Sympathy is not enough. Men need the bread of life. And they need the comfort of God's love. Religion is no good unless there is action with it. The word religion comes from a Latin word, religare, which means to bind back. And any religion that does not bring or bind men back to God, isn't God's religion. Not only that; it should also bind men to each other. And that is evangelism. We have evangelism under many different labels today. There is lay evangelism, colporteur evangelism, medical evangelism, Sabbath school evangelism, welfare evangelism, public evangelism, personal evangelism. All these are good, and we need every one of them, but it is possible to have them all and yet not have much real evangelism. For evangelism is more than organization or some new plan. It is binding men back to God. And unless we are doing that, and satisfying their heart hungers and making them kind and courteous, we are not preaching the religion of the early Christian church. David said our God "tell thee the number of the stars." Ps. 147:4. But He does more—"He healeth the broken in heart." Verse 3. And that is what men need. Their hearts hunger to know that they are not alone in this limitless universe. They long for the assurance that behind those mighty suns and systems is a heart of love. Man needs a Friend and Companion through the journey of life, so that when at last he reaches the sunset of life's little day, he can pillow his head on the promises that He who healeth the broken in heart will be his Guide through the darkness.

"What you preach makes God so real," said someone the other evening. I knew at once that the message had touched his heart. And that is what we need—a Saviour that is real.

"Lord, let me be an instrument From which Thy deft hand brings Harmonies that thrill the heart When Thou shalt pluck the strings."

THE greatest word in the minister's vocabulary is evangelism. This is true because the world needs salvation more than it needs anything else. Evangelism is actually fitting the gospel of Christ to the spiritual hunger and need of every human being. Evangelism is a living flame of truth. It is combustible, charging men with a message which has in it dynamic gospel power. It is not just rhetorical, pulpit preaching. Whenever the evangelist speaks, his words must burn into the human heart.

The message of the Master to His disciples during the forty days between His resurrection and His ascension was: "Go . . . preach. . . . Ye shall receive power."

"And he said unto them, Go ye into all the world, and preach the gospel to every creature." Mark 16:15.

"Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." Acts 1:8.

"And when he had spoken these things, . . . he was taken up." Verse 9.

There are many worthy pursuits in life, but for the minister there is one which is supreme in the heart of God and of utmost importance to the whole church—the preaching of the good news of salvation from sin. The salvation of the lost is God's great assignment to His chosen ministers. The salvation of the lost cost our heavenly Father more and requires more from man than any other achievement in all human history. In order to bring the world into existence, God had only to speak a word; but to save men from sin, He had to permit the crucifixion of His only-begotten Son. This program of evangelism required on God's part all the power of heaven, and demands from the evangelist all his life, strength, love, and energy.

Our world today is suffering from sin-sickness—sick with sin, hate, tyranny, intrigue, corruption in high places, and exploitation of others. Everywhere men are unsettled and unhappy. It is into this kind of world that more than twenty new babies
will be born during the time it takes you to read just this one sentence. Our population is increasing by 10,000 births every hour, about 233,000 each day. Allowing for every death, there will be 25,000,000 more people by this time next year.

In reducing the problem to one country, let us take the United States for example. Here every single day 3,961 people die, and 8,000 living ones reach the age of accountability. A gigantic task—yes! Impossible—no! Impossible by the human ministry alone, but thank God for His assurance that “he [God] will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth.” Rom. 9:28.

What an opportunity for evangelism, my brethren! Spirit-filled, God-empowered evangelistic preaching! Let us take courage, let us have faith, and let us say with Rupert Brooke, “God be thanked, who matched us with this hour!”

Souls! Souls! Souls! should be our cry in this hour. With hearts aflame we must now proclaim this message everywhere. There is no other message like ours. No other people have ever attempted to preach the full prophetic message that will make men ready to meet the Lord. Entrusted with this message, our evangelists should be the strongest, most powerful preachers the world has ever known. Our preaching should now shake the world!

**How Can We Meet This Challenge?**

At the last General Conference session in San Francisco our beloved colleague, H. M. S. Richards, said, “Our greatest need for the task today is a converted ministry.” This, my fellow minister, is the first essential. Jesus said to the apostle Peter, “When thou art converted, strengthen thy brethren.” In order to bring others to Christ, the evangelist must know conversion by experience. He must himself renounce sin. That includes all selfishness and worldliness, permitting the Lord Jesus Christ to have absolute lordship over his thoughts, purposes, and actions of life.

The second great essential is love for souls. Without loving lost men all efforts for their salvation will become merely mechanical and eventually powerless. If we, like Paul, have “a great heaviness and unceasing pain in our hearts” (German translation) for the unsaved, there will be in our tone and manner the kind of earnestness that will impress the most calloused sinner.

The third is the baptism of the Holy Spirit. Jesus told His disciples, “Ye shall receive power, after that the Holy Ghost is come upon you.” This is the supreme condition of soul winning. The prophet Zechariah has expressed it perfectly when he said, “Not by might, nor by power, but by my spirit, saith the Lord.” Zech. 4:6. There are no substitutes for this power! Eloquence and charm of speech and song may momentarily sweep a man off his feet, but it takes the power of the Holy Spirit to bring conviction of soul and regeneration of life. This power is not given unless there is complete obedience to the divine will. Yes, even more than obedience—we must know in our deepest spiritual nature a divine mastery. Christ delights to give power to the life in which He has been glorified. In proportion as we care for the souls of men will we cry out from the depths of our own hearts for power to win them.

We have chosen to place a knowledge of the Bible as the fourth essential. The evangelist should be a master of the Word of God. It is the instrument to bring conviction of sin, to reveal Christ, and to regenerate man. One quotation from the Scriptures is better than a thousand words of mortal man. Quoting a text while seeking for a soul’s decision will do more to bring that decision than any line of argument or reasoning that we might present.

Fifth comes prayer. Solid work in soul winning must be accompanied by prayer at every step. Truly, prayer is the evangelist’s most glorious privilege, for it opens the door of communication with his divine Leader. Prayer opens doors, convicts of sin, and brings decisions. Far better than mere logic in argument is the suggestion to the prospective candidate for baptism to kneel in prayer, asking God for courage to take his stand for Jesus Christ and His teachings. Yes, there is great power in prayer! Prayer breaks down resistance and softens the most obstinate heart.

As a personal stimulant let the evangelist keep a prayer list. Write upon it the names of those for whom you are laboring in search of decisions. Someday God may say to you as He did to Hezekiah, “I have heard thy prayer, I have seen thy tears.” Isa. 38:5. Not that prayer changes God, for He is the unchanging one; but prayer will so change our lives that we will make every—
thing secondary to the important task of leading souls to Jesus Christ.

Faith is the sixth and perhaps the mightiest lever of power for service. It made Moses the conqueror of Pharaoh, gave Joshua the power to cross Jordan, and stimulated Daniel as he stood before kings. With faith weaklings are made conquerors, and without its giants are reduced to pygmies. The apostle John expresses it well in these words: “This is the victory that overcometh the world, even our faith.” 1 John 5:4.

God’s promise to give us the power of the Holy Spirit does not preclude the necessity for prayer and the exercise of faith. How do we receive the Holy Spirit? In exactly the same manner that we receive the forgiveness of sin. We read in Mark 11:22-24:

“Jesus answering saith unto them, Have faith in God.... Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.”

A German translation of this text renders it, “Whatsoever things ye desire, when ye pray, believe as though you have already received them.” Is that presumption? No. That is absolute faith.

But not least in the list of requirements for successful soul winning is personal experience in the saving power of Jesus Christ. We must personally be able to look at Christ through the eyes of repentance and faith and know what it means to claim Him as Lord and Master. We must know the way of salvation if we are to lead others over that way. Indulgence in worldly pleasure is suicide to our influence in winning men to Christ. The harboring of secret sin is spiritual paralysis to the preacher. Those who bear the vessels of the Lord should be unstained by that which is unclean. We must not permit impure thinking or impure living to clog the channels of power from heaven. Our ministry must be pure, refined, purged by fire, clean, consecrated, dedicated to the task of saving the lost and preparing a people for eternal life.

A friend of mine in the insurance business in the city of St. Louis expressed it very well. He was telling me why he had chosen the slogan “Moon Insures Everything Under the Sun.” The name of this agent was L. E. Moon. He said, “Whenever people think about insurance, I want them to think about L. E. Moon; and whenever they think about L. E. Moon, I want them to think about insurance.”

Should it not be the same way with us evangelists? Whenever people think of our name they should think about the saving power of Jesus Christ in our ministry, and whenever they think of Christ they should think of our preaching, wherein Christ is so beautifully uplifted in every sermon.

A young man was talking to a teammate playing baseball on one of the sand lots of a great city. “Come on, John, go to church with me this Sabbath and hear our preacher. He has just what we need. But I’m warning you that when you do come, he’ll get you, because he’s got Jesus Christ in his heart, and he’s putting Jesus Christ into the lives of everybody who comes to hear him preach.”

May the people who come to hear us proclaim our wonderful truth see demonstrated in us a life of such complete devotion to the Saviour that they will not be able to escape the necessity of embracing our message.

THE UNKNOWN TEACHER

I sing of the unknown teacher. Great generals win campaigns, but it is the unknown soldier who wins the war. It is the unknown teacher who instructs and guides the young. She lives in obscurity and contends with hardship. For her no trumpets blare, no chariots wait, no golden decorations are decreed. She keeps the watch along the borders of darkness and makes the attack on the trenches of ignorance and folly. She awakens sleeping spirits. She quickens the indolent, encourages the eager, and steadies the unstable. She communicates her own joy in learning and shares with boys and girls the very best treasures of her mind. She lights many candles, which, in later years, will shine back to cheer her. This is her reward.—Henry Van Dyke.
From the secret place of prayer came the power that shook the world in the Great Reformation.—*The Great Controversy*, p. 210.

Are we shaking the world with our prayers? To ask the question is to answer it. Of course we can talk of lack of time, and God knows we are busy. But when we are so busy as to have no time for real prayer, then we are more busy than we ought to be.

Over in India the people worship a god whose name they spell “H-a-r-i,” but they pronounce it “hurry.” One wonders whether we worship at the shrine of the same god, which results, of course, in strained lives, short tempers, and sadder still, being robbed of the secret of power that accrues to the life of the man who has, under God, conquered prayerlessness.

We have a tremendous task to perform, and our approach must be practical and realistic. But is not valid realism to confess our utter helplessness, humanly speaking, to grip adequately the increasing evangelistic opportunities and accomplish the objectives of the gospel commission? These confessions will lead every one of us to discover new avenues of power through prayer.

A haunting thought is tucked away in the heart of Jude, verse 12. It speaks of “clouds . . . without water.” A cloud is a promise of rain, and the parched hearts of people everywhere are eagerly searching for the fulfillment of that promise. But are we “clouds . . . without water”? A little introspective thinking might help. What man of us has not walked away from his pulpit assignment at some time or other keenly aware that what he said left the people strangely unmoved? Have we ever closed a Week of Prayer, a camp meeting, or some special series of meetings, only to discover that someone seated before our ministry gave way to some growing sin, some festering problem, which broke out into open rebellion soon after our departure? All at once we are rudely awakened to the realization that our preaching did not save that man from the tragedy that budded shortly after our attempt to help. It certainly makes a man humble and takes all professionalism out of him when he realizes his ministry lacks the penetrating, saving power of God actually to rescue and transform his most needy hearers.

How many of us have been asked to join in an anointing service and found our minds doubting our preparation and strangely embarrassed at our lack of power? Have we ever feared at such a moment that our prayers would be ineffective and perhaps even block the Spirit of power, which was so desperately desired for the sake of the one who was ill? Such experiences make one wonder whether God occasionally permits us to face these disturbing “blocks” in order to help us realize our continuous need of fellowship with Him. But since selfishness rather than fear of being thought badly of or having to admit our incapacity, we may allow ourselves to be an accessory to the situation. But dare we put it off? The power for any particular day or sermon does not depend entirely upon the prayer in the minister’s room before entering the pulpit, or the last-minute petition before emergency service, but upon the force of the accumulated prayers in the life.

Then again, how often have we wrestled with men in their struggle with sin, realizing that we were engaged in hand-to-hand combat with the enemy? At such times we have discovered a strange, haunting fear creep over us that we were helplessly witnessing a birth with no power to be born. Dare we talk casually to a man without coming to grips with his real inner problems? Have we rather superficially prayed for him instead of teaching him to pray his way through, because we sensed our own inner barrenness?

Please don’t misunderstand me! We all pray, we preach about prayer, but do we know the experience and the joy of real prayer? Do we know how to spend even one-half hour with God in earnest, yearning, growing fellowship? Do we know how to
reach out after God and permit Him to lay hold of the springs of our lives? Does our intercourse with the Lord grow deeper and more inspired until fellowship becomes so real that every sermon, every committee meeting, every anointing service, every pastoral contact will not be a hurried, last-minute, frantic reaching for power from on high, but rather a spiritual encounter with the forces of darkness by a deep prayer life secure in God? What priceless blessings of added power we might each realize if at the beginning of this new year we discovered where we stand as to our problem of prayerlessness!

I read these words from the Lord:

"Under the showers of the latter rain, the inventions of man, the human machinery, will at times be swept away, the boundary of man's authority will be as broken reeds, and the Holy Spirit will speak through the living, human agent with convincing power. No one will then watch to see if the sentences are well rounded off, if the grammar is faultless. The living water will flow in God's own channels."—General Conference Bulletin, 1895, p. 183.

"The promises of God now repeated as if the soul had never tasted of His love, will then glow upon the altar of the heart, and fall in burning words from the lips of the messenger of God. They will then plead with souls with an earnestness that cannot be repulsed. Then the windows of heaven will be opened for the showers of the latter rain."—Review and Herald, Feb. 25, 1890.

Is not this the experience every true ministerial heart longs for?

Lord Rosebury, in describing the spirit-filled ministry of Thomas Chalmers, said:

"Oratory must have been one main secret of his amazing power. Energy was another. The tenderness of sympathy was another. But through all the splendors of his speech, through all his activities of administration, through all his powerful and voluminous writing, there flamed the glory of a living soul, a supreme unquenchable fervent soul. That was the real secret of his power that drew all hearts willingly and unwillingly to him."

Polished personalities; the divine force of abounding energy; keen, creative minds; expert planners and planning—yes, God has given these talents in abundance to His people, but what would happen if at the base of it all could be this living, unquenchable, fervent spirit that comes from a continuous, living fellowship with God? What can we do about it, brethren?

At the opening of this new and important year, let every one of us cry out: "Lord, forgive; I confess with shame my sin of prayerlessness. I claim here and now the divine power that can give me permanent release. Grant me the courage of discipline and then the joys of the victory of a growing prayer life in our Saviour's name."

G. E. V.

A Tribute

L. E. FROOM
General Conference Field Secretary

THIS is a tribute to a leader known for his kindness, courtesy, understanding, and approachability. He was never too busy to greet any and all. He was never abrupt, aloof, or caustic, but always kind. He was never too preoccupied to listen to your problem and to get your viewpoint. You felt he had not prejudged your case, and was not listening perfunctorily, with a closed mind. You sensed that he was listening to your viewpoint or problem.

His counsel was uniformly penetrating and remarkably sound, as time would usually indicate. He was never precipitous or rash. He was even-tempered and did not jump to conclusions, but considered all relevant factors. Sometimes his counsel was not what you had desired. Occasionally it was the opposite of what you had hoped for. You had wanted decisive action, but you were counseled to wait. Time is a great adjuster. Sometimes you preferred to by-pass an issue, but you were urged to meet it decisively. And time usually vindicated the wisdom of the counsel.

He was ever the Christian gentleman, a public representative of this cause of whom one could always feel justly proud. He was a wise planner, but carried the brethren along with him, utilizing their talents and suggestions instead of pressing his program upon them regardless. You were a better man for the association. Give us a host of men like that!

PREACHING BEFORE THE KING

C. LATIMER, while preaching one day before Henry VIII, stood up in the pulpit, and seeing the king, addressed himself in a kind of soliloquy thus: "Latimer, Latimer, Latimer, take care of what you say, for the great King Henry VIII is here." Then he paused, and proceeded: "Latimer, Latimer, Latimer, take care what you say, for the great King of kings is here."
News and Announcements

Others Can Do This Too!

In his Press Talk, Donn Thomas, Pacific Union Conference Press Relations secretary, recently mentioned this stimulating experience that will interest our pastors:

"Giving a Helping Hand"

"When fire destroyed the home of a neighbor of H. E. Niemann, one of our German pastors [formerly] in Los Angeles, he saw an opportunity for some missionary work as well as news.

"In a 12-column-inch story in the Los Angeles Southwest Wave he told of presenting their case to his congregation at the Seventh-day Adventist church at 1041 West Thirty-eighth Street at the first worship service after the fire. Considering it a privilege to help neighbors in need regardless of church affiliation, the congregation took up a special offering, which was given to the family when they began moving into other quarters at 1067 West Thirty-ninth Street. Early this week a crib and high chair plus a few other items were presented to Mrs. Park through the auspices of the welfare depot, 3784 Wisconsin Street, which operates in conjunction with its central agency, the Seventh-day Adventist Federated Dorcas Societies of Los Angeles, at 3200 Post Street."

Portland, Oregon, Evangelistic Series

PORTLAND, Oregon, is a city of 375,000 people; and although many evangelistic series have been held in this city, it was felt that there are still thousands who should be called "out of Babylon." A. O. Sage, as conference evangelist, therefore decided to place special emphasis on winning back those who were formerly members but who are no longer in our churches. In finding these, each worker for the campaign was asked to go to one of the nine churches in Portland to secure from the church clerk the names and addresses of those who had been disfellowshiped in the past ten years. With the fine cooperation of the local church officers, this provided a good mailing and visiting list for the beginning of our meetings.

Our public meetings are being held in the Playhouse Theater, which is in the very heart of the business district of Portland. On the opening night, September 16, two sessions were held, one at 5:15 and the other at 7:15. In both of these services the theater was filled to its capacity of 1,371, and as a conservative estimate, 300 were turned away. Out of the approximately 2,700 who were present, more than 1,000 names were received, and now that the meetings are well under way, we still have 500 names of people who are fairly regular in attendance.

We have a strong corps of workers, consisting of Mrs. Mildred Ford, Mrs. Florence Backstrom, and Mrs. Ruth Sage, Bible instructors; and Adriel Chilson, Clare Bishop, Richard Schwartz, and Floyd Bresee, younger ministers.

It is a privilege for me to be connected with these meetings as the music director.

ARMEN J. JOHNSON.

The Portland, Oregon, evangelistic team, under the leadership of A. O. Sage, evangelist, and Armen J. Johnson, singing evangelist—center, back row.

JANUARY, 1952

SPECIAL COURSES FOR MINISTERS AND MISSION APPOINTEES

offered by the School of Tropical and Preventive Medicine of the College of Medical Evangelists

52 D. Medical Evangelism for Ministers —July 20-31, 1952
52 C. Tropical Hygiene for Missionaries —July 15-18, 1952 (Mission appointees are advised to take both 52 C and 52 D)
52 B. Parasitology and Tropical Hygiene for Nurses —January 28 to February 22, 1952

For further information and application forms, write Director,

School of Tropical and Preventive Medicine
Loma Linda, California

Page 11
PUBLIC evangelism naturally divides itself into the four parts of preparation, organization, developing the interest, and binding off the interest. Every item connected with a public evangelistic campaign may be classified appropriately under one of these headings.

One particular question, next to the matter of the minister's own personal relation to Jesus Christ, should be a matter of special concern to him perhaps above all other matters: How can he secure the best results from his evangelism? If under God the evangelist makes the right preparation, if he properly organizes the campaign, if he skillfully develops the interest, and thoroughly binds off the interest, then he may expect to achieve the best results.

Preparation for an evangelistic campaign is particularly concerned with five general items: the preparation of the evangelist and his assistants; the arrangements pertaining to the place for the preaching services; the training of the church members for acceptable cooperation, if there is a Seventh-day Adventist church in that place; the preparation of the field; and the plans for securing an attendance.

In order to achieve good results in any line of endeavor, it is important to make a right beginning. And he who would begin right needs to make careful preparation. Preparation is the seed of success. The right kind of preparation provides a solid foundation on which to erect the house of accomplishment.

A great general once said that a good ready is a battle half won. Another saying among military men is this: " Battles are not won or lost on the battlefield. They are won or lost the night before in the period of planning and getting ready." This principle of careful preparation beforehand is certainly applicable in the spiritual warfare of evangelism. "The work of winning souls to Christ demands careful preparation."—Gospel Workers, p. 92.

The three most essential factors in the preparation of the evangelist and his full-time assistants are entire, wholehearted consecration; earnest, prevailing, constant prayer; and continual study and improvement in the knowledge of Biblical truth, in effective persuasive speaking, and in the evangelistic methods used. Soul winning calls for a combination of the three "knows." One must know Christ, know the Bible, and know human nature.

Successful evangelism must be built on the premise "not by might, nor by power," but by God's Holy Spirit. "The secret of success is the union of divine power with human effort."—Patriarchs and Prophets, p. 309.

Real evangelism is essentially a saturate solution of prayer and the Word of God in the heart and upon the lips of the worker. Lasting results come only through prayer. "Only the work accomplished with much prayer, and sanctified by the merit of Christ, will in the end prove to have been efficient for good."—The Desire of Ages, p. 562.

The evangelist should be ever mindful that "the greatest victories gained for the cause of God are not the result of labored argument, ample facilities, wide influence, or abundance of means; they are gained in the audience chamber with God, when with earnest, agonizing faith men lay hold upon the mighty arm of power."—Gospel Workers, p. 299.

Prayer is man's inability appropriating the all-conquering ability of God. In evangelism one must realize his own inability, to learn God's ability.

The best evidence of what may be accomplished in evangelism by the right spiritual preparation on the part of the evangelist is to note the surpassing soul-winning results that came on the day of Pentecost, as recorded in Acts 2, following the ten days of spiritual preparation as described in Acts 1. If we will give God the same kind of prayers and consecration in these days of the latter rain, we will see the same glorious results in evangelism today.

The subsequent history of the church after this surpassing evangelistic victory on the day of Pentecost indicates that "there has not been
one great spiritual awakening in any land which has not begun in a union of prayer, though only among two or three; no such outward, upward movement has continued after such prayer meetings have declined; and it is in exact proportion to the maintenance of such joint and believing supplication and intercession that the Word of the Lord in any land or locality has had free course and been glorified.”

The formula for success in evangelism is—God working at both ends of the line. On the day of Pentecost, God worked with the preacher and his audience at the same time, and see how quickly the results came. In Acts 8 we see how God worked with Philip at the same time that He worked with the Ethiopian treasurer for a successful outcome of the evangelistic interview. In Acts 10 we note how God worked with Peter at the same time that He worked with Cornelius for the attainment of splendid evangelistic results. So it may be today in our preaching. For sure and good results, let us so relate ourselves to Him that it may be a case of God working at both ends of the line in our evangelism.

Such texts as Acts 1:8 and 2 Timothy 2:21 are an assurance that if the worker is willing, God will work with him to prepare him to win souls; and such texts as 2 Chronicles 16:9 and John 7:17 stand as God’s promises that He will prepare the hearts of sincere souls to receive the truth at the hands of His servants.

Every evangelist should read and meditate often concerning the experience described in Isaiah 6:1-9. This is a most striking illustration of how God prepares a man to be a soul winner. This experience was a representative one, which has been and will be repeated over and over again in the lives of those who give themselves to God to be used of Him.

Not only must the evangelist be a man of faith and prayer, consecration and energy, but he must be a man of study, who thus gains a most thorough knowledge of the teachings and doctrines of the Word of God. Mrs. E. G. White says:

“If you take upon you the sacred responsibility of teaching others, you take upon you the duty of going to the bottom of every subject you seek to teach.”—Testimonies on Sabbath-School Work, p. 59.

“They [the ministers] do not become more and more efficient in the work, because they do not become more and more intelligent in the Scriptures of truth.”—Review and Herald, April 8, 1890.

Dr. C. L. Goodell has truly said:

“No man can have a message big enough for souls in need who has not fed upon the Word of God until it appears in every drop of his blood and in his every breath which proclaims the message that God has given him.”—Motives and Methods of Modern Evangelism, p. 46.

One part of the preparation of the evangelist is to have his preaching materials for the entire campaign well in hand before the first meeting is conducted. This is especially needed where a long-range campaign is planned. In order to make a success of the campaign, the preacher must spend much time in personal work with the interested. When he does this, and takes care of the preparation of the advertising materials as the campaign proceeds and the many other items connected with the campaign, he will not have sufficient time for careful and thorough preparation of sermon outlines. Hence it is a part of good planning to have his preaching materials in ready, usable form before the campaign opens.

Evangelistic preaching is persuading men and women to obey God. The evangelist needs to know the science of persuasion. He should make it his business to secure all the help he can by reading several good standard works that deal with persuasive speaking.*

The more we love the truth, the more we will be impelled to seek in every way possible to improve our manner of imparting it.

“The greater the influence of the truth upon us, the greater will be our earnestness in seeking for perfection in our manner of imparting truth. . . . The Lord calls for those in His service to make all the improvement He has made it possible for them to make. The truth in our possession is of infinite importance. How essential, then, that it should lose none of its power in passing from us to those who are in darkness.”—Review and Herald, Jan. 14, 1902.

When we seek constantly to increase our efficiency in reaching souls, God will give us increased results.

“The saving of souls is a vast work, which calls for the employment of every talent, every gift of grace. Those engaged in it should constantly increase in efficiency. They should have an earnest desire to strengthen their powers, knowing that they will be weak without a constantly increasing supply of grace. They should seek to attain larger and still larger results in their work. When this is the experience of our workers, fruit will be seen. Many souls will be won to the truth.”—Gospel Workers, p. 99.

* A partial list of helpful books dealing with persuasive speaking may include the following: The Psychology of Persuasive Speaking, by Robert T. Oliver; Public Speaking and Influencing Men in Business, by Dale Carnegie; Effective Speaking, by Arthur Phillips; Public Speaking, by James Winsan; Principles of Effective Speech, by Sandford and Yeager; Principles of Speech, by Foster and Barrett; Speech Composition, by William Norwood Brigance.
Bring Men to Christ First

R. L. BOOTHBY
Pastor-Evangelist, Potomac Conference

In every city, town, and hamlet where a Seventh-day Adventist evangelist conducts a series of public meetings there should be a great revival. No Seventh-day Adventist preacher should be content merely to preach in a theoretical way the important doctrines of our message. He should so preach Christ that people will be converted and seek deliverance from sin. The meetings should leave a deeply spiritual impress upon the community.

We read concerning the work of Evangelist Philip in the city of Samaria:

"Then Philip went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed. And there was great joy in that city."

Acts 8:5-8.

Philip preached Christ, the people were delivered from unclean spirits, and there was great joy in the city. This is a pattern of what our work as Seventh-day Adventist preachers should be like.

"Of all professing Christians, Seventh-day Adventists should be foremost in uplifting Christ before the world. The proclamation of the third angel’s message calls for the presentation of the Sabbath truth. This truth, with others included in the message, is to be proclaimed; but the great center of attraction, Christ Jesus, must not be left out. It is at the cross of Christ that mercy and truth meet together, and righteousness and peace kiss each other. The sinner must be led to look to Calvary; with the simple faith of a little child he must trust in the merits of the Saviour, accepting His righteousness, believing in His mercy."


We are to be "able ministers of the new testament." We are to so present Christ and His law to the people that they will experience the law written in their hearts. (2 Cor. 3:3, 6.) It is not enough for us to preach our solemn, Heaven-ordained message to condemn men and to witness against them in the day of judgment. Rather, we must proclaim our truth so as to pluck men from the fire of sin and destruction and lead them into an experimental knowledge of the saving power of Christ.

There are seventy million people in the United States who belong to no church. Most of these do not profess to know Christ. Of the eighty million church members in our nation few have found salvation from sin. The larger percentage of professed Christians today have "a form of godliness, but deny the power thereof." 2 Tim. 3:5. Society has become very corrupt. There is corruption in individual lives, in government, and within the churches. Moreover, men are frightened today as they view the prospects for the future. Never was the time more auspicious for a great revival. The feeling is extant that the nations need a great spiritual awakening. Darkness covers the earth and gross darkness the people. This is the time for us to "arise, shine." (Isa. 60:1, 2.) We shall miss our most glorious opportunity if we do not catch the vision of so presenting Christ as the center of our message that great revivals will follow our preaching.

It Will Bring Results

When we begin our evangelism in a city our first work is to lead people to conversion. The apostle Peter has written, "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add." First, men are to be led into a born-again experience. They are to become partakers of the divine nature. Then upon this spiritual foundation they are to add the fruits of obedience so clearly set forth in our Heaven-appointed doctrines.

In Cincinnati, Ohio, where approximately five hundred were brought into the church, from the very first every effort was made to bring people to Christ, and as soon as they declared themselves for the Saviour they were put in an instruction class. There were 120 in the class before the Sabbath was presented. Eighty of these came through in the first baptism.

In all my campaigns I seek for conversions from the very beginning, and I instruct my associates that the most important part of their work has begun when the meetings first start. We press for decisions for Christ in the early part of the campaign.

If men and women are led to a converted experience, our work of bringing them to obedience in commandment keeping, tithing, health reform, and so forth will be much simplified. There must be no diminishing in...
preaching with positiveness the doctrines of our distinctive message, but we must magnify Christ in a much larger way.

We were told by the editor of the Cincinnati Star that he evaluated our campaign as the greatest revival that ever came to Cincinnati. In Bluefield one merchant said he knew our work to be genuine because people came in and paid their debts. In Pittsburgh a judge recommended to a woman seeking for divorce that she attend our meetings. Should not our great and wonderful God-given message produce the mightiest revivals of our day? Let us preach Christ to the cities, to the nations, and to men. Let us with fervency of spirit persuade men and women to come to Christ.

Open-Air Meetings

FORDYCE W. DETAMORE
Ministerial Association Secretary, Far Eastern Division

PART I

HAS desperation sometimes driven you as an evangelist to the discovery of a valuable new plan or approach in your work? While occasionally success has taught me some things, I have learned much from failure. I cannot explain success, but I can certainly take inventory of failure, probably for the same reason that kind criticism does far more good than insipid flattery.

Two years ago my associate and I were trying to hold two evangelistic campaigns at the same time in the colony of Hong Kong. The meetings in the Bible Auditorium on the Kowloon side (the mainland) were quite well attended, but the meetings held in our beautiful church on the island had a poor attendance. I well remember the night when there was only one non-Adventist in the “large” audience of twelve people. I could hardly look that man in the eye that night for fear he would be thinking that I was preaching right to him—which I was, of course.

One evening, as I was passing a large open court, I saw a medicine man demonstrating the benefit of his wares with perhaps 150 people crowded around him. I thought to myself, “I wish I could preach to that many tonight in the church.” But only a handful was present that evening.

Then an idea pressed upon me: “Why not go where the people are? That’s what the medicine man does, and that’s what Jesus and Paul did in their day.”

My associate, Henry Meissner, became enthusiastic as I told him of my burden. Though he had played on the N.B.C. network, he was not ashamed to play his violin while standing on a box in the streets of Hong Kong. With the blessing of a friendly police department, we soon launched our first open-air meeting.

We used a packing box the first night. There were enough of these, because nearly a hundred missionaries were packing, unpacking, and repacking during those days. Upright poles supported the pressure lanterns. Oh, yes, there was a crowd, for just to see a few foreigners putting up a stage was enough to draw them to the stage. D. M. Barnett, head of the Voice of Prophecy Bible Correspondence School, was the organizer of details. Others who assisted were C. H. Davis, the union president; H. H. Morse, the union treasurer; A. R. Mazat, the union field secretary; and L. E. Reed, the pastor of the church. Yes, we were all in it together in that first meeting!

T. C. Chin, now union president in that field, served as translator, using a megaphone. When we needed two translators we found K. T. Khang always willing to help.

As Brother Meissner played his violin the people began to gather. Now even the medicine man could not very well compete. Soon we drew about six hundred. In that moving, milling crowd perhaps three thousand stayed for at least part of the meeting. Our young people climbed up on the packing case and sang heartily, “Onward, Christian Soldiers.” The people enjoyed that. When prayer was offered some did not know what to make of it, but they remained quiet and attentive. In all these open-air meetings we have conducted, not once has a single adult ever been discourteous or rude.

Then followed the sermon. With the bright moon and stars overhead, and with a sea of friendly, expectant faces before one, who would not receive an inspiration to preach? After a short sermon we exhibited and explained the Voice of Prophecy Bible Correspondence Course lessons in both English and Chinese, and of course we also showed the audience our beautiful diploma, explaining how it might be obtained. Now the young people, who had been
busy passing out tracts, began to gather enrollments for the Bible correspondence course. Those dear young people—many of them in the truth but a few weeks themselves—courageously went to work. I think especially of one girl, the daughter of an ultrarich man who was once finance minister of all China, right out among the people gathering enrollments—not ashamed to work for Christ.

**Results**

After nearly two hours we just had to close the meeting. I can assure you our hearts were thrilled with 365 enrollments for one evening’s work.

In the months that followed, our little band of workers gathered about seven thousand enrollments on the streets of Hong Kong—streets crowded with refugees from war-torn China.

There are always some who are skeptical about new plans. They may ask: “How many baptisms have resulted from the open-air meetings?” “What percentage of the enrollees continue the course?” “How many complete the course?”

It is true that only 12 per cent of the open-air enrollees proceed with the course, but we still believe it to be a good plan. But who can tell what the final results in the kingdom will be?

I recall an evening in Bangkok about a year ago. A. P. Ritz, mission director, encouraged us to try some open-air meetings. Under a lamppost near where we preached stood three Buddhist priests, listening attentively. Wayne Martin tried to enroll them in the Bible course, but in vain. No—hardly in vain; for a few months later he wrote me that these three Buddhist priests, feeling the urge to take advantage of what they had missed at our meeting, began searching for the Voice of Prophecy Bible School. *Three days* they walked the streets of Bangkok until they finally found our people. I imagine that their guardian angels enjoyed their three-day assignment guiding these seekers to find the truth. These men helped to enroll others, and nine Buddhist priests were studying our message at the time Brother Martin wrote.

Siam has been an extremely difficult Buddhist field. Yet Wayne Martin writes that in a village away up one of the rivers, in one open-air meeting, he and two associates enrolled more than seven hundred people in the Voice of Prophecy Bible Correspondence Course. What a day of opportunity for Siam! We may not be able to afford many full-time workers, but we are harnessing the mail carriers to help us get the message into the homes.

Behind our platform one night stood a well-dressed Chinese gentleman quietly singing “Onward, Christian Soldiers” with the young people. I asked, “Are you a Christian?”

“Oh, yes, I have just escaped from Shanghai. I have been here three days. I am so discouraged! I think this meeting tonight was held just for me.”

Nearly four hundred enrolled that evening. Maybe some failed to follow through the course, but the enrollment and testimony of that one sad refugee was worth the effort of all our open-air meetings in Hong Kong. So I am not worried about statistics. Nicodemus was just one soul, but he became the inspiration for John 3:16—a Bible verse powerful enough in Christ to save a world!

All my readers would have enjoyed attending those moonlight meetings in Colombo, Ceylon, where the night-blooming flowers transform the island into a fragrant Eden. Alva Appel played his trumpet and our young people helped faithfully in the meetings. A Hindu young man attended, and volunteered his help in gathering enrollments. Humbly he said, “I haven’t yet taken my stand, but I do want to help save other people.”

One night a young Baptist Ceylonese wrote a little note and handed it to me. It read:

*DEAR FRIEND: I have not met you before, but my heart has been deeply stirred tonight. I would like to have a talk with you sometime. Here is a tiny gift [50 cents] to help your great work. May God bless you.*

Not only did he enroll in the Bible course, but he began attending the public services, and later cottage meetings were conducted in his own home for his community. Pray with us that he will soon take his stand.

One evening a Catholic young man attended our meetings and offered to help enroll the people in the Bible course! Finally he came to a lull in his work and then said thoughtfully to E. A. Crane, who was standing by, “I believe I will enroll myself,” and he did.

Another evening in Hong Kong a young apartment-house dweller looked down on our open-air meeting. Soon he joined us, saying, “I am a Voice of Prophecy student. Can’t I help gather enrollments?” He took scores of enrollments for us that night. We then visited him, and he is now a baptized member. Needless to
say, he is a faithful helper in our open-air meetings.

Sometimes I feel as if I would give anything—could we only see a wave of outdoor preaching sweep the world. To hold just one such meeting in every town and city in the world would take a long time. It seems to me that we simply must do something to plow up the fallow ground on every hand. These masses must be reached in lands where few have radios.

Can we not first train and then help our laity to go abroad and publish the truth? One meeting in a town or hamlet is far from ideal, but this effort, yoked together with the correspondence school, certainly is a step in the right direction. We are so short of workers in this late hour that we should use the postman on our evangelistic staff. We pay him only part time, and he ably knows his way to the people to bring them the life-saving Bible lessons.

Let us combine open-air preaching with the gathering of enrollments. “The night cometh, when no man can work.”

(To be continued)

Evangelistic Advertising

HOWARD B. WEEKS
Assistant Secretary, General Conference Bureau of Press Relations

NEW YORK CITY, with a population almost as great as that of the entire State of California, presented some serious problems to the advertising committee of the Carnegie Hall evangelistic campaign when the promotional plans were being made late last summer. The greatest problem surely was not one of media, for there are more means of mass communication in New York than in any other city in the world; the great problem was cost.

The cost of newspaper advertising, foundation of most evangelistic advertising campaigns, reaches staggering proportions in New York. Church rates range from about $14 to $37 per column inch—and New Yorkers read seven great daily newspapers, in addition to scores of foreign-language and suburban papers. As another example, a regular showing of advertising cards on the subways costs about $7,000—at the noncommercial rate.

Considering all this and our somewhat less than pretentious budget, plans were made to concentrate for the opening night on a direct-mail campaign designed to reach friends of the church, including interests of the Voice of Prophecy, Faith for Today, correspondence courses, and magazines. To a list of 20,000 names turned in by church members was sent a formal invitation card, together with a return card for reserved-seat requests. To the other special lists, totaling about 25,000, was sent a form letter from the various editors, speakers, and correspondence course directors, along with a two-color folder and a return card. Our initial expenditure for newspaper advertising was to be based upon the response to this mailing.

When requests for more than 5,500 reserved seats were received, and the many Adventists expected to attend were taken into account, along with the 2,760 seating capacity of Carnegie Hall, it was decided to hold a double session and to cancel further advertising. No one was certain as to just what would happen, but it was felt that the reserved-seat requests would have to be honored even in view of a strong possibility of many cancellations. We did not feel free to take the chance, even remote, of crowding out these preferred people with additional advertising.

As it turned out, moderate newspaper advertising could have been used, for at neither session was the top balcony completely filled. However, with the direct-mail advertising alone, and with no advertising of the special afternoon session at all except an explanation sent with the substitute tickets, more than 3,700 people—2,500 non-Adventists—came to Carnegie Hall and heard the opening message by R. A. Anderson.

Because of the time element, the direct-mail campaign was used only for the opening night.
For the second meeting advertisements were placed in four of the metropolitan newspapers, and modest newspaper advertisements have been used each week ever since. The suburban and foreign-language papers were tried for two weeks, but a poll taken in Carnegie Hall indicated that the results were not worth the investment, and with a few exceptions they were dropped.

**Reaching the Wealthy**

During the second and third weeks a "top-wealth" program was conducted under the guidance of R. E. Crawford, of the Canadian Watchman Press. A special edition of *Prophecy Speaks* was sent to 14,000 influential people in New York City, and in a separate mailing a formal invitation and a reply card were sent. Requests for about two hundred box seats were received from this influential group. Many of them have been attending regularly and have made themselves known to us.

Along with newspaper advertising during the first four weeks, handbills, cards, and "complimentary tickets" were distributed by church members. All these things were considered valuable in bringing people to the meetings.

Because of previously scheduled engagements in Carnegie Hall, it was not possible to continue the double session. Therefore, even though it certainly meant a somewhat smaller attendance, it was necessary to have, beginning with October, only one Sunday night program. More than two thousand have been attend-

*Two of the most effective promotional media have been the Faith for Today television program and the local radio program conducted by F. E. J. Harder. As many persons have been attending from the influence of these two programs as from advertisements in any two of the metropolitan newspapers.*

---

This engraving is reduced from its original size of 6" x 9", taking up the first page of a four-page handbill. If orders are received from ten or more evangelists for this two-color engraving, the Bureau of Press Relations of the General Conference can supply them for $12.50 per set, plus postage charges. These cuts will be in the original size.

(PHOTOGRAPH BY SARRE)
Sensing the inadequacy of our publicity, we launched an expansion of our advertising campaign, beginning with the fifth week. This included the mailing of 20,000 attractive postal cards weekly for four weeks to apartments in the vicinity of Carnegie Hall, and the first week 25,000 to friends of church members. In addition to this mailing, bus cards were placed for one month on the principal lines running near Carnegie Hall.

Other advertising means used include large, attractive posters in front of Carnegie Hall and the other auditoriums where programs are presented. These have brought a surprising number of people in from the street. They have been produced by Joseph Barnes, of Boston, now connected with the campaign.

Because of our limited budget in New York, most of the art work for the advertising has been done in the evangelistic office, as well as much of the actual printing, produced on a Multilith offset press purchased by the conference at the beginning of the effort.

After the ninth week, when it became clear that the variable evangelistic audience had become essentially a regular congregation, the newspaper advertising was cut considerably. The circulation of handbill-type cards by our members has been increased, however, since these can be produced inexpensively in our own office. Attendance has held steady, with little variation from the two-thousand figure set at the beginning of the single session.

The results of advertising polls taken at Carnegie Hall have conformed to a familiar pattern. Of the advertising media used after the opening night, five newspapers combined brought out about twice as many people as any other means. However, personal invitations by the church members brought out far more than any one of the other methods or media used. Next came the post card, then radio and television, bus cards, and posters, in that order. Of course, it is recognized that there are many imponderables in judging the effectiveness of various kinds of advertising and in evaluating the cumulative effect of multiple impressions on the minds of the public.

Considering any advertising budget, the Carnegie Hall results to date have been gratifying enough. Considering the rather limited campaign dictated by our limited resources, the results have been remarkable, and we can only attribute it to a deep longing in the hearts of thousands of people to grasp something that is steadfast and sure in the shifting sands of present-day developments.

Readers of The Ministry may be interested to know that complete kits of advertising materials used in this campaign, and copies of sermons and studies given, will be available at a nominal cost at the close of the effort. Further announcement will be made of this in the February issue.

We are also pleased to announce that full rights of reproduction have been given us for the unusual photograph used on several of our advertising pieces, one of which is shown with this article. This photograph has been used twice for special occasions on the cover of This Week magazine, and we are fortunate to obtain these rights. Electrotypes of the two-color cover of the first folder used in the campaign will be made available through the General Conference Bureau of Press Relations at $12.50 per set if orders are received from ten or more evangelists to make this special price possible.
THE problem of finding a suitable building for conducting evangelistic meetings is still in the process of being solved. The tabernacle I have used over a period of years has its advantages as well as disadvantages. It is a portable structure 60 feet by 120 feet.

This structure can be quickly moved from place to place. It is of sturdy material and can serve some of the larger cities in the States, even in the more restricted areas.

The walls are built of waterproof plywood and the top is of heavy canvas. The floor is covered with a carpet of sawdust. This tabernacle has a large platform for the choir, and five small offices. These offices are used by the evangelistic workers for Bible studies, counseling, and decisions during the preservice.

There are several advantages in having a canvas top. First, it is easily moved with very little cost because it is compact. The walls being made of lumber, the tabernacle has a permanent appearance. By having the roof of canvas, the rafters can be spread sixteen feet apart instead of sixteen inches as for a wooden roof.

I have found that some of the cities permit canvas tops when they do not allow a wooden structure. Wherever I meet building ordinances this type of tabernacle always seems to fit the ordinance, because it is half wood and half canvas. The permit may then be for either a tent or a portable wooden tabernacle.

In Denver, Colorado, I remember we had to get a permit for a tent, and the city inspector was amused at our having too much framework for a tent. He asked, "When is the tent coming?" However, he was well pleased with the meeting place after we had finished it.

The tabernacle can be erected in less than a week. The braces and rafters are in sections and fit in any part in the building. Also, any section can be illuminated for a small-town campaign.

This tabernacle also has a portable gas-heating system for early spring and fall campaigns. Because of present restrictions I usually erect the tabernacle first, and then later install the gas units before applying for priority, for the ruling is that where the building has a gas furnace installed the service may be connected.

Our tabernacle has not solved all our problems. We would do well to study the development of a light structure that will meet the specifications of the building codes of the main cities. With the new plastic materials on the market we should be able to reduce the former bulk and shipping weight.
Detailed plans and blueprints of this tabernacle may be obtained for $10.00 from R. Gordon Pierce, Architect, McAllen, Texas.

There is a great advantage in having our own meeting place. Then the enemy cannot shift the time for our services because of the plans of some lodge or auxiliary organization.

Evangelistic Cottage Prayer Meetings

H. T. ANDERSON
Minister, Georgia-Cumberland Conference

One of the most important phases of public evangelism is the preparation of the soil for the sowing of the seeds of truth. In fact, there is little use in sowing the seed before this work has been done. There would be a far greater harvest of souls if people’s hearts were first made ready for our present-truth message.

One of the most effective methods for accomplishing this work of preparation is the cottage meeting plan. We are told in Evangelism, page 445:

“If half of the time usually spent in making public effort were devoted to house-to-house teaching, till the people had become acquainted with the religious sincerity of the workers and with the reasons of their faith, it would be much better.”

This work is to precede the public meetings.

“The work is to commence quietly without noise or trumpeting. It is to commence by giving Bible readings and thus educating the people. This plan will be far more efficient than starting in with sermons.”—Ibid.

What lines should be followed as we try to educate the people?

“Dwell on the necessity of practical godliness. Give them evidence that you are a Christian, desiring peace, and that you love their souls. Let them see that you are conscientious. Thus you will gain their confidence; and there will be time enough for doctrines. Let the heart be won, the soil prepared, and then sow the seed, presenting in love the truth as it is in Jesus.”—Ibid., p. 290.

Practical godliness is the heart instruction that prepares the way for the truth.

Often people resent the suggestion that we study with them. They feel that we are trying to win them to our church, and thus our efforts are defeated. We have found it better to call the meeting a cottage prayer meeting. This removes the suggestion that we are attempting to change their faith. Then, too, the cottage prayer service is becoming popular in these times of uncertainty, because people are becoming more prayer-minded. This plan is suggested in Evangelism, page 446:
“Bow with them in prayer, and in humble faith present your petitions at the throne of grace. Both you and they will be brought into a closer connection with heaven, prejudice will be weakened, and it will be easier to reach the heart.”

The cottage prayer meeting should be given a real prayer meeting setting. Sing a few familiar songs. Have a season of prayer, encouraging the people to take part in prayer. Perhaps a brief study on the theme of conversion or some other timely subject may be presented. At the close a few minutes for questions should be allowed. The service is closed with a brief, earnest prayer.

Attendance at the meetings may be increased by giving to those present for the first two or three meetings several card invitations to these prayer meetings to be given to their friends. No attempt should be made to conceal the identity of the faith of the leader. The series of studies including practical godliness will help to break down prejudice and will prepare the way for a rich soul harvest when public meetings follow. It would be well to begin these meetings two or three months in advance of the public effort.

Assurance has been given from the Lord that this method of labor will prove successful.

“There is a work to be done in this line that has not yet been done. Let God’s workers teach the truth in families, drawing close to those for whom they labor. If they thus co-operate with God, He will clothe them with spiritual power.”—Ibid., p. 436.

Sowers of seed are needed, harvesters are in demand, but Christ is looking for those who will enter tenderly into the work of preparing the heart’s soil for the sowing and harvesting to follow.

---

Evangelistic Bible Quiz

G. F. WILLIAMS
District Leader, Indiana Conference

The evangelist is constantly confronted with the problem of finding a way to review his past subjects without using a formal review. The question arises, “How can I review the important points of my recent sermons in a way that the congregation will enjoy and at the same time will not suspect that they are being reviewed?”

In my recent evangelistic effort I discovered a method that was immediately accepted by the audience as one of the most interesting parts of our program. Before the song service each night there would be a fifteen-minute children’s story time, in which one story such as a bedtime story and one Bible story would be used. The Bible story I would illustrate with slides. I began with the series on the Old Testament, “Creation to Christ,” followed by “The Life of Christ.” (These may be obtained from the Mayse Studio, San Diego, California.) By the time the effort closed the Bible had been covered in story form.

Each Sunday night there would be a children’s Bible quiz. Five children were chosen to participate. The questions were to be upon the stories and also upon the sermons that they had heard during the week. In this way questions could be asked that would review the past week’s subjects. Care must be taken in the questions asked; it would not be fair to the children or to their parents to ask questions of a controversial nature.

The method of choosing those who were to participate was very simple. The attendance card had a stub that was retained by me, which contained the name and address of each attendant. One color of card should be given to the adults and another color to the children. In this way it is simple to separate the children’s stubs. These are placed in a box, and each Sunday night the names of the quiz participants are drawn out. To the winner of each quiz a paper-bound Bedtime Stories was given, and to the others a beautiful picture of a bird or an animal. (Beautiful colored pictures 10” x 12” may be obtained from M. A. Donohue and Co., 711 S. Dearborn Street, Chicago, for about seven cents.)

The children’s Bible quiz has other good features: Attendance will be increased. The children will encourage their parents to go every night for fear they might miss a sermon from which a question might be asked on Sunday night. They will also encourage relatives and friends to attend. Another point to be considered: This program is an excellent method of keeping the children quiet during the preaching service. They will give close attention to the sermon and note all points that might be asked in the Sunday night quiz. It is surprising to see how much they retain. I have had very small children not only give the correct answers but also quote a Bible text for proof.

I highly recommend the children’s Bible quiz, and hope that many of our evangelists will try it.

---

We worry because we take life at a gulp.
We see the whole face of the clock at once,
rather than in seconds and minutes.—Think.

THE MINISTRY
The Sound Auto in Public Evangelism

E. HENNECKE
President, Hannover Conference

[EDITORIAL NOTE.—Elder Hennecke here suggests some ways that might be used more frequently in our evangelistic work, at least in some places. There may be many variations of this plan suited to local conditions. Music has not yet been used to its full advantage in evangelism. The Spirit of prophecy also counsels singers to go into the homes of the people, suggesting by way of introduction, “Would you be pleased to have us sing? We should be glad to hold a song service with you.”—Evangelism, p. 302. During the great Billy Sunday meetings Homer Rodeheaver, his song leader, often “happened” by the various schools just as they were being dismissed. Some of Rodeheaver’s Christian “magic” would quickly attract a crowd of youngsters, and shortly he would be announcing a children’s choir rehearsal for that evening. Then when the evangelistic meetings began, many parents naturally attended to hear their children sing.—B. C.]

An excellent means of publicity for the public preaching of the Word is the use of an automobile with a loud-speaker attached. This advertising means for gathering an audience is in some countries perhaps the quickest for public evangelism. It reaches people everywhere. Wherever this loud-speaker auto travels it grips the people by the spiritual songs that are sung. These powerful gospel songs speak directly to the heart. People then gather in the streets, windows open, and many listen attentively. After the song, an invitation is given, by means of the microphone, to attend the evangelistic meeting that will shortly follow. From the parked car are distributed at the same time handbills, which are carried like a prairie fire from house to house by a large group of children. Among these children are always several more aggressive ones who will zealously distribute the handbills. It may well be said of them, “Out of the mouth of babes... hast thou ordained strength.” Ps. 8:2. So within a few hours the town or city has been systematically covered, often so efficiently that this missionary activity becomes the main topic of conversation.

Next the auto stops at one or two central points of the town and more songs are played over the loud-speaker. Sometimes one or two brief talks are given about our message, or else some question relating to the times in which we live is answered. That same evening the first meeting is held. In most instances several such messages are given on consecutive evenings. The addresses of those desiring more information are gathered, and these people are then invited to the regular area Bible studies. Later they are visited in their homes by a personal worker. In this way new territory for the message is continually being entered and new churches are being established. Publicity concerning the meetings has also been handled through newspapers.

Details of the Plan

This type of audience gathering, using the auto and loud-speaker, is distinguished from the usual means of publicity because it is carried on entirely in a missionary way. The chosen four-part choir songs are recorded on tape in our own chapel, as are also the short speeches by our ministers. These are then transcribed on records. Three minutes is the usual time for one of our song records. The talks do not exceed three and a half minutes. Songs and speeches will ring through the air with wonderful clearness and fullness of tone to a distance of six hundred meters. When the song “Lift Up the Trumpet” is used, the listeners are much impressed by the spirit of the singing.

In the afternoon before the evening service a meeting for the children of the town is conducted. They help to increase the attendance at the evening meeting, and are at present the best means for advertising our evangelistic services. About 250 children attended one of our children’s meetings. They could not all get into the hall. A short film with pictures of the life of Christ riveted the children’s eyes and gripped their hearts. After a short prayer it is the custom to dismiss the children, with an invitation to the evening meeting to take home to their parents. In this way a full house is assured for that evening.

There is still room for improving the plan and broadening the contact methods in the use of the loud-speaker automobile. There are always new ways to be found to give speed to the proclamation of our progressive message. It should also be borne in mind by the one using this loud-speaker publicity that circumstances and places differ. Occasionally one may run into opposition on the part of the town’s authorities. This would depend on their religious views. Usually the workers have wonderful experiences, when many indicate a great interest in our message. May God free us from any fear in trying out a new plan and also make us willing to give up human comforts. The Lord always goes before us when we are willing to move forward in faith. We should therefore make use of every means to further this urgent and exalted work of evangelism.

January, 1952
Another System for Explaining Prophecy

B. H. MATTHEWS
Pastor, Kaimuki S.D.A. Church, Honolulu, Hawaii

Ministers and Bible instructors are today profiting by the use of miniature visual aids for teaching the prophecies of Daniel and the Revelation in home evangelism.

I find that many readers are not only completely unfamiliar with the Bible symbols themselves but also unacquainted with the very names of the historical nations they represent. In such cases the teaching task is multiplied severalfold.

A simple system of identification by name tabs progressively inserted in the models, as in the accompanying illustration, has helped simplify the learning process. The tabs pictured are used as follows:

Starting first with the Daniel 2 image, the identification tabs (which are merely short lengths of one-eighth-inch plywood faced with white cardboard, hand lettered, and lacquered) are inserted one by one as the various empires are identified by texts and historical statements. Each tab is fitted with a short length of swab-stick doweling glued into it, which supports it by being inserted into a corresponding hole drilled in the model.

Later, when it is time for the study on Daniel 7, Nebuchadnezzar's dream is also reviewed, and as the Daniel 7 beasts are identified one by one in our study, the tabs in the image of Daniel 2 are transferred to the holes drilled in the Daniel 7 beasts. In this way the whole four-empire series and the ten divisions of Rome are twice impressed upon the Bible student. It is usually an interesting discovery for the reader himself to see and point out the fact that the nations of Daniel 2 and Daniel 7 are identical.

The papal horn is not brought forth until the following study, when the whole time is devoted to its identity and significance.

Keys

The "key" idea is not original with me, though its adaptation to home Bible studies may be. It is used solely with the Daniel 7 beasts, although other "keys" may be used to explain the symbols of the 2300 days, Reveala-
tion 12, et cetera. Keys unlock closed doors, and the reader readily catches the idea that prophecy may be understood.

As the study proceeds, these "keys" are introduced one by one to open the mind to the hidden meaning of each symbol found in the prophecy. As each point is made clear a "key" is then hung upon brads driven into the small rack.

Should a question rise about the use of both the "keys" and the name tabs at the same time, it is helpful for the instructor to remember that three of the five "keys" are used before any of the tabs need to be moved. My experience has been that my readers follow very easily without any confusion over the combination of the two systems.

These prophetic "keys" are made of light cardboard, lettered with a Speedball pen. The stand is made of one-fourth-inch doweling and a window-shade stick. Anything proportional to your models (twelve inches or so) and made demountable for carrying would serve.

When the teaching of symbolic prophecy is motivated by appropriate visual aids, its importance is immediately discovered by the Bible reader. There is still a challenge for the individual worker to find those ideas that will help him personally to set forth these great truths so that the Bible searcher may be impressed and convinced of our present-truth message.

"OBJECTALKS"—20 bright Bible talks to boys and girls illustrated by familiar objects.
"TALKS ON TEXTS"—20 children’s sermons. Illustrated by fascinating illustrations.
"PAPER TEARING TALKS"—15 gospel talks. Paper is folded then torn and the object is unfolded. Interesting to old and young. Full directions. One pastor writes: "Your talks are the best I have ever used or have been able to find!"
Each set $1.00—All Three $2.00—55 talks, a whole year with the Children—Over 100,000 in use.
HADDON SERVICE, Box 164-7, Fairfield, Conn.

Through the Eye to the Heart
R. A. HAMM
Minister, Florida Conference

Jesus was the most successful evangelist the world has ever seen. His methods were perfect. He was an expert on human nature. He knew that the people of His day, so needful of salvation, would, on the average, remember only 10 per cent of His spoken discourse. But He also knew that these same people would remember approximately 50 per cent of what they both saw and heard. So Jesus pointed out those things around them which would impress upon their minds His teachings. Let us seek a more efficient ministry by following His example.

"Jesus constantly made spiritual truth plain through visual education. He did not confine His illustrations to word pictures. He used object lessons. He was asked a question about the lawfulness of paying tribute to Caesar. Instantly He called for a penny to illustrate His answer. It is quite probable that when He spoke of the beauty of the lilies, these flowers were all about Him. He may even have held one in His hand. Doubtless when He spoke of a mountain or of sycamore trees, they were right there. Once He took a little child and put him in the midst of the disciples, and commented on the humility of the child as a qualification for the kingdom of heaven."—Carlyle B. Haynes, Living Evangelism, p. 158.

People of our day are curious. They want to see everything that happens. Let a fire truck race by, and everyone rushes to see! Linemen rescuing a small kitten from an electric pole never fail to draw a crowd. We can, through curiosity of the sense of sight, attract people to hear and see the gospel. We might well say the way to a man's interest is through his eyes.

"With intense interest God is looking on this world... He has counted His workers, both men and women, and has prepared the way before them... Through their efforts the truth will appeal to thousands in a most forcible manner... Truth will be made so prominent that he who runs may read. Ways will be devised to reach hearts."—Testimonies, vol. 7, p. 25.

These words should encourage us to seek ways of making this truth prominent. New ways are needed, for a changing world needs changing methods. There is still a wide-open field for original ideas with modern prophetic appeal.

"Some of the methods used in this work will be different from the methods used in the past, but let no one, because of this, block the way by criticism."—Ibid.

"Let the workers for God manifest tact and talent, and originate devices by which to communicate (Continued on page 28)
THE FLOOD, in the Light of the Bible, Geology, and Archaeology.
Alfred M. Rehwinkel, 372 pages, $4.75
(SPECIAL $2.38 to CLUB MEMBERS)

This well-written and handsomely printed volume by Dr. A. W. Rehwinkel, of Concordia Seminary, is the latest contribution to the somewhat slender list of books in vindication of the Bible record of a universal Deluge. For many years the author has been lecturing in various parts of the country on the subject of the world's first major disaster. Now he has embodied his lectures in this volume.

It is a decided relief to find a modern work that accepts at full face value what the Bible says, and then marshals the geological and archaeological discoveries in support. No Seventh-day Adventist worker can afford to be without this unusual, sound, fundamental volume.

INTERPRETER'S BIBLE

Volume VII of the much heralded Interpreter's Bible will also be a MINISTERIAL BOOK CLUB selection for 1952. This first release is devoted to commentaries on Matthew and Mark. Each page is divided into two columns giving the text in the Authorized Version and the Standard Revised, with the verse-by-verse exegesis in the center of the page.

"The Christian Century has referred to it as "one of this generation's greatest enterprises in cooperative Biblical scholarship and religious publication." Time has said, "The sheer statistics of the job are staggering," and will represent the combined work of 146 Protestant scholars and 25 denominations."

"Truly it is the greatest Biblical commentary of the last half century and is worthy of a place in the 1952 book club.

WELFARE MINISTRY

Another book in the 1952 MINISTERIAL BOOK CLUB will be our newest denominational book Welfare Ministry. Planned as a handbook for pastors and gospel workers, it is a carefully selected and well-organized compilation of Mrs. White's writings on this subject. In an hour of worldwide anxiety and disaster the student of Welfare Ministry must marvel at the words of wisdom, revealing clear information and also excellent principles for method, given so long ago. Decades before we reached our present world crisis the messenger of the Lord was urged to make predictions regarding what was ahead, and how best the church could meet the needs of suffering humanity.
Please reserve for me the four or more volumes of the 1952 MINISTERIAL BOOK CLUB. Ship immediately the first volume, *The Flood*, by Alfred M. Rehwinkel, and charge my account each quarter.

It is my understanding that the cost to me will be one-half the actual price of these volumes; and that though the price will vary from one quarter to another, the average charges for the year will not exceed $2.50 per quarter.

**Special Premium.**—I understand this entitles me to a FREE brochure of three sermons each quarter—twelve in all.
light to those who are near and to those who are afar off."—Review and Herald, March 24, 1896.

This is a commission from the messenger of the Lord, laying upon us a sacred responsibility. The world has never been in a darker condition than it is in now. New ways and new devices must be originated!

Around the turn of the century one of our evangelists, W. W. Simpson, took this counsel to heart, and concentrated on ways of making the prophecies of Daniel and the Revelation more realistic. Sister White sent many letters to him encouraging him in his project. In one of them she said:

"You have given much study to the matter of how to make the truth interesting, and the charts you have made are in perfect accord with the work to be carried forward. These charts are object lessons to the people. You have put intensity of thought into the work of getting out these striking illustrations. And they have a marked effect as they are presented to the people in vindication of truth. The Lord uses them to impress minds. Instruction has been given me clearly and distinctly that charts should be used in the presentation of truth."—E. G. White letter 51, 1902.

Again Mrs. White said:

"Brother S dwells especially upon the prophecies in the books of Daniel and the Revelation. He has large representations of the beasts spoken of in these books. These beasts are made of papier-maché, and by an ingenious invention, they may be brought at the proper time before the congregation. Thus he holds the attention of the people, while he preaches the truth to them. Through this effort hundreds will be led to a better understanding of the Bible than they ever had before, and we trust that there will be many conversions."—E. G. White letter 326, 1906.

"Elder S is arousing a good interest in his meetings. People of all classes come out to hear, and to see the new life-size images that he has of the beasts of Revelation. A great many Catholics come to hear him."—E. G. White letter 352, 1906.

Great companies, with the backing of fortunes, are doing everything in their power to keep people home at night. The radio offers every form of entertainment.

"Ministers of God's appointment will find it necessary to put forth extraordinary efforts in order to arrest the attention of the multitudes. . . . They must make use of every means that can possibly be devised for causing the truth to stand out clearly and distinctly."—Testimonies, vol. 9, p. 109.

A Few Simple Rules

There are no limits to the effective illustrations that can be used. Whether it be on the prophecies or other doctrines, they create and hold attention. There are certain rules, how-

LIBERTY IS PRICELESS!

Endorse It! Promote It!

MERE appreciation of our freedom is not enough; we must proclaim our liberty while it still can be proclaimed! YOU can help keep the bells of freedom ringing in your community by sending America's foremost religious liberty magazine to your friends and neighbors, to your public library, and to leading men in your own home town. It's your LIBERTY and mine—Share it!

Campaign Dates: January 5-26
ever, that should be applied to the use of visual aids. Following are a few of these that are helpful:

"a. Visual aids should be dignified.
"b. They should be simple.
"c. They should be made for a particular purpose.
"d. They should not be displayed until needed.
"e. They should be progressive."—F. B. JENSEN, "Pastoral Methods," Syllabus, p. 6.

"The work in the large cities is to be done after Christ's order, not after the order of a theatrical performance. It is not the theatrical performance that glorifies God, but the presentation of the truth in the love of Christ."—Testimonies, vol. 9, p. 142.

Some think that this excludes all striking illustrations, but the messenger of the Lord used the word "striking" herself. This does not hinder the fulfillment of the rule that asks for simplicity. Much depends upon the way the subject is presented.

It is best if all illustrations can be progressive; that is, no part should be put before the eyes of the congregation until the words of the speaker are turned upon that subject. This holds the close attention of the audience, and keeps them from reading ahead. Strive for perfection!

Evangelists, Bible instructors, and laymen should be interested in using visual aids to teach the message. The Lord has told us that "such methods will be used more and more in this closing work."—Evangelism, p. 205.
Here It Is!

A completely NEW set of Beautiful, Natural Color Inspirational Filmstrips...

20th Century Bible Course N°1


Bible truths that have lived through the centuries... and are vital to our times... beautifully illustrated in brilliant 35mm (Standard) color filmstrips. Full 30-film lecture set or the new 18-film Short Course for more condensed presentation. Short Course includes:

- What the Bible Teaches About Itself
- Second Coming of Christ - Climax of the Gospel
- Signs of Christ's Coming in Our Day
- The Bible Millennium
- Where Will the Righteous Spend Eternity?
- Heaven's Plan for Saving Man from Sin
- God's Earthly Storehouse
- The Final Destiny of the Nations
- The Master Key to Bible Prophecy
- Court Week in Heaven
- God's Rule of Right
- The Seal of God and the Mark of the Beast
- The Ceremonies of the Christian Church
- God's True Church of the Last Days

INTRODUCTORY OFFER!

$76.10 VALUE $127.00 VALUE

Short Course, Single $35.95 Full Course, Single $59.95
Frame, 18 Films . . . . Frame, 30 Films . . . .
(Double Frame, Special . . . . $53.95)
(Double Frame, Special . . . . $89.95)

Postage Prepaid in United States and Canada

WRITE FOR FREE FILM AND PROJECTOR CATALOG

MAYSE STUDIO

Box 25
San Diego, California
EDITORIAL NOTE.—Every worker in the Advent cause should be deeply interested in evangelism, for it is our most urgent work. Our ministers generally have been faced with the problem of holding public meetings almost singlehanded. Many younger workers today must still face this same problem. There has always been, and perhaps always will be, a dearth of trained workers. Christ was aware of the same problem. “The labourers are few,” He said. To bring encouragement in facing our handicaps, we present this special section by three seasoned workers who, with others, have found at least a partial solution to this evangelistic question. In Canada and the United States, Oscar Gerhart for years carried on a quiet, singlehanded evangelism, consistently reporting annually an encouraging number of baptisms. Carl Weis, who is soon leaving for Australia, has always forged ahead in spite of difficulties or problems. While he was president of the Newfoundland Mission, in addition to his executive and departmental responsibilities, he yearly carried on a full-fledged evangelistic effort. Daniel Guild, one of our younger workers, is also demonstrating that there is a way to win souls despite a limited working force. There has perhaps never been a successful evangelist in this cause who has not had to start out almost alone in his attack against the citadel of sin. But when the worker is armed with the shield of faith and the sword of the Spirit, the Lord has always rewarded such efforts. Sooner or later He has called His tested and tried workers to larger responsibilities. If we do our part faithfully, we can leave the results with the Master Evangelist.—Eorrosas.]

Fishing for Souls
OSCAR B. GERHART
District Pastor, West Virginia Conference

MAY I invite you to come with me to some deep lake. Let us sit down together beside it, and observe a typical fisherman at his work. Perhaps we may each learn something of interest to us as “fishers of men.” Out in a boat among the lily pads we see a man standing with a fishing spear. He should be successful in taking a few, but he will never catch all the fish in that lake with this method. Yonder on the dock sit other fishermen, fishing with worms. They too will doubtless catch some fish, yet they will never get them all. Out on the lake we see others, casting flies and artificial lures. They also should catch some, and those they land could perhaps never have been taken with worms or the spear. Still other fishermen will catch with the net certain kinds that could be caught in no other way. Although that lake might never be “fished out” by any one style of fishing, it must be granted that in time all types together could exhaust the supply there.

I

Now let us go back to the cities where our Master has commanded us to fish for souls. Let us practice the wisdom of these fishermen. Perhaps a widely publicized series of evangelistic meetings has been recently concluded there, and we are sure that city has now been well warned. Do you suppose still other interested people might be found if we called at every home where some faithful colporteur sold a book? Now, if we should offer to show a beautifully colored Bible picture film of our message to each home as part of the service to which the customer is entitled, do you think some might respond? Do you not believe some of these could be won for the kingdom of God?

II

Then suppose another spiritual fisherman goes from door to door along the very streets canvassed by the literature evangelist, but his bait is different. He says, “We are receiving contributions from those who wish to give to the welfare work carried on throughout the world by Seventh-day Adventists. Your gift will be much appreciated.” Then as the individual returns to the door with his offering, this worker may ask, “Are you acquainted with Adventists and the work they are doing?” It is truly surprising how many potential interests may be located by this approach, interests that the colporteur with his appeal perhaps did not discover.
Suppose, for example, a third “fisherman” takes a valuable “live bait” in the form of a smiling Junior to each of those homes. “Billy is planning to attend a Junior camp next summer, and we’re encouraging him to earn his way by doing something that will be appreciated by many of his neighbors.” A copy of Our Times or Life and Health is placed in the prospective customer’s hands at that point, while Billy’s chaperon explains that this is a five-month plan, that the child will deliver the paper to the door if the neighbor agrees to pay him twenty-five cents each month for the five deliveries. Experience proves that about half the homes thus approached will take the paper for that short period to encourage Billy.

During the third month let that church member call back on these homes “to be sure that Billy is keeping his part of the bargain.” But let him take occasion to ask whether the customer has noticed the advertisement for the free Bible correspondence course, then show a copy of the lessons, and have the neighbor sign an enrollment card then and there if an interest is manifested. Perhaps three months later this church member might make a third call. This time he will mention our picture films and offer to “show one sometime if you would like to see it.” The response to this offer would be the clue whether to make a definite appointment for Bible studies in that home. It is amazing how many unsuspected interests may be uncovered with these various methods in cities that have been supposedly thoroughly warned by our public meetings.

But as every fisherman knows, the time element is almost as important as the bait. No matter what the lure may be, the fish will nibble the bait only when hungry. So in our spiritual fishing, when death snatches a loved one, then the bereaved are hungry for consolation. Why not appoint to those earnest church members whose physical infirmities prevent their doing house-to-house work, the responsibility of writing to these sorrowing ones whose names appear in the obituary columns of our newspapers? Give these members a pattern of a letter they may use, letting the church supply an appropriate tract on the resurrection to enclose with the letter. Those who manifest sincere gratitude for this interest in their grief may now become the recipients of other literature, and better yet would be a personal visit from the writer or another member. If that member has been instructed how to interest such persons in enrolling in the Bible course, preparatory to receiving Bible studies in the home later, some souls will be won to Christ who might not have responded to other missionary methods.

Illness is another timely occasion for approaching a non-Adventist. Why not appoint to the youth of the church, as their weekly missionary effort, the fracture wards or convalescent patients of some hospital? Our pocket edition booklets Heaven and From Rags to Riches and other noncontroversial themes might be placed in an attractive box. A small note with the words “So sorry you are ill. May I visit with you for a while?” would be a proper introduction. If the names of these patients are tactfully secured during the first visit, these missionary workers will be able to follow up the interest when the patient leaves the hospital. If all this work is done with the conscious aim of inspiring interest to the point of wanting personal Bible studies in the home, will we not enjoy much greater success from our various missionary contacts than has often been the case? So again returning to our illustration, what fisherman throws his bait upon the water without hook and line attached?

Preparing Our Churches for the Latter Rain

But beyond all these observations:

“When we have entire, wholehearted consecration to the service of Christ, God will recognize the fact by an outpouring of His Spirit without measure; but this will not be while the largest portion of the church are not laborers together with God.”—Evangelism, p. 699. (Italics supplied.)

Does not this explain, then, why—

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

Have we unconsciously misread that familiar quotation as if it said, We were filled with the Holy Ghost, and we went forth and proclaimed the Sabbath more fully? Does it not read this way, “We were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully”?—Early Writings, p. 85. (Italics supplied.)

Are we as leaders devising soul-winning plans that will take in every member? Then we will be preparing our churches for the promised visitation of divine power that will “finish the work, and cut it short in righteousness.”
It Can Be Done!

C. C. WEIS

Newly Appointed Home Missionary and Sabbath School Secretary, Australasian Inter-Union

Sooner or later every pastor-evangelist may be writing to his conference president requesting the help of a Bible instructor. Undoubtedly there will be times when he will receive a reply saying that the conference can neither find nor afford a Bible instructor. That has been my disappointing experience again and again.

One year the conference sent me to a small town in which lived only two Adventists, an old brother and his wife. They were very faithful people, however, and how happy they both were to learn that I had been sent to conduct a series of meetings. How much I wanted a Bible instructor, but there was none to be had! I soon learned of a young man who had just finished college, but who had not found his way into the organized work. I called him up long distance and asked whether he would like to join me in this effort as a lay worker. I made it clear to him that he would receive no salary. He joined me, and took charge of the singing, also helping with the Bible studies as well as the meetings. With God’s blessing, much praying, and a tremendous amount of hard work, in nine months we organized a church of thirty adults and forty-seven youth. This resulted in buying the building owned by the Catholic church, and later building a church school.

We then moved on to hold some meetings in a new district where there was a church of more than two hundred members. The young man whom I had trained was now needed elsewhere by the conference! (He is now an ordained minister.) So again I found myself without a Bible instructor.

One day while I was reading in the Spirit of Prophecy my eyes caught this statement:

“The best help that ministers can give the members of our churches is not sermonizing, but planning work for them. Give each one something to do for others. Help all to see that as receivers of the grace of Christ they are under obligation to work for Him. And let all be taught how to work. Especially should those who are newly come to the faith be educated to become laborers together with God. If set to work, the despondent will soon forget their despondency; the weak will become strong, the ignorant intelligent, and all will be prepared to present the truth as it is in Jesus.”—Testimonies, vol. 9, p. 82.

I suddenly caught a new vision. Since the conference could not supply me with a Bible instructor, I would endeavor to train my own. One Sabbath at the close of my sermon I asked my congregation, “May I see the hands of those who would like to join a training class for the purpose of learning how to reach neighbors and friends with the message and bring them to the place where they will decide for the truth?” Sixty-five hands went up. I then asked these members to remain after the services, when I explained to them that we would conduct a training class every Monday evening at 7:30 in the classroom, and I would be the teacher. We would take for our textbook Training Light Bearers (Review and Herald, $1.00 and $1.50). The first Monday night thirteen of the sixty-five turned out. The class met for forty-five minutes, after which fifteen minutes was given for questions. The second evening fifteen were out.

By this time I was in the midst of an evangelistic effort. In our fourth class session I asked, “How many of you would be willing to put into practice out in the field what is being taught here in the classroom?” I then promised that I would accompany each one from door to door, teaching them how to make contacts. Fourteen of the fifteen responded for field work. I explained that I did not want these lay workers to visit any homes where the people were already attending our meetings. I wanted them to search out honesthearted people in that city who were not already attending our meetings. Most of the fourteen lay workers volunteered to work until they found three or four interested families with whom they could hold Bible studies. They were given the choice of finding their own names or letting us provide the names of twenty Bible school enrollees. Our plan was that of the circulating library, when each lay worker takes the little book Your Bible Speaks to the homes the first week. They were to visit with the family, pray with them, inquire whether they had read the book, and then tell them that next week on the same evening and at the same hour they would be back to pick up Your Bible Speaks, leaving another book in its place. When the family got to the fourth book, which deals with the Sabbath, the lay Bible instructor would explain to the family that their evangelist was holding a series of Sunday night meetings in the Adventist church, and they were invited to attend. From then on they were urged to attend the Sunday night meetings, and as soon as they had completed reading the fourth book, dealing with the Sabbath truth, they were urged to join a Bible class (a special Sabbath school class) on Sabbath morning in our church.
Fifteen Consecrated Bible Instructors

You ask, “What were the results of such a program?” Twenty-two were added to the church who had been studied with by our lay Bible teachers.

One of our sisters who seemed to be growing somewhat cold to the message and seldom attended Sabbath school became one of these lay Bible instructors. She chose to work with a neighbor who had never attended any of our services. This woman was later baptized and brought six of her children with her to Sabbath school. We began this program with fourteen lay Bible instructors, but we closed it with fifteen. One young man who attended the classes did not at first respond to field work. He felt incapable of giving Bible studies in the home. I kept urging him to join us, and promised that I would go with him to the doors. I finally succeeded in getting him out, and he soon became very enthusiastic. He worked with four families, using the projector and films. One evening he called me by telephone and urgently requested me to come to the home where he was conducting studies. Thirty people had turned out to his Bible study. I encouraged him to go ahead and give his study, and asked him to announce to his people that next week at the same hour his pastor would accompany him to the study. Later I baptized four people into the message as a result of this young man’s work. Today he is in college training for the ministry.

As a pastor I never enjoyed my evangelistic work more than I did that winter. Just think of it. I had fifteen consecrated Bible instructors, and I didn’t have to ask the conference for help! I became convinced that this experience might be repeated in many of our churches if every pastor-evangelist trained his own church members to become Bible instructors. He would then be surrounding himself with dependable, consecrated workers, and that might mean hundreds of baptisms each year. Is this not the reason the Spirit of prophecy tells us that “the best help that ministers can give the members of our churches is not sermonizing, but planning work for them”? It may mean an extra load for the worker for a few weeks while he is giving class instruction and getting each one started personally—and the secret of the success of the plan is to get them started right personally—but in the end the results will be well worth the effort. Try it, my fellow workers!

At the center of Adventism is not a neat bundle of fool-proof doctrines, but a Person!—Edward Heppenstall.

District Leaders Can Cooperate

DANIEL R. GUILD
Pastor-Evangelist, Southern California Conference

SAN PEDRO is a town with a population of sixty thousand, within the city limits of Los Angeles, California. It is the port of Los Angeles, and has a cross section of foreign population, nearly all of which are members of its several large Catholic churches. Being a port town, it is a very strong union town, as well as having strong atheistic tendencies. A poll taken of the longshoremen revealed that 90 per cent of them do not believe that there is a God.

With these points in mind preparation was made for a public evangelistic campaign to be held in the Masonic Temple, beginning October 22, 1950. Meetings were held on Sunday and Friday evenings. The church in San Pedro had approximately thirty-five active members at the time the campaign began. The Wilmington church, about four miles away and in the same district, consented to help with the campaign. Their membership was about 105.

During the first ten weeks of the campaign Lester Patterson in the adjoining district worked with me on the advertising and other mechanical details of the meeting, in exchange for help given in the evangelistic meetings that he was conducting on Saturday and Wednesday nights. We found this to be a workable plan for those who wish to conduct an evangelistic meeting without other conference helpers. Where both workers lead out in music they can exchange help in this way also. We were most fortunate in having Henry de Fluiter, a retired song evangelist of long experience, lead the music for both campaigns.

The field was prepared by the distribution of fourteen thousand Bible course enrollment cards by the laymen. However, a very small response was received from these cards. There were only twenty-three requests for the Bible course.

In our advertising we played up the political prophecies with a desire to attract the irreligious as well as the Catholic population. Our main advertising agency was the newspaper. Other means were the direct-mail cards addressed and sent out by the laymen, telephone invitations given by them, and another mailing-list project for casually interested people, which had been building up in the district for about two years. [More about this cumulative mailing-list plan next month.—Editors.]
For the opening meeting 175 tickets were requested. On our opening night the hall, which seats 250, was almost filled.

**Change of Plans**

The meetings were planned to continue ten weeks, until Christmas, but it became apparent by visiting the interested Catholics who were attending that it would be unwise to go into the testing truths as rapidly as had been planned. It was therefore decided to lengthen the series of subjects to assure a better Bible background before taking up the Sabbath, life after death, and other testing truths.

It was not until the thirteenth Sunday night that the sermon on the change of the Sabbath was given. Previous to this time the idea of accepting Christ instead of the teachings of man had been stressed. Sermons on Daniel 7 and Revelation 13 were then presented as remarkable fulfillments of Bible prophecy, with a strong appeal to follow Christ and not Antichrist. The name of the Papacy was never mentioned in public, but questions were aroused in the minds of the interested, and were answered in private without arousing antagonism and causing offense.

**Laymen Help in Many Ways**

To follow up the interest we found that help was needed with the personal work. A soul-winning class for our church members was then organized early in the campaign. Several lay Bible instructor groups were organized for studying our doctrines. As the interest in our public meetings developed, members of these classes were chosen to give Bible readings in homes that were in need of Bible background. This was especially true in these Catholic homes. Others of the class were called upon to make personal visits on those who were intermittent in attendance or who had stopped attending, leaving only the most promising names for the evangelist to visit.

As a result of these cottage meetings held by our more qualified laymen, and the visits by missionary-minded church members, at least ten who were baptized were not followed up by the evangelist; these may be credited to a helping church.

To relieve the pressure of the work, we even chose a responsible layman to conduct a baptismal class for the juniors, and four of them were baptized as a result of this work. Mayse Studio filmstrips were screened and narrated by a layman before each evening’s song service, thus giving additional instruction in the message for those attending.

The second Sunday night of the campaign a Bible course was begun. Each evening the interested would pick up a lesson at the Bible course desk. Then at home the test questions would be answered and returned at the next meeting. The Home Bible Course lessons were used. This was a great help in relieving the necessity for giving many Bible readings in the homes. Instead, the people studied the subjects for themselves with these Bible lessons as a guide. With fewer Bible readings to give there is more time for personal visiting in the homes. The Bible course plan also makes it very easy for an ordinary layman to visit a home. A Bible reading is conducted by studying the lessons with these interested people.

When our evangelistic meetings closed the middle of March, thirty-one had been baptized, nine of whom had a Catholic background. We praised God for the quiet workings of His Holy Spirit and for consecrated laymen who were willing to cooperate with Him in this wonderful work of winning souls. This experience strengthened the church in every respect, and made it possible for the pastor-evangelist to accomplish what would have been impossible without the help of his church members.
The Evangelist's Wife as Campaign Treasurer

BERTHA W. FEARING
Minister's Wife, Nevada-Utah Conference

WHEN the evangelist's wife is qualified to serve as treasurer of the evangelistic campaign, this arrangement saves an associate worker many hours of time for personal work. The duties of receiving the evangelistic offerings, the banking of funds, the paying of bills, the rendering of the monthly financial report to the conference—these are the main items of the evangelistic treasurer's work.

To safeguard all who are connected with the handling of the offerings, a financial committee of at least three church members may be appointed. At the close of each meeting this committee counts the offering, wrapping as much coin as possible. The money is placed in a bag that the treasurer has provided them. A slip of paper with the date and amount is placed inside, and the bag is then given to the evangelistic treasurer. The chairman of the financial committee should keep a dated record of the offerings in a little book in case some item may need explanation.

EFFORT EXPENSE FOR MONTH OF

<table>
<thead>
<tr>
<th>LOCATION</th>
<th>SUBMITTED BY</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>VOUCHER NO.</th>
<th>AMOUNT</th>
<th>RENTS</th>
<th>ADVERTISING</th>
<th>UTILITIES</th>
<th>MUSIC</th>
<th>LITERATURE</th>
<th>FILMS, ETC.</th>
<th>ERECTION AND DISMANTLING</th>
<th>CARETAKER</th>
<th>MISCELLANEOUS</th>
</tr>
</thead>
</table>

TOTAL

Page 36
### EFFORT FUNDS STATEMENT

<table>
<thead>
<tr>
<th>DEPOSITS IN EFFORT BANK</th>
<th>DATE</th>
<th>EFFORT OFFERINGS</th>
<th>BOOK SALES &amp; REFUNDS</th>
<th>CONFERENCE ADVANCES</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>2</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>3</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>4</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>5</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>6</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>7</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>8</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>9</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>10</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>11</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>12</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>13</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>14</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>15</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>16</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>17</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>18</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>19</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>20</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>21</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>22</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>23</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>24</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>25</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>26</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>27</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>28</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>29</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>30</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Accounting Summary**

- Offerings: $\ldots$
- Sales and Refunds: $\ldots$
- Conference Advances: $\ldots$
- Unused Funds from Previous Month: $\ldots$
- Total Available Funds: $\ldots$

**DEDUCTIONS**

- Expense Vouchers: $\ldots$
- Remitted to Conference: $\ldots$
- Total Deductions: $\ldots$

- Balance of Unspent Funds: $\ldots$

- Bank Statement Balance: $\ldots$
- Deposits not Included in Bank Statement: $\ldots$
- Adjusted Bank Balance: $\ldots$
- Less Outstanding Checks: $\ldots$

- Bank and Check Book Balance: $\ldots$

*NOTE: These two amounts MUST agree.

**REMARKS:**

After recounting it the treasurer will record this offering as received. The money is then ready for deposit.

The evangelistic bank account should be an entirely separate bank account from any other, and should be opened jointly by the treasurers of the evangelistic campaign and of the conference. In this way, if the evangelistic treasurer should be incapacitated the conference would have access to the funds.

It would not be wise to place the evangelistic account in a bank that does not give a monthly bank statement.

It is advisable to pay all bills promptly by check, and a receipt must be retained for each one. The check number should be written on the voucher, and this check number then becomes the voucher number also. These vouchers (or receipts) accumulate until it is time to make the monthly report.

As workers in the evangelistic company take care of certain items of business for which they have paid personally, they are reimbursed by check only upon receipt of their bills. Then each one of those bills may be marked paid by the same check number.

Conferences vary their forms to be filled in for the monthly report. I used the form required by the Southern California Conference, and it seems to be very complete. This is printed on both sides of a large nine by twelve clasp envelope. (See cuts.)

The records of all funds received and the bank deposits made are here recorded during the month in the columns provided for various items.

**January, 1952**
At the close of the current month, when bills turned in are paid and the bank statement has been received, the receipted bills are placed in order by the check number that has been given them, and recorded in that order on the expense side of the envelope. They should be clipped together to stay in that order. After the bank statement has been checked with the checkbook and outstanding checks reconciled, et cetera, if necessary, the monthly report of “Balance of Unspent Funds” should agree with the “Bank and Checkbook Balance.”

When the report is completed it may be copied on a clean envelope, and with the receipts and bank statement placed inside, sent to the conference treasurer. The original copy should be kept in the files of the evangelist.

Ministers' Wives as Nurse Aides

Who today has not been made conscious of the work of the Red Cross and its noble volunteer service in our communities as well as in our hospitals? Seventh-day Adventists have again come to the front as thousands of our sisters have prepared for this volunteer service. But because a few, perhaps, may have commercialized their nursing service in non-Adventist hospitals, some new problems are arising, and the minister's wife seems to be in the focus. It may be well, sisters, to let a sincere inquirer for guidance from the Ministerial Association stir up our thinking. Let us quote from a recent letter:

"Many of the sisters in the church are serving as nurse aides in our local undenominational hospitals. They work right along on the Sabbath with the conviction that this is necessary service for the sick. Our pastor's wife was the first to lead out by her example. Soon others were following. Is our thinking becoming confused? What does the Ministerial Association advise for these sisters, especially ministers' wives?"

Though this inquiry is briefly worded, we may immediately detect that such a situation brings confusion into a local church, with involvement of its leadership. Whether this minister's wife is giving volunteer welfare service or whether she is remunerated for her nursing, the problem is still acute. As someone emphatically stated to us when sharing the inquirer's note, "It is the growing problem of working ministers' wives, and something should be done about it!"

Without question our times are abnormal. Young people have been swept from their mooring by war. Then again, some have later entered the sacred service of God without adequate preparation. This particular problem, therefore, may need to be dealt with before it tends further to confuse or discourage our godly laywomen. We rightly interpret the trend of the world toward carelessness and commercialism as a sign of our times, and we would be in place to warn the ministerial family to guard against it. To become careless in this respect would bring ruin to our Adventist homes and also do irreparable harm to our church program, especially to our Sabbath services and prayer meetings. The example of the minister's wife may counteract all the good her husband may seek to do, should this trend toward improper discrimination as to our Sabbath duties be left unchecked.

Working Wives

Some Seventh-day Adventist youth preparing for the ministry became careless while they were struggling to finance their education. Our colleges were well aware of this problem, and endeavored to correct any such trend, but some problems have now reached the field. We could here list many reasons for working wives, but it is still significant that perhaps too many, when they became established in our denominational work, continued working. There has been a great demand for teachers, nurses, and office workers. Some may have sought to respond temporarily to these needs. But the question before us now is this: Can it be that our workers generally need a more sanctified vision? Has modern prosperity made our ministers' wives hanker for that which the Joneses possess? Has the message lost its appeal to sacrifice? Then again, why would we rather serve the world than God's cause?

The ministerial wife is the companion of the minister she chose to be her husband. She expected to become an example of discriminate Christianity and its noble, self-sacrificing service. The challenge, dignity, and importance of her profession dare not be eclipsed by the worldliness around her. But now, coming right to the point, let us emphasize that even our volunteer service for suffering humanity must not infringe on the time we owe God in Sabbath worship. Ours is a ministerial leadership; and a minister's wife cannot dodge her responsibility to be an example to the flock. No sacrifice of time or means will atone for the neglect of her first duty—her ministerial influence in the home and in the church.

Again, we should realize that it is another matter to serve in one of our denominational
institutions, where nursing work on the Sabbath can be regulated, than to serve in a non-Adventist institution, where Saturday must be a busy day in preparation for Sunday. We dare not become a snare for our weaker church members. Our ministerial wives are the sacred possession of the Advent ministry, whose mission is to herald the last warning message. So let us wisely continue to keep our objectives clarified and our talents on the altar.

We well recognize the fact that few sisters in our ranks need this pointed counsel, for we have great confidence in our godly, devoted ministers’ wives. Should this caution fit your case, my sister, then kindly let God reveal to you the true condition of your needy heart. You belong at your husband’s side on the Sabbath, and only a real emergency may keep you away from your church responsibilities.

I. C. K.

GOWNS
Children, Intermediate and Adult Choirs
Now, a complete collection specially designed Gowns for children’s groups. Also for adult and intermediate choirs in many rich, colorful fabrics. Write today for FREE Choir Gown booklet Y80. Budget Plan. Samples on request. Ask about Confirmation Gowns.

E.R.MOORE CO. 922 Dakin Street, Chicago 13, Ill.
11 W. 42nd St., New York 18, N. Y.

Dan Hite’s Clerical Shop
Correct Clothes for the Clergy
All-Wool Black Suits (Summer and Winter)
Sizes 34 to 50
Manhattan White Shirts
Mallory Hats
Out-of-Town Customer Trade Solicited

DAN HITE
801 No. Capitol Street
Wash. 2, D.C.

PEWS, PULPIT AND CHANCEL FURNITURE

COMMUNION TABLES
PULPITS • CHAIRS
ALTARS • LECTERNS

Gothic, Romanesque, Colonial, and Early American designs to harmonize with every edifice.

Send for Illustrated Catalog
Furniture for America’s Churches
Since 1897

J. P. REDINGTON & CO.
DEPT. 30 • SCRANTON 2, PENNA.
PART I

W ITHOUT properly planned music, the hour of worship or the evangelistic service will lose much of its charm and power. Planned music calls not only for ample preparation but for proper selection of the music to be used. Naturally the music will need to be religious, except perhaps for certain patriotic occasions.

All religious music should be edifying, evangelizing, and soul warming. When it ceases to fill these specifications the musician should take inventory and evaluate certain factors.

The factors in the preaching service are three: the messenger, the message, and the audience. Likewise, there are three factors in the musical part of the service: the musician, the music, and the audience.

The most important factor is the audience. The meeting is for the audience and not for the aggrandizement of the evangelist or his singer. Unless the messenger and the message, the musician and the music, are bent to fill the needs of the audience, the meeting will not succeed. Any spirit on the part of any member of the evangelistic company toward self-inflation is selfish, and has no part in soul-winning activity. The need of the audience is the thing to keep in mind. Every audience has a particular need. The time, place, occasion, and special mood of the audience must be taken into consideration constantly if the music is to be soul warming and soul winning.

The audience, whether large or small, is made up of single individuals. The musician is dealing with the individual mind. The best speakers make the individual in the congregation feel that he is the most important one there. A good song leader does the same thing. There is constant danger that public men, even in the church, may forget that the individual is of the greatest importance. Christ died for individuals.

The musician should have a technical knowledge of music. He should have training in dealing with individuals and groups. He should have sufficient theological training to know what the goals are for the meeting. Of course, all his training, like framework, must be hidden. The best art hides its technique.

All other preparation on the part of the musician will be of no value unless he makes a special heart preparation. He must be kind, tolerant, and understanding if he is to reach the hearts of the individuals in the audience. The preparation he gets on his knees cannot be overestimated. The speaker has forty minutes for his message, but the singer giving one song has but three or four minutes. He should literally prepare his song on his knees.

The music itself has three ingredients: melody, rhythm, and harmony. Melody is essential if the audience interest is to be held. However, if the melody is too sweet and too sentimental, it will defeat its purpose.

All music has rhythm, but if it is too marked, or is distorted, or if the rhythm is predominant, the effect will not be religious. Audiences love music that can be sung easily in harmony. If the harmony is too complicated, the average audience loses interest because of the difficulty of singing such music.

Music is a vehicle to transfer a message from the heart of the musician to the hearts of the individuals in the audience, or to bring home to the individuals in the audience a special message. Therefore, the congregational songs must be simple, solid, and in keeping with the occasion. The musician cannot always write what he needs, but he can make a wise selection.

Various Types of Songs

Broadly speaking, there are two classes of religious songs from which to select songs for congregational singing: hymns and evangelistic songs.

The hymn is a song sung by the individuals in the audience, but it is an act of worship that
is between the individual and God alone. The hymn may be meditative, joyful, militant, or penitent. It may be a hymn of thanks, a prayer, or simple communion between the individual heart and God.

The evangelistic song is more of a religious-fellowship song. It usually stresses fellowship experiences in religious activity. The hymn may be used freely in evangelistic services, but seldom does the evangelistic song fit so well into the worship hour, unless it be at the close of that hour as a congregational response to the sermon.

The selection of songs is an important task. The song leader, of course, must be a master at selecting the right song for the occasion. Various evangelistic meetings need a special selection of songs. Besides, there are all kinds of occasions outside of the evangelistic meeting, each of which demands its peculiar kind of song. Early in his experience the song leader will meet these special situations. The funeral, for example, is an occasion for solid, comforting thinking. It is not a time for extremely sentimental music. Unless the bereaved have designated the songs, the singer has an opportunity to select songs that will bring hope, courage, and comfort. Many of the so-called funeral songs are too sad and dismal.

The wedding is another occasion when good taste should be used. Sentimental songs hardly have a place in the church sanctuary. There are good religious songs available for such occasions. Marriage is a religious ceremony, and should be so treated. The sentimental songs, which are appropriate outside the sanctuary, may be sung at the reception.

There are songs to be selected for the Sabbath school, the prayer meeting, and family worship; songs for sunshine bands to sing for shut-ins; and songs for social occasions.

Then there are the special songs to be sung at the evangelistic meetings. The solos will be better received, as a rule, if they are of the hymn or the gospel-song style. Occasionally a song of a more formal kind can be an inspiration, if it is particularly well done. Usually the more formal songs are better for the worship service.

Duets, trios, and all kinds of good ensemble selections are acceptable for the evangelistic audience. People love a good arrangement of a familiar hymn.

Instrumental music also can play an important part in the evangelistic program. Solos and all types of arrangements and combinations of instruments are interesting. Care should be exercised in using nonclassical instruments—that is, novelty instruments. Experience and good judgment as to time, place, the particular audience, and how well the novelty number is done will help in the occasional use of such music.

Good instrumental accompaniment is necessary in a service, although the song leader will find it very stimulating to sing an occasional stanza with no instrumental accompaniment. Unison singing is also an interesting variation. In congregational singing the instrumental accompaniment should not be so heavy that the leader cannot hear the congregation. Band or orchestral accompaniment will often destroy the audience interest in doing nice congregational work. The congregational participation is very important. In fact, if an evangelist must make a choice between a song leader and a soloist, he should always take the song leader. Likewise, if only one kind of music can be had for a specific evangelistic meeting, then use audience-participation music.

(To be continued)
In the teaching of present truth the Bible instructor finds it necessary to stress the great present-day issues of prophecy. This means that Bible truth should be clearly taught in contrast with tradition, and that those chapters in Daniel and Revelation that reveal these special issues should receive their proper emphasis. Today whole systems of fallacious teachings must be exposed by the searchlight of prophecy. The Bible student must be led to see the foundation of his faith, whether it is grounded on the solid rock of the Word or built on the sinking sand of tradition. Before he considers taking the serious step that involves changing his rest day from the first to the seventh day, he should recognize its importance through a study of these special prophecies that pertain to this important truth.

Prophecy helps the Bible student to see the true problem of sin and righteousness. This issue centers on the great question, What is truth? Prophecy here throws the spotlight on the man of sin as well as on the sinless Saviour. In the prophetic portraits of nations we perceive the immutability of God’s throne. Again prophecy presents a clear picture of the true church as compared with the apostate Babylon. Here are revealed the reward of obedience and the consequence of disobedience.

Through a study of the prophetic portions of the Word the Bible student will see God’s wise, over-all purpose in a way that doctrinal study alone cannot supply. Bible teachers should balance their doctrinal instruction with prophecy. Doctrine and prophecy must again be balanced with practical truth.

I. WELL-BALANCED TRUTH TEACHING. (Based on Evangelism.)
1. Doctrinal subjects. 361-364.
   a. Teachings of Jesus. 172, 199.
   b. Practical godliness. 142, 178, 200, 400.

II. STRESSING PRINCIPLES.
2. Doctrines vitalized by principle. 557.
4. Principle not obscured. 357.

Denominational Bible work is not merely a plan for giving proof texts in defense of our doctrines, important as this duty may seem. Therefore our workers are invited to study a point that needs more consideration—the teaching of principles of truth, and not simply doctrines of truth. The present intricate dispensational confusions cannot be met with only proof texts, for this and other last-day fallacies require a thorough acquaintance with the principles of God’s governing purpose as against the principles of Satan. That purpose, of course, is founded on Scripture, and Bible texts must be supplied. The messenger of the Lord states that doctrines such as the sanctuary, the Sabbath, the state of the dead, health and dress reform, and the Spirit of prophecy should be taught by stressing the principles of these truths. When teachers get hold of this point their teaching will hold a new appeal.

Discovering the True Church

In our emphasis on teaching the principles of a doctrine let us take as an illustration that familiar topic “The True Church,” based on Revelation 12. This lesson would usually be given near the close of the series. If we bear in mind that we are still aiming at explaining the problem What is truth? our Bible study should be providing an answer. Some teachers, perhaps, might think that the historical aspects of the church should here be stressed, but Revelation 12:17 suggests that the eternal principle of God’s law be stressed. Even in these lawless last days a remnant will be keeping His commandments. The gospel church began in pristine purity, but because of persecution it passed through stages of temporary retirement. Prophecy reveals her emergence from obscurity. In earth’s closing hours, when all the world wonders after the beast, the true church gloriously demonstrates that the law is a principle of the everlasting gospel. From this study the reader must catch the idea that the law as well as the
gospel is an eternal principle. The Sabbath, therefore, must abide on principle, and should still be kept by us today.

There are other grand prophecies in the book of Revelation that teach the principle of the immutability of the gospel—the seven churches, the seven seals, the sealing, the three angels' messages, et cetera. The Bible instructor should become skilled in presenting these prophetic studies with interest, point, and decision. The principle of the controversy between Christ and Satan presents the theme for these topics.

**Babylon the Great**

As the prophetic clock keeps striking the last hour, the reader must become more concerned about his own case pending at the judgment bar. Stimulated by the Holy Spirit, the reader's imagination will often get ahead of the teacher's points of instruction. It is not because the Bible instructor is reluctant to expose the whole truth that she may restrain some points; it is rather because of her desire to be tactful and considerate in presenting new truth. Yet the Word of God makes no apologies for any man's feeling: it cuts to the quick! Prophecy points an accusing finger at the man of sin; it dramatically reveals the great Babylon; it unflinchingly points to the consequences of lawbreaking—the lake of fire.

To expedite decision on the part of the reader, the Bible instructor should emphasize the characteristics of the apostate church by a study on "Babylon and Her Daughters." The way having been prepared by the Holy Spirit, she may now give a clear call to the reader to come out of this great confusion. There is inspiring and convincing proof for Babylon's sins in Revelation 17 and 18. It may be necessary for the instructor to point out flagrant apostasy, but the effect of this should be a deepened conviction that truth requires absolute and immediate obedience. Rome's traditions and backslidings must be merely incidental.

Personalities should never be attacked by us as teachers. A negative spirit will only tend to defeat truth's noble objectives. There is today a growing conviction that there is good in all religions. Bible instructors know there are sincere souls in every religious body, and what the readers need is a clear call to leave their former Romish practices. Truth, like a great magnet, attracts to herself all the children of truth. She is mighty to defend herself, and does not need unwise zeal to give her added support. Therefore let us keep these principles of truth from becoming submerged by details of such a nature as will amuse only shallow minds. Methods of ridicule and attack produce an adverse effect on the broad-minded and informed. Emphasizing the great principle of God's sovereignty bears much weight especially when presenting the Sabbath truth.

**Contrasting Truth Aids Decision**

Pedagogy suggests that a contrasting of two or more objects, principles, or systems is strong teaching. (See Evangelism, p. 24.) We see the strength of a Bible doctrine by comparing it with tradition. Truth or error, sin or righteousness, light or darkness, life or death, are evaluated by their contrasts. Then as the reader learns to reason from cause to effect, guided by both knowledge and experience, he will be helped to make right decisions. This explains why a prophetic subject assists the teacher in gaining the reader's prompt decision to accept God's revealed light.

Even though the element of emotion may enter into the final decision to walk in all revealed truth, it certainly should not predominate. Purely emotional decisions usually last as long as a stimulus is being supplied; decisions made on principle will last after the worker has been transferred to another field of labor. So while the student of prophecy learns to weigh and compare truth, he is also being taught to do his own thinking—an experience that will speak well for the Bible instructor's methods.

Two problems today suggest that prophetic teaching be re-emphasized: first, that the more doctrinal type of lessons do not crowd out this method; second, that our caution in interpreting unfulfilled prophecy will not cause us to shy away from prophetic analysis entirely. Prophecy must remain strong in the Advent message. The challenge comes to every Bible instructor to become a closer student of prophecy, fulfilled and fulfilling, and then to receive a new endowment of God's Spirit for presenting prophetic truth in the same undaunted spirit as did the prophets of old. L. C. K.
Christ-centered Preaching

"Christ crucified—talk it, pray it, sing it, and it will break and win hearts. Set, formal phrases, the presentation of merely argumentative subjects, is productive of little good. The melting love of God in the hearts of the workers will be recognized by those for whom they labor. Souls are thirsting for the water of life. Do not allow them to go from you empty. Reveal the love of Christ to them. Lead them to Jesus, and He will give them the bread of life and the water of salvation."—Review and Herald, June 2, 1903.

"Many present the doctrines and theories of our faith; but their presentation is as salt without savor; for the Holy Spirit is not working through their faithless ministry. They have not opened the heart to receive the grace of Christ; they know not the operation of the Spirit; they are as meal without leaven; for there is no working principle in all their labor, and they fail to win souls to Christ. They do not appropriate the righteousness of Christ; it is a robe unworn by them, a fulness unknown, a fountain untouched."—Ibid., Nov. 29, 1892. (Italics supplied.)

"How much more power would attend the preaching of the word to-day, if men dwelt less upon the theories and arguments of men, and far more upon the lessons of Christ, and upon practical godliness."—Ibid., Jan. 7, 1890.

"Put your freshest energies into the work and let not the slightest dullness . . . be seen in any of your efforts. . . . Anything but sickly discourses."—Letter 48, 1886 (Evangelism, p. 181).

"The efficacy of the blood of Christ was to be presented to the people with freshness and power, that their faith might lay hold upon its merits."—Testimonies to Ministers, p. 92 (Evangelism, p. 191).

"The more clearly ministers discern Christ, and catch His spirit, the more forcibly will they preach the simple truth of which Christ is the center."—Review and Herald, March 24, 1896 (Evangelism, p. 181).

"Our doctrines may be correct; we may hate false doctrine, and may not receive those who are not true to principle; we may labor with untiring energy; but even this is not sufficient. . . . A belief in the theory of the truth is not enough. To present this theory to unbelievers does not constitute you a witness for Christ."—Ibid., Feb. 3, 1891. (Italics supplied.)

"It is possible to be a formal, partial believer, and yet be found wanting, and lose eternal life. It is possible to practice some of the Bible injunctions, and be regarded as a Christian, and yet perish because you are lacking in essential qualifications that constitute Christian character."—Ibid., Jan. 11, 1887.

"This I do know, that our churches are dying for the want of teaching on the subject of righteousness by faith in Christ, and on kindred truths."—Gospel Workers, p. 301. (Italics supplied.)

"Without a living faith in Christ as a personal Saviour, it is impossible to make your faith felt in a skeptical world. If you would draw sinners out of the swift-running current, your own feet must not stand on slippery places.

"We need constantly a fresh revelation of Christ, a daily experience that harmonizes with His teachings. High and holy attainments are within our reach. Continual progress in knowledge and virtue is God's purpose for us. His law is the echo of His own voice, giving to all the invitation, 'Come up higher; be holy, holier still.' Every day we may advance in perfection of Christian character.

"Those who are engaged in service for the Master need an experience much higher, deeper, broader, than many have yet thought of having. Many who are already members of God's great family know little of what it means to behold His glory, and to be changed from glory to glory. Many have a twilight perception of Christ's excellence, and their hearts thrill with joy. They long for a fuller, deeper sense of the Saviour's love. Let these cherish every desire of the soul after God.

"The Holy Spirit works with those who will be worked, moulds those who will be moulded, fashions those who will be fashioned. Give your—
selves the culture of spiritual thoughts and holy communings. You have seen but the first rays of the early dawn of His glory. As you follow on to know the Lord, you will know that the 'path of the righteous is as the light of dawn, that shineth more and more unto the perfect day.'" —Ibid., p. 274.

"If through the grace of Christ His people will become new bottles, He will fill them with the new wine. God will give additional light, and old truths will be recovered, and replaced in the framework of truth; and wherever the laborers go, they will triumph. As Christ's ambassadors, they are to search the Scriptures, to seek for the truths that have been hidden beneath the rubbish of error. And every ray of light received is to be communicated to others. One interest will prevail, one subject will swallow up every other,—CHRIST OUR RIGHTEOUSNESS."

—Review and Herald, Extra, Dec. 23, 1890.

### Persuasive Preaching

**VIGGO N. OLSEN**

*Bible Teacher, Vejlefjord High School, Denmark*

**THE** ultimate aim in all preaching is to persuade. A preacher should say with Paul, "We persuade men" (2 Cor. 5:11), or with Ellen G. White, "We must persuade men everywhere" (Evangelism, p. 217).

Sister White once wrote to a minister:

"Your labors have not been one tenth as valuable as they would have been had you qualified yourself by practical experience to give the people discourses upon practical subjects... The practical and the doctrinal should be combined in order to impress hearts with the importance of yielding to the claims of truth after the understanding has been convinced by the weight of evidence."—Testimonies, vol. 5, p. 297. (Italics supplied.)

In other words, when the minister has convinced the people (doctrinal preaching), his work is not finished, for he has to persuade them by practical preaching; that is, by emotional and logical appeal, where the will, the feelings, and the motives of the soul are touched and moved.

Conviction is always one avenue to the heart of man, and a preacher must first gain that, for no persuasion that is not based on conviction will be stable. But in order to persuade, the preacher must remember that man is a creature moved by many different springs, and he must act upon them all.

An evangelist knows that "real conversion is a decided change of feelings and motives" (Testimonies, vol. 5, p. 82), and has to act upon these in order to change them. Through the preacher's logical presentation of the truth the Holy Spirit wants to touch and act upon the feelings, the will, and the motives of the audience in order to persuade.

A cold, logical mind can convince, but it takes a heart with overwhelming warmth and love to draw and to move.

The minister can proclaim in a shouting manner one convincing truth after another, but it takes a voice that can touch the feelings to persuade. Sister White mentions that without feeling and melody in the human voice much of the force and effect of the truth is destroyed. (Evangelism, p. 56.)

Christ spoke with calmness, but never in a lifeless manner. Often His feelings moved and electrified His own soul. This is illustrated at the cleansing of the Temple and at the tomb of Lazarus. Through Jesus' ministry people not only knew but also saw and felt.

Speaking about music, Sister White touches the emotional side of our preaching:

"Rightly employed, it is a precious gift of God, designed to uplift the thoughts to high and noble themes, to inspire and elevate the soul... It has power to subdue rude and uncultivated natures; power to quicken thought and to awaken sympathy, to promote harmony of action, and to banish the gloom and foreboding that destroy courage and weaken effort."—Education, pp. 167, 168.

There is an emotional preaching that is false. It has its aim in itself; the people are moved to tears, but the feelings do not stir the will to action. The preaching has touched them, but it did not have a message of convincing truths.

Persuasive preaching should electrify the soul with enthusiasm and joy, but not develop a spirit of enthusiasm which leads to fanaticism that soon fades away, leaving the soul in discouragement and depression.

The evangelist has to bring people to see, feel, and imagine the awfulness of sin and the horrible state of rejection, without being a "hell-preacher." On the other hand, he should avoid an emotional feeling caused by fanciful representations.

Though the sermon should touch the feeling of joy and happiness, the speech should be kept free from cheap words and common amusement.

In persuasive preaching there should be a

(Continued on page 50)
This Question of Cooperation!

A BIBLE INSTRUCTOR

[EDITORIAL NOTE.—The following article has grown out of a problem that may need an occasional discussion. It is possible that some ministers as well as Bible instructors may be helped by these mutual suggestions. One Bible instructor here gives expression to some points others have often wanted to discuss. We think it best not to mention her name, however. Happy relationships in our work are characteristic of our mission. We are not idealists, but rather realists, and since there is still room for improvement for the most matured Christian, let us talk it over in kindly fashion. We invite every minister to stand by!—L. C. K.]

TODAY we hear much said about cooperation, for all successful people in public life recognize that they must give cooperation to those with whom they work and receive the same from them. When these leaders speak of cooperation it is generally understood that they expect cooperation from those whom they lead. This is certainly a necessary condition for success in any field. But though I would not minimize the importance of this phase of cooperation, may I suggest another phase as applying to the work of the minister and the Bible instructor.

In the Bible work I have tried to cooperate with my associate minister, and have had real joy thinking that I was doing that. I have sought counsel as to the subjects to be presented to my readers, how to give certain studies, with whom to continue studying so as to use my time to the best advantage, and what other duties he might like me to perform. I enjoy trying to cooperate in this way.

However, there are times in the work of the Bible instructor when she, in return, greatly needs the cooperation of her associated pastor. Having done the best she can, and having now come to the end of her resources, she feels the great need of his help to bring her readers to the point of decision. This may mean making some subject more clear, especially to a doubting mind. The average Bible instructor feels that her pastor could give her just such help, but dare she go to him? She knows that he is a very busy man. He has more to do than he can possibly attend to. What would he say or think about her work if she were to go to him for help in these special cases?

This would not mean that he would need to go with her to the homes of the people, taking over all her studies, nor would it diminish her responsibility for these souls. Often have I thought that just a little help from the pastor at the right time would result in many more souls being led to Christ.

If I am any judge in the matter, right on this point the work of the Bible instructor could be made far more enjoyable and productive in winning souls for the message. I would appreciate a discussion of this problem in The Ministry.

Shall We Discuss Cooperation?

WORKERS engaged in winning people to our message are dependent upon one another's help in a very special sense. The enemy presents strong opposition to losing one soul on his side, and the gospel worker is ever in conflict with him. By the very nature of the conflict workers must stand together, upholding one another's hands. Because our ministers and Bible instructors are especially responsible for increasing our church membership, cooperation between them is most imperative.

To take a negative attitude on this question of cooperation would be depressing. It would also be unnecessary, for where in this present world of misunderstanding might we hope to find a group more united and helpful? Those not with us point to our wonderful brotherhood as a miracle. However, we may still hope to help one another while progressing toward perfection. While the world is in confusion and human relations are strained, our workers are constantly pressing together for a better understanding of their mutual problems. College courses, institutes, workers' meetings—all have aided in this direction. We cheerfully help one another in every department of our work. Any worker failing to cooperate is so decidedly out of step with his team that he must either learn
to move along with his colleagues or step aside.

Generally speaking, Bible instructors remain enthusiastic about the ministers with whom they are associated, and our ministers also express increasing appreciation of the work of these Bible instructors. Their problem arises when we cannot add more of such faithful, noble women to the working staffs of our conferences.

There is today the growing pressure of church administration. The minister lacks time for attending to the detail tasks of winning new believers. He is dependent upon skilled assistants, trained and matured workers. He is also too busy to continue teaching the willing young woman who may be lacking preparation for the Bible work. She must know her work as well as he knows his. It takes more than willingness and soul-winning zeal to be an efficient Bible instructor. Among many other qualifications it requires unfailing charity, keen judgment, intuition, culture, untiring energy, bigness of heart, and a deep understanding of human nature, besides thoroughness as a Bible student.

This last-mentioned qualification must mean more than a knowledge of a hundred texts and where to find them. It must mean a constantly increasing familiarity with the Word as a teaching avenue for the development of sound Christian character. The goal in soul winning is the ultimate perfection of those souls she visits. More than might be concluded at the beginning, the selection of a Bible instructor would require a well-balanced personality.

Appealing to Our Ministers

Now addressing our ministers on the question of their cooperation with their Bible instructors, I would cautiously venture to make a few suggestions to my ministering brethren. Since the most skilled in our work may still continue to grow in grace as well as in the knowledge of God, let me briefly list a few points for our ministers' consideration.

I. DEALING WITH THE BEGINNER BIBLE INSTRUCTOR.
   1. Helping the Bible instructor to get properly located. (See The Bible Instructor, pp. 331-335.)
   2. Talking through what you expect of her. Planning for regular councils.
   3. Guiding her in her church duties. (She is a soul winner, not a deaconess.)
   4. Building a wise and friendly relationship between your family and the Bible instructor.
   5. Maintaining your dignity as a minister, but not to the point of straining relationships in the work.

   6. Building confidence for the development of your combined work.
   7. Helping her to meet people. Publicly calling attention to the Bible instructor's work.
   8. Concentrating with her in the homes of the people for decisions for the message.
   9. Discovering together that you are supplementing and strengthening each other's work.
  10. Upholding each other in the face of success and opposition.
  11. Sharing success by words of appreciation when reporting your evangelistic work.
  12. Guiding the beginner to grow into her profession, to work with your successors.

II. DEALING WITH EXPERIENCED BIBLE INSTRUCTORS.
   1. Treating your assistant as an equal in ability and experience.
   2. Respecting her as a godly woman who is doing a hard task in gospel work.
   3. Assuring her of your confidence in her judgment and methods of labor.
   4. Planning an occasional outing or social event in which she may join your family.
   5. Allowing her to rejoice with you in your inspiring experiences and sharing hers in the same manner.
   6. Avoiding any occasion that might bring about a lack of confidence in each other's work.
   7. Believing that when she calls on you to visit a home with her, her visit is very important.
   8. Refraining from cautions or insinuations that hurt her delicate nature. Most Bible instructors are experienced enough with life to understand the necessary precautions that must be taken when men and women work together.
   9. Encouraging your Bible instructor occasionally to venture out in untried paths of duty. She may be a good public speaker, or may have influence with youth. Keep her work from monotony by developing her for large responsibility.
  10. Allowing her to relax an extra day or two after a most strenuous period of evangelism. She will need it.
  11. Refraining from making the most casual remark to any church member regarding some point of her inability.
  12. Giving her the opportunity to continue developing under other ministers. Do not expect to keep your wonderful Bible instructor.
Kindly Counsel to Our Sisters

Since cooperation involves more than the other party, we sisters will recognize that this problem of cooperation should be dealt with personally. A peevish woman does not belong to the Bible work. A sensitive person must overcome her failing, as well as her associated minister should improve by giving her better cooperation.

Paul stated that a woman's place in gospel service is that of assisting in the ministry. We sisters are not competing with preachers or church administrators. Ours is a most enviable mission—we are ourselves! Nevertheless, many a sister in our denominational work is a mighty coordinating force in soul winning. Again, many a noble woman in this ministerial profession must continue to stand on her own feet, so that her busy associates may have more time to help the spiritually feeble back on their feet. Bible instructors know what Israel ought to do and do not waste their time discussing what the brethren should be doing.

A Bible instructor should never be self-assertive, never a know-it-all, and never a complainer. She must be the very essence of Christianity, with the feminine touch. Ever willing to help, ever ready to be spent, a true Bible instructor puts the most noble construction on every effort on the part of her associates. She will interpret what might be considered even limited cooperation as the best to be expected under pressing circumstances. The remedy is always found in our going the second mile. And, sisters, this is exactly what our Bible instructors are doing the world around. They are respected for their unobtrusive service. They rest in the satisfaction that it is a great privilege to serve their Master while they cooperate with their brethren in the proclamation of the message.

L. C. K.

CHURCH BULLETINS

Scriptural — Artistically Designed
Large Assortment — Self Selection
Lithographed — Special Days — General Use

Be Sure to Get Our Free Catalog and Samples

ECCLESIASTICAL ART PRESS
Louisville 12, Kentucky

Chats From a Minister's Library, Wilbur M. Smith, W. A. Wilde Co., Boston, 1951, 283 pages, $2.50.

This is something different, and will be eagerly read by those wise enough to obtain a copy. It contains a fund of information of interesting and valuable facts and features as they focus on given men and events over recent years.

The imagination is stirred and the attention compelled as Dr. Smith, author of numerous books, goes all the way from chapter one, "This Great Hour for the Student of God's Word," to chapter nineteen, "Some Books That Need to Be Written, Edited or Translated for Biblical and Theological Students," including "Where to Find the Best Printed Sermons on Any Given Text," "On Finding Books and a Word About the Books We Might Try to Find," and "Paul's Love of Books."

There are surprises here, delightful surprises—and most enjoyable reading.

CARLYLE B. HAYNES.

Sons of Adam, Dr. Samuel M. Zwemer, Baker Book House, Grand Rapids, Michigan, 1951, 164 pages, $2.00.

This is the fiftieth book by Dr. Zwemer published in the English language. He has also written a number of books and tracts in Arabic. His works have been translated into Swedish, Norwegian, Danish, German, French, Dutch, Spanish, Arabic, Persian, Urdu, and Chinese.

This prolific writer was the founder and for thirty-six years editor of The Moslem World, a quarterly publication which has been the leading English periodical in this field. It was my privilege to visit the seminary in Cairo where Dr. Zwemer taught for so many years, and his influence is still felt in the institution.

This latest work is somewhat unique, being pen sketches of God's Old Testament people. Consisting of 164 pages, it presents 12 biographical sketches of selected Old Testament characters in the setting of their native land, with which the author is so intimately acquainted. It might be said that Dr. Samuel Zwemer more than any other man has been used of God to awaken the Christians of Europe and America to their duty to evangelize the Moslem world. He has written twenty books on evangelism and has been called a missionary statesman.

Early in his life Zwemer was elected a Fellow of the Royal Geographical Society for his explorations in Arabia. He has been noted in Great Britain for years as the last name in the British Who's Who. He was elected to Phi Beta Kappa by Rutgers University and has had many degrees conferred upon him.

Although having passed fourscore years, he is still a dynamic and powerful missionary speaker. His influence is profound not only in that field to which he gave so many years of loving service but throughout the whole Christian world. This latest book is an interesting approach to characters well known to us all.

R. A. A.
New Books Received

Life Matures, R. L. Laurin, Van Kampen Press, Wheaton, Ill. $3.00
Meet Yourself in the Bible, R. L. Laurin, Van Kampen Press, Wheaton, Ill., 282 pp. 3.50
Great Sermons From the Master Preachers of All Ages, Theodore W. Engstrom, Zondervan Publishing House, Grand Rapids, Mich., 180 pp. 2.00
Sermons on the Ten Commandments, H. J. Kuiper, Zondervan Publishing House, Grand Rapids, Mich., 175 pp. 2.50
Showers Upon the Grass, Bob Jones, Jr., Zondervan Publishing House, Grand Rapids, Mich., 185 pp. 2.00
Tried by Fire, F. B. Meyer, Zondervan Publishing House, Grand Rapids, Mich., 190 pp. 2.50
Peter—Fisherman, Disciple, Apostle, F. B. Meyer, Zondervan Publishing House, Grand Rapids, Mich., 190 pp. 2.50
Light From Many Lamps, Lillian Eichler Waterson, Simon and Schuster, New York, 318 pp. 3.00
Speak for Yourself, Jessica Somers Driver, Harper and Brothers, New York, 187 pp. 2.75
Public Speaking as Listeners Like It, Richard C. Borden, Harper and Brothers, New York, 111 pp. 1.50
How to Speak the Written Word, Nedra Newkirk Lamar, Fleming H. Revell Company, New York, 175 pp. 2.50

ARE YOU PREPARED FOR Convenient Dispensing of Tracts?

* Have you seen the new QUICK-PIC LIT-ERATURE RACK? Handiest, most ingenious, for display and dispensing of tracts and all types of leaflet literature.
* Crystal-clear Plexiglas compartments for complete view of contents.
* Twelve standard sizes, wall and stand types. For complete information send for descriptive folder.

EDINS SERVICE SPECIALTIES
801-809 Pecan Street, Abilene, Texas

From Current Journals

NEWS...

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

* The South's oldest active Presbyterian minister recently celebrated his 93d birthday. He is Dr. John C. Williams, pastor of the Presbyterian church, Washington, Arkansas, who was ordained in Arkansas 66 years ago and has never been without a church since.

* An evangelism conference, to be held in the Minneapolis, Minnesota, armory from January 23 to 27, may be "the biggest thing in the history of American Lutheranism," officials are predicting. The conference will have the backing of 8 Lutheran bodies with a total of 3,500,000 members. Its purpose will be to mobilize lay members of the churches for evangelism.

* In Lucknow, India, charges that the Jehovah's Witnesses and other sects are carrying on a sort of guerrilla campaign" against the Church of India, Pakistan, Burma, and Ceylon were made here by Anglican Bishop Christopher J. G. Robinson, of Lucknow, in a pastoral letter. The bishop said that other sects "poaching on the reserves of the Church" were the Seventh-day Adventists and various groups of Pentecostalists. According to Bishop Robinson, the greatest danger arising from the sects' activities is among children and young people, who "fall for the attractively printed literature which is distributed free of charge." He said it is the duty of the church to protect the younger generation from "this insidious propaganda.'

* It is reported that 47 new hospitals were built by Roman Catholics in 1950. These are caring for 100,000 additional patients. The total number of Catholic hospitals is now 1,483, with 200,000 beds and 27,340 bassinets—Watchman-Examiner, Sept. 27, 1951.

* The 375th anniversary of the Reformation in Saarland, tiny state on the borders of France and Germany, will be observed with a commemorative postage stamp.—Christian Century, Oct. 17, 1951.

* "Drastic plans" have been drafted for the immediate abdication of Pope Pius XII and re-establishment of the Vatican in the western hemisphere should Rome be over-run by Red Armies, reveals the Look magazine just out. This highly confidential plan is made public by Igor Gordevitch, formerly with the Rome bureau of the New York Tribune, and a correspondent with unimpeachable Vatican sources. . . . Because of world conditions, Mr. Gordevitch declares, there are only three places to which the Vatican could be safely moved: the United States, Latin America or Canada. The U.S. is rejected because of hostility toward Catholics in certain sections of the country, and because the Reds could accuse the church of being an ally of "big business" and "American capitalism." Latin American governments are too unstable and might themselves suddenly become communist dominated. This leaves Canada, and Mr. Gordevitch feels Catholic Quebec is the most likely site. Such a move from Rome would not be unprecedented. In 1309
Persuasive Preaching

(Continued from page 49)

logical and convincing presentation of the truth interwoven with an emotional response, which appeals to man's mainspring of feelings and motives. In both the convincing and the persuasive part of preaching, the minister, with the help of God, should make himself a tool in the hands of the Holy Spirit's molding power.

We bespeak your careful notice of our advertisers, both new and old.
A Book That Will Stir Your Heart!

HERE is a significant contribution to any gospel worker's library. This stirring book was not written in a cloister. It comes, rather, out of the experience of fruitful years by one who has stoutly championed the faith of Jesus in great evangelistic meetings in England, Africa, Australia, and America. Christ is exalted as the central figure of every gospel theme. Heart preparation is presented as the chief requirement of every preacher. The author clearly proves that successful evangelism is a cooperative enterprise, engaging pastors, teachers, Bible instructors, musicians, nurses, administrators, and laymen in a concerted movement to lead men to Christ.

Price $4.50

Published by the Review & Herald Pub. Assn. Washington 12, D.C.

Order From Your Book and Bible House

JANUARY, 1952
"BIG IDEAS" If the evangelist is to carry his people through a series of sermons that will lift their minds from the world and fill them with the Spirit of God, then he must preach big ideas—presenting a message that will not only challenge his hearers' thinking but lift them out of their environment. Can it be that too many preachers fail on that very point? Perhaps they only inform people, never transforming or transplanting Christ. And let down our nets for a draught. It is big ideas when we ought to launch out into the deep and let down our nets for a draught. It is big ideas that so many of our sermons are just too shallow to stir anyone. We often wade ankle deep in our message when we ought to launch out into the deep and let down our nets for a draught. It is big ideas that move men to big decisions. Small talk, restricted thought, will never really grip hearts for salvation that will lift people into a heavenly realm.

One of our real problems as preachers is the fact that so many of our sermons are just too shallow to stir anyone. We often wade ankle deep in our message when we ought to launch out into the deep and let down our nets for a draught. It is big ideas that move men to big decisions. Small talk, restricted thought, will never really grip hearts for salvation that will lift people into a heavenly realm. It is a divine art to be able to use words of salvation that will lift people into a heavenly realm. That gift is what made apostolic preaching what it was.

One of our real problems as preachers is the fact that so many of our sermons are just too shallow to stir anyone. We often wade ankle deep in our message when we ought to launch out into the deep and let down our nets for a draught. It is big ideas that move men to big decisions. Small talk, restricted thought, will never really grip hearts for salvation that will lift people into a heavenly realm. It is a divine art to be able to use words of salvation that will lift people into a heavenly realm. That gift is what made apostolic preaching what it was.

One of our real problems as preachers is the fact that so many of our sermons are just too shallow to stir anyone. We often wade ankle deep in our message when we ought to launch out into the deep and let down our nets for a draught. It is big ideas that move men to big decisions. Small talk, restricted thought, will never really grip hearts for salvation that will lift people into a heavenly realm. It is a divine art to be able to use words of salvation that will lift people into a heavenly realm. That gift is what made apostolic preaching what it was.

One of our real problems as preachers is the fact that so many of our sermons are just too shallow to stir anyone. We often wade ankle deep in our message when we ought to launch out into the deep and let down our nets for a draught. It is big ideas that move men to big decisions. Small talk, restricted thought, will never really grip hearts for salvation that will lift people into a heavenly realm. It is a divine art to be able to use words of salvation that will lift people into a heavenly realm. That gift is what made apostolic preaching what it was.

One of our real problems as preachers is the fact that so many of our sermons are just too shallow to stir anyone. We often wade ankle deep in our message when we ought to launch out into the deep and let down our nets for a draught. It is big ideas that move men to big decisions. Small talk, restricted thought, will never really grip hearts for salvation that will lift people into a heavenly realm. It is a divine art to be able to use words of salvation that will lift people into a heavenly realm. That gift is what made apostolic preaching what it was.

One of our real problems as preachers is the fact that so many of our sermons are just too shallow to stir anyone. We often wade ankle deep in our message when we ought to launch out into the deep and let down our nets for a draught. It is big ideas that move men to big decisions. Small talk, restricted thought, will never really grip hearts for salvation that will lift people into a heavenly realm. It is a divine art to be able to use words of salvation that will lift people into a heavenly realm. That gift is what made apostolic preaching what it was.

One of our real problems as preachers is the fact that so many of our sermons are just too shallow to stir anyone. We often wade ankle deep in our message when we ought to launch out into the deep and let down our nets for a draught. It is big ideas that move men to big decisions. Small talk, restricted thought, will never really grip hearts for salvation that will lift people into a heavenly realm. It is a divine art to be able to use words of salvation that will lift people into a heavenly realm. That gift is what made apostolic preaching what it was.

One of our real problems as preachers is the fact that so many of our sermons are just too shallow to stir anyone. We often wade ankle deep in our message when we ought to launch out into the deep and let down our nets for a draught. It is big ideas that move men to big decisions. Small talk, restricted thought, will never really grip hearts for salvation that will lift people into a heavenly realm. It is a divine art to be able to use words of salvation that will lift people into a heavenly realm. That gift is what made apostolic preaching what it was.

One of our real problems as preachers is the fact that so many of our sermons are just too shallow to stir anyone. We often wade ankle deep in our message when we ought to launch out into the deep and let down our nets for a draught. It is big ideas that move men to big decisions. Small talk, restricted thought, will never really grip hearts for salvation that will lift people into a heavenly realm. It is a divine art to be able to use words of salvation that will lift people into a heavenly realm. That gift is what made apostolic preaching what it was.

One of our real problems as preachers is the fact that so many of our sermons are just too shallow to stir anyone. We often wade ankle deep in our message when we ought to launch out into the deep and let down our nets for a draught. It is big ideas that move men to big decisions. Small talk, restricted thought, will never really grip hearts for salvation that will lift people into a heavenly realm. It is a divine art to be able to use words of salvation that will lift people into a heavenly realm. That gift is what made apostolic preaching what it was.

One of our real problems as preachers is the fact that so many of our sermons are just too shallow to stir anyone. We often wade ankle deep in our message when we ought to launch out into the deep and let down our nets for a draught. It is big ideas that move men to big decisions. Small talk, restricted thought, will never really grip hearts for salvation that will lift people into a heavenly realm. It is a divine art to be able to use words of salvation that will lift people into a heavenly realm. That gift is what made apostolic preaching what it was.

One of our real problems as preachers is the fact that so many of our sermons are just too shallow to stir anyone. We often wade ankle deep in our message when we ought to launch out into the deep and let down our nets for a draught. It is big ideas that move men to big decisions. Small talk, restricted thought, will never really grip hearts for salvation that will lift people into a heavenly realm. It is a divine art to be able to use words of salvation that will lift people into a heavenly realm. That gift is what made apostolic preaching what it was.

One of our real problems as preachers is the fact that so many of our sermons are just too shallow to stir anyone. We often wade ankle deep in our message when we ought to launch out into the deep and let down our nets for a draught. It is big ideas that move men to big decisions. Small talk, restricted thought, will never really grip hearts for salvation that will lift people into a heavenly realm. It is a divine art to be able to use words of salvation that will lift people into a heavenly realm. That gift is what made apostolic preaching what it was.

One of our real problems as preachers is the fact that so many of our sermons are just too shallow to stir anyone. We often wade ankle deep in our message when we ought to launch out into the deep and let down our nets for a draught. It is big ideas that move men to big decisions. Small talk, restricted thought, will never really grip hearts for salvation that will lift people into a heavenly realm. It is a divine art to be able to use words of salvation that will lift people into a heavenly realm. That gift is what made apostolic preaching what it was.

One of our real problems as preachers is the fact that so many of our sermons are just too shallow to stir anyone. We often wade ankle deep in our message when we ought to launch out into the deep and let down our nets for a draught. It is big ideas that move men to big decisions. Small talk, restricted thought, will never really grip hearts for salvation that will lift people into a heavenly realm. It is a divine art to be able to use words of salvation that will lift people into a heavenly realm. That gift is what made apostolic preaching what it was.

One of our real problems as preachers is the fact that so many of our sermons are just too shallow to stir anyone. We often wade ankle deep in our message when we ought to launch out into the deep and let down our nets for a draught. It is big ideas that move men to big decisions. Small talk, restricted thought, will never really grip hearts for salvation that will lift people into a heavenly realm. It is a divine art to be able to use words of salvation that will lift people into a heavenly realm. That gift is what made apostolic preaching what it was.

One of our real problems as preachers is the fact that so many of our sermons are just too shallow to stir anyone. We often wade ankle deep in our message when we ought to launch out into the deep and let down our nets for a draught. It is big ideas that move men to big decisions. Small talk, restricted thought, will never really grip hearts for salvation that will lift people into a heavenly realm. It is a divine art to be able to use words of salvation that will lift people into a heavenly realm. That gift is what made apostolic preaching what it was.

One of our real problems as preachers is the fact that so many of our sermons are just too shallow to stir anyone. We often wade ankle deep in our message when we ought to launch out into the deep and let down our nets for a draught. It is big ideas that move men to big decisions. Small talk, restricted thought, will never really grip hearts for salvation that will lift people into a heavenly realm. It is a divine art to be able to use words of salvation that will lift people into a heavenly realm. That gift is what made apostolic preaching what it was.

One of our real problems as preachers is the fact that so many of our sermons are just too shallow to stir anyone. We often wade ankle deep in our message when we ought to launch out into the deep and let down our nets for a draught. It is big ideas that move men to big decisions. Small talk, restricted thought, will never really grip hearts for salvation that will lift people into a heavenly realm. It is a divine art to be able to use words of salvation that will lift people into a heavenly realm. That gift is what made apostolic preaching what it was.

One of our real problems as preachers is the fact that so many of our sermons are just too shallow to stir anyone. We often wade ankle deep in our message when we ought to launch out into the deep and let down our nets for a draught. It is big ideas that move men to big decisions. Small talk, restricted thought, will never really grip hearts for salvation that will lift people into a heavenly realm. It is a divine art to be able to use words of salvation that will lift people into a heavenly realm. That gift is what made apostolic preaching what it was.

One of our real problems as preachers is the fact that so many of our sermons are just too shallow to stir anyone. We often wade ankle deep in our message when we ought to launch out into the deep and let down our nets for a draught. It is big ideas that move men to big decisions. Small talk, restricted thought, will never really grip hearts for salvation that will lift people into a heavenly realm. It is a divine art to be able to use words of salvation that will lift people into a heavenly realm. That gift is what made apostolic preaching what it was.

One of our real problems as preachers is the fact that so many of our sermons are just too shallow to stir anyone. We often wade ankle deep in our message when we ought to launch out into the deep and let down our nets for a draught. It is big ideas that move men to big decisions. Small talk, restricted thought, will never really grip hearts for salvation that will lift people into a heavenly realm. It is a divine art to be able to use words of salvation that will lift people into a heavenly realm. That gift is what made apostolic preaching what it was.