HE LIGHT of truth which God designs shall come to the people of the world at this time is not that which the world's men of learning are seeking to impart, for these men in their research often arrive at erroneous conclusions, and in their study of many authors become enthused with theories that are of satanic origin. Satan, clothed in the garb of an angel of light, presents for the study of the human mind subjects which seem very interesting, and which are full of scientific mystery. In the investigation of these subjects, men are led to accept erroneous conclusions and to unite with seducing spirits in the work of propounding new theories which lead away from the truth.

There is danger that the false sentiments expressed in the books that they have been reading will sometimes be interwoven by our ministers, teachers, and editors with their arguments, discourses, and publications, under the belief that they are the same in principle as the teachings of the Spirit of truth.—*Testimonies*, vol. 9, pp. 67, 68.
In This Issue

DANIEL WALTHER’S conversation with Karl Barth, appearing on page 4, has special interest, we believe, for every reader of The Ministry.

Our editorial this month makes further mention of the forthcoming presession ministerial council. See page 8.

“Oh, for That Flame!” on page 11 is another timely article in this issue. The following article, “You and Your Congregation Last Sabbath,” is thought provoking.

On page 20 Melvin K. Eckenroth concludes his series on “The Influence of the Spirit of Prophecy on Evangelistic Preaching.”

More and more of our pastors are finding soul-winning possibilities in the plan of holding Vacation Bible Schools. “The Vacation Bible School,” by Archa O. Dart, on page 24 contains both a report and an excellent set of plans for conducting such a school for the children in your community.

Singing evangelists and other denominational musicians should take special note of the item on page 29—“Music Instruction at the Seminary.”

Cover—Beverly Road Church, Atlanta, Georgia

CONSTRUCTION of this handsome, Georgia gray granite church began in 1958 following the “swarming” of the congregation from its parent First church, which had overflowed “beyond capacity.” The new church was organized July 1, 1959. During this year J. L. Shuler held a tabernacle campaign, winning many fine converts who helped enlarge the growing church family.

A unique feature of our arrangement is the separate Sabbath school building for adult, youth, and children’s departments adjacent to the sanctuary. The church, well appointed and warm in its architectural design and finish, bespeaks worship, reverence, praise, and fellowship.

A. C. Griffin, S. M. Schleifer, C. R. Gibbs, A. E. Licke, and H. B. Taylor have served as pastors, with the writer assuming his pastorate in March, 1950.

Every Sabbath the church, with seating capacity of four hundred, is filled. Overflow attendance can rise to six hundred by opening sliding doors into the senior Sabbath school department. This lighthouse in the crossroads of the South was dedicated on July 3, 1943, with C. B. Haynes as speaker.

Tens of thousands daily pass this beautiful memorial, providentially and prominently situated on Beverly Road at Peachtree, NE. It is dedicated to proclaiming the glorious, saving message of truth in this climactic hour.

FENTON EDWIN FROOM, Pastor.
O NE of the leading and most influential Protestant theologians today is admittedly Karl Barth. When the first edition of his Epistle to the Romans appeared in 1917, it caused a sensation in the Protestant world, because Barth took a position against the crassest forms of liberalism and argued that only a new (neo-orthodox) approach to Scripture could save Protestantism from collapsing. Throughout his later works and lectures he has somewhat modified and changed his views; possibly he belongs to the right wing of modernism. His theology is not Bible teaching as we Adventists understand it. But what is of interest to us particularly is that Barth has placed a very strong accent on eschatology, especially the second coming and the end of all things earthly. Some of his facts have been reported several times in our publications.

A Swiss theologian, Karl Barth, after having lectured for many years in the leading German universities, is now professor at Basel, Switzerland.

A few months ago, when I spent a couple of days in Basel, I endeavored to reach Barth for an interview. Karl Barth is not the only theologian in that old and famous university. One of his colleagues is Oscar Cullmann, who is an authority on the early church. He too stresses in his writings and lectures the eschatological message of the Bible, and he has written a number of works on the second coming.1

But I was particularly desirous of meeting Karl Barth; however, he told me over the telephone that he was unavailable that day; he had to get ready for a seminar discussion where they were reading Melanchthon’s Loci Communes, and in the evening he was to address a few hundred Protestant preachers. But when I told him that I was on my way back to Washington and that my questions would be brief, he invited me to his home “for a few minutes,” which proved to be an hour and a half!

If, in meeting Barth, you expect to be introduced to a well-groomed, stream-lined professor, you will be disappointed. Nothing is apparently less important to him than his appearance: unruly hair, clothes that are exclusively for comfort, but a strong face that expresses his personality: he has a very mobile mouth and vivid eyes, which sometimes peer at you in an amused and frolicsome way, and at times look quite pensive or piercing if he is worked up on some topic. As I entered the room he was banging on a tinny, antiquated typewriter, hitting the keys with one hand and holding in the other a disreputable pipe. He immediately stood up and asked me in a surprisingly high-pitched voice, “What is the purpose of your visit here?”

“In our Theological Seminary in Washington,” I replied, “we study some of your writings in our class dealing with modern trends; and we are, of course, acquainted with your books: Word of God and Word of Man; The Holy Ghost in the Christian Life; and your Courses in Dogmatics.” I also spoke to him about the work of his brother, Peter Barth, who has published an important section of Calvin’s works in German.

As Barth still looked at me to know what I was interested in, I said: “We notice that often in your lectures and public statements there is great insistence on eschatology. We notice that your teaching has a definite accent in dealing with the ‘last days.’ Why do you refer so often to the second coming?”

“Because,” replied Barth, “from beginning to end the Bible is replete with this topic. Every chapter contains a direct or implied thought dealing with the ‘last days.’ Eschatology is the essence of the kingdom of God, the basis of Paul’s teachings, and the kernel of Christ’s message and life. It is the hope, the only hope, of the church.”

“Do you really believe that we are living in the last days?”

“Yes, we are now in the time of the end.”

“How do you know this, Professor? Have not all leading Christians, from the early centuries on, believed that they lived in the time of the end? The Fathers, Joachim

Page 4
of Flora, the mystics of the Middle Ages, the Waldenses, the Reformers, the Pietists of the seventeenth century, and hosts of others believed that they lived in the very last generation."

"Yes, I know," said Barth; and he took a few vigorous puffs on his pipe, "and they were all right in their belief! Every Christian cannot but harbor the hope that Christ is to return soon. You see," and with his finger he seemed to point to some specific spot, "the importance is in being ready to expect Him and to await judgment. It is this hope and the state of being ready that motivate the Christian's actions."

"But do you believe in the literal 'coming of Jesus'?" "Yes, I do, 'for every eye shall see him.'" The professor seemed very much in earnest. "Yes, I do believe this—it is a part of all things." Then he went into a somewhat substantial digression that at times was almost as foggy as the treatment of the topic in his Dogmatics. 2

"Why," I asked him, "do you think that other Protestant theologians stress the thought of the second coming much more now than they did in the nineteenth century?"

And as Barth spoke of nineteenth-century "liberal" theologians who had tried to destroy that hope, I thought of the fact that 1953 marks the two-hundredth anniversary of the beginning of modern "higher criticism." It was in 1753 that Jean Astruc published a little work 3 that was intended to prove that Genesis was made up of several documents. This argument, while bitterly opposed by the conservative theologians, was taken up later by Eichhorn and De Wette. Karl Barth is one of those who believed he had rejected the conclusions of "higher criticism" and had endeavored to bring the church back to the Word of God. Barth, however, belongs to those whom we, as conservative Bible students, would consider modernists in the sense that he accepts the theories of modern science, especially with regard to creation.

Nevertheless, it was most interesting to hear Barth digress informally on the end of the world. When I asked him, "What, in your opinion, is meant by the end of the world?" he hesitated a trifle. I knew that he does not endorse the idea of a physical, cataclysmic end of the world "as the naturalists want us to believe," as he said. "You see," he continued, "the modern scientists have a catastrophic and cosmo-graphic concept of the end of the world. The world that we live in is to die, just as other heavenly bodies are born and die. This is not my way of thinking," he said, "nor do I favor the idea of an atomic destruction laying waste the world. To me the end of the world may mean a consummation of one's life. In some instances the end of the world comes to an individual when, with conversion, all things have become new. It may also mean the advent of the kingdom of God."

"What is the kingdom of God?" I asked. "The realization of the spiritual world. The realm of the spiritually minded. The final dispensation as envisaged by Christ." The conversation was interesting and, as one can see, filled with many statements that were contradictory; but time was short. I knew that he would have to go presently to his seminar, and there were many other questions that I had in mind; I hurried to get his reaction on ecumenism. "Don't you think," I asked, "that the very basis of the Protestant principle of individual interpretation is jeopardized by ecumenism?"

"No," Barth replied, "because Protestant Christianity in its entity with all Protestant denominations cannot endure disunity and survive. We must seek to be one, at least on the fundamentals. One Lord, one faith, one baptism. Yet it is clear that we want every denomination to keep its own characteristic teachings and emphasize its own message; that makes it what it is. But through all there must be a common denominator among all Christians. It is that common denominator that we seek, but have not yet found." "In America," continued Barth, "you have forty-eight sovereign States, independent of each other in legislation as in government. But above and with these States you have the Federal Government, which stands for and defends the interests that are common to all; a similar form of government exists here in Switzerland. Why not apply these to the churches?"

"But," I asked, "do you think that ecumenism is practicable?"

"So far the masses have not followed along—ecumenism has mostly been advocated by church leaders and theologians. After all, it is the leader that is instrumental in a reformation, and not the masses." And then Barth compared ecumenism in
our day to a reformation. “It takes time for Protestants to get used to it; and re-
member,” he added, “a reformation is not
made by man—it is God’s work. In the last
resort God chooses the leader and decides
the time.” This thought of a reformation
being exclusively God’s work is a Calvin-
istic concept. It reminded me of what Cal-
vine wrote in 1543 to Emperor Charles V:
“The Reformation in the church is God’s
work and is as independent of human life
and thought as the Resurrection of the
dead.”

It was very quiet in that study room over-
looking a small, well-kept garden. Know-
ing that Earth had urgent business to at-
tend to, I made ready to leave. He picked
up my calling card, and I noticed that he
seemed puzzled about something. I sur-
mised that he wondered about the initials
“S.D.A.” printed before “Theological Sem-
inary,” so I said to him, “Professor Barth,
I am a Seventh-day Adventist.”

“Oh, you are,” he said, and he seemed
pleasantly surprised. “I understand,” he
continued, “that your people do not have
too much liberty in Switzerland.” He
seemed amazingly well informed concern-
ing our religious liberty situation, which
was of particular interest to him, and he
questioned me about the relationship of
church and state in the United States. He
wanted to have specific examples as to how
it worked out as far as we were concerned.
And in closing he said, “You have as much
liberty in the United States as one can
ever hope to have anywhere at any time.
Make the most of it, for you will not always
have it.”

“You will not always have it.” Coming
from a man endowed with his intellectual
horizon and experience, I felt that this last
statement was a sort of warning that de-
serves to be heeded.

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2 Karl Barth, Dogmatik im Grundriss, Zürich, 1950.
3 Jean Astruc, Conjectures sur les mémoires originaux dont
il parloit Moyse s’est servi pour composer le Livre de la
Genèse, Bruxelles, 1753; in reality the book was printed in
300-304.
4 “Calvin to Charles V,” in Reformation, Old and New,

The Infinite Resources of the Christian Worker

CARLYLE B. HAYNES
Secretary, War Services and Industrial Relations

PART I

T
HE infinite resources of the Christian ministry
are the resources of the
Godhead, made available to
each worker in Christ, who is
the fullness of the Godhead
bodily, and conveyed and im-
parted to each worker through
the Holy Spirit.

I think I do not misinterpret what is in
the minds and hearts of our workers when
I say it is the deep longing for a ministry of
greater efficiency and greater power for the
important work we have been called and
commissioned to do.

There can be no question about the im-
portance of our work. It is the work of God,
the work of human salvation. It is a deeply
satisfying work. It is a lofty privilege to be
engaged in it. Others may be unemployed.
We are not. And we have the highest work
in the world. I wonder whether we ap-
preciate it as we should.

In our workers’ meetings we come to-
together to look into ways and means of be-
coming better, more fruitful workers. We
are interested in a larger evangelism. We
are constantly reaching out for improved
methods of labor. We all, to one degree or
another, long for a deeper spiritual life. We
would have developed in us a greater alert-
ness to opportunities. We seek to develop
greater activity in accomplishing the ob-
jectives of our great commission. We de-
sire to employ a more intense earnestness
in the things of God. We seek to find and
employ a more successful leadership in our
churches, societies, and schools. We long
for a better and larger understanding in
our great objectives. And we would have a
clearer conception of our duty.

A Few of Our Problems

During the years I have been in this min-
istory, now nearing half a century, certain positive impressions have etched themselves into my thinking with reference to our work, our workers, and our needs. There are outstanding problems in all fields. We are not facing or solving them as we should.

One thing in particular has impressed me regarding the workers of this cause, myself among them. I believe we are taking our work too easily, too nonchalantly.

No, I do not mean we are lazy, or that we shirk our work. Far from it. We are busy enough, and about a multitude and variety of things, as we all have reason to know.

What I do have in mind is that we are inclined to be too easily satisfied, too little alarmed, too content to hold what we have gained, too complacent with what we have accomplished. We are not making the aggressive, intensive efforts that are needed to advance our lines, to solve our problems.

There is among us a listlessness that is deadening to our own spirits as well as to the spirits of our people. We are not compassing our task as we should and as God and our people have a right to expect. At our present rate of progress our great task will never get itself finished “in this generation”—or in any other. We face the danger of resting on our lees, complacently figuring and casting up our gains in statistical reports, and letting these overencourage us. Moreover, we are in danger of allowing ourselves to become merely professional religious workers.

In our churches, conferences, institutions, districts, societies, schools, and fields there are problems, situations, disciplinary needs, church school problems, youth problems, marital problems, evangelistic problems, from which we are shying away, letting them drift to care for themselves, when they should be gripped and handled and settled.

There are people in our churches who violate our church teachings and standards, and we allow these matters to drag on and on without discipline or settlement. We take the easiest way out, let things alone when they should be handled. We allow a discipline case to drag through years because of the unpleasantness of facing it.

We are inclined to allow ourselves to go soft and yielding, avoiding hard problems, easing ourselves out, any way to get through. Thus we allow situations to develop in our churches that interfere with the progress of our work and ultimately bring dangerous crises into existence, just because we do not handle them when and as they should be handled.

I put it to you, Are we as intensely interested in the salvation of men as we should be? Is there that deep, glowing, consuming ardor, that fervent soul-seeking and soul-saving spirit we have every right to expect will characterize the workers of this closing message of Christ’s gospel? Are we quite contented to go along year after year, doing but mediocre work, winning a few souls, but very few, just holding what we have, not very deeply concerned whether souls are born into the kingdom or not?

Is the record of the years, your record of the past year, quite satisfying to you? Could it have been better, much better? Do you have any interest in making it better this coming year? Does it make any difference to you whether it is bettered or not? Does it mean anything to you whether you become a better worker or remain as you are?

Certainly there should be upon the workers who are responsible for finishing the work of the gospel as great a burden for souls as rested upon the workers responsible for beginning the gospel work, or even a greater burden. But is there? The burden for souls that characterized Paul should characterize us. Look at Moule’s translation of Romans 9:1-3:

“Truth I speak in Christ; I do not lie, my conscience, in the Holy Ghost, bearing me concurrent witness, that I have great grief, and my heart has incessant pain. For I was wishing, I myself, to be anathema from Christ for the sake of my brethren, my kinsmen, fleshwise.”

Look now at the Berkeley Version of the same verse:

“In Christ I tell the truth, I am not falsifying, as my conscience fortified by the Holy Spirit bears me witness, that I have great grief, and my heart has incessant pain. For I was wishing, I myself, to be anathema from Christ for the sake of my brethren, my human kinsmen, who are Israelites.”

Where is this “intense grief” and “incessant pain” for souls among us, for school children, for youth, for our boys and girls who are in terrible danger in the public schools, for conditions in our churches, for men and women who are going astray, for lost souls?

When we have it, when God gives us a genuine burden for souls, when He bows down our souls in a very agony of grief for lost men, then we shall see conditions

May, 1954
in our work through all our fields changed. Consider the status of our evangelism. Here and there we hear of large success, but only here and there. We are moving very few whole communities. Mostly the results we get are disappointing. I do not say this by way of criticism, but only by way of calling attention to facts. It is always good to face facts. It never helps to avoid them.

Some Searching Questions

Where, then, is the difficulty? What is our trouble? What is slowing us down and holding us back? What is our need? Has the time gone by when we can expect large results? Is our particular field a hard one, harder than other fields? Have we come to a time when we cannot reasonably expect large results?

Or are we being driven too hard with campaigns, goals, church troubles? Are we loaded down too heavily? Is too much expected of us? Are we underpaid and overworked and unjustly dealt with?

Or have we been following wrong methods? Is our plan of working what it should be? Is too little money being placed at our disposal for evangelism? Are we overorganized, overdepartmentalized, overstaffed?

Or perhaps is it some lack in ourselves? Are we the kind of workers we should be? Do we have the necessary spiritual equipment for success? What are we doing that we should leave undone? What are we leaving undone that we should be doing?

These are some of the questions we continually ask ourselves and endeavor to find answers for.

Certainly the small number of souls we are winning does not meet the mind of God. Certainly He would have us accomplish more in our work. Certainly our time and energy and money are being too much expended on those already in our churches, and we know this is not pleasing to Him, for He has told us so. Certainly the time has come, is fully here, when we can confidently expect and have greater results.

What, then, is the matter? Is the real cause with our work, with our times, with our methods, with our plans—or is it with us?

I venture to suggest that our greatest need is not more money, more equipment, better planning, more entertainment, improved methods, or even more workers, but rather the coming of the Holy Spirit into our lives, with His enlightenment, His understanding, His enduement of power. With that the infinite resources of the Godhead would be available. “In the great and measureless gift of the Holy Spirit are contained all of heaven’s resources.”—Christ’s Object Lessons, p. 419.

Should we not, then, as workers in the great and holy cause of God, bring ourselves to a purposeful, intelligent, positive, and persistent seeking for the gift of the Spirit?

Indeed, it is useless for us to press our work at all, with any or all other equipment. We have been plainly told that:

“We should pray as earnestly for the descent of the Holy Spirit as the disciples prayed on the day of Pentecost. If they needed it at that time, we need it more today. Moral darkness, like a funeral pall, covers the earth. All manner of false doctrines, heresies, and Satanic deceptions are misleading the minds of men. Without the Spirit and power of God it will be in vain that we labor to present the truth.”—Testimonies, vol. 5, p. 158. (Italics supplied.)

As we solemnly think of our work, our methods, and our need, I would have you consider, as I join you in doing, Are we, with all diligence, laboring to “present the truth,” “without the Spirit and power of God”?

San Francisco Calling

As THIS issue of THE MINISTRY reaches our readers in the North American Division, our overseas delegates and others from their divisions will have already begun their journey to the General Conference session. Those in attendance at the last session in 1950 will recall the enthusiasm of the ministerial council which convened four days before the session opened. Those were intensive days and nights, and the whole world field has felt the impact of the evangelistic emphasis so pronounced
during those days in the presession council.

Last time we occupied Polk Hall of the Civic Auditorium, or at least the major part of it, a section having been walled off in order to make room for other meetings. In planning for this forthcoming council, the brethren felt that we needed the whole space in Polk Hall, and we were happy in anticipation of that. But word from the world field and the unions in this division indicates a much larger attendance than was at first contemplated, and in order to provide the kind of appropriate accommodations for such an important council, it is now planned to have this convene in the First Congregational Church, at the corner of Post and Mason streets.

Many of our readers will remember this as the place where we held our Sabbath meetings during the last presession council. It has seating accommodations for about two thousand, and excellent auxiliary rooms for smaller councils and demonstrations. Its very fine gallery and sloping floor make it an ideal place for a council of this kind, and we are grateful indeed for the opportunity of using this church. The officials and pastors of this congregation are our friends, for we have used this same church building for ministerial institutes and union sessions.

Personal contacts with our workers in many places and correspondence from the field reveal the enthusiasm and interest of our evangelists and pastors in this project. We wish all our workers could be in attendance, for this council will provide inspiration as well as instruction for the most experienced of our workers and for those who are just beginning their service. An excellent agenda has been prepared, and every minute of every day will be filled with interest. One of the nearby unions is sending all its evangelists. That is commendable, and whatever the expense entailed in such a program, there is little doubt that the direct results of this council will be seen in the increased potential of all who are privileged to attend.

Evangelistic leaders from many parts of the world field will be there to unfold before us the techniques that bring results in
their fields. This council will be intensely practical. It will deal with the over-all field of the ministry—public, personal, and pastoral evangelism. These will form the main fields of our discussions, but, as last time, prominence will also be given to the place of our various church departments in the over-all picture of soul winning and pastoral care of the flock.

Yes, San Francisco is calling, not only in a general way; but if it is at all possible for you to be there, then this council is calling you individually. It is obviously impossible for everyone to be there, but all who can should attend. We feel you owe it to the conference in which you labor, to the churches you serve, and to your future development and usefulness in the great field of the ministry to be at this ministerial world council.

Billy Graham recently expressed a truth that we believe will be translated into fact in this council. He said, “America is the spiritual arsenal of the world. God is sparing us for a purpose . . . to get the gospel to the ends of the earth.”

That language sounds familiar to us. The carrying of the gospel to the ends of the earth is truly our objective. These are days of vast undertakings, but also of marvelous opportunities. And as workers we need to become inspired for greater tasks. Our vision needs to be enlarged, our techniques improved, and our dedication renewed. Then can we expect larger results in our harvesting for God.

So we will be looking for you at seven-thirty Thursday night, May 20. This will be the opening meeting of this great pre-session ministerial council. Remember the location: First Congregational Church, corner of Post and Mason streets. See you then!

R. A. A.

THE HOUSE YOU BUILD

A certain man had been a faithful builder for an employer for many years. His employer decided to make a world cruise. Before leaving, he left with his builder plans for an ideal house.

“Build it according to specifications, spare no necessary expense. I want this house to be a good house for a special reason.”

But the builder thought of the many years he had worked for small wages and decided to make a profit for himself, so he substituted cheap materials wherever it would not show.

On his return his employer observed the house with satisfaction and said, “You have served me well these many years. In reward I have planned this house for you. It is yours, to own, and to live in.”—Walter Cowen, in the Lutheran.

Heaven, too, is built of the materials we ourselves furnish for it. Are we cheating ourselves?—The Minister’s File Service. [See ad on page 39.—Editors.]
MAY the finger of warning be lifted. Failure to progress in spiritual tone will decrease our ability to persuade men into the kingdom. At a recent city ministerial association dinner the resident Methodist clergyman leaned across the table and soberly said directly to me, "Unless there comes a change, I fear that Seventh-day Adventists will become just like the Methodists." In short, this is what he meant: Historically, Methodism and Adventism ignited from a spark and fanned into a flame of glory. Numerically they advanced. The walls of formalism and pseudo-orthodoxy crumbled before their flaming zeal and fervor. They maintained the "simplicity that is in Christ" throughout their early existence. Where are the fires of Methodism today? Where does mid-twentieth-century Adventism stand?

Let me ask you, preacher, are you possessed by the same spirit "which shone so bright" in the Wesleys and the Whites? Do you think that your Father expects less than a flaming fire? Will a dull impression of the Light of the world be sufficient to prepare a people to meet their God? Is there a keen sense of awareness to duty, a passionate urgency? When we hear of men going to Christless graves are we stirred emotionally? Are we so insensible that the loss of a soul doesn't jar us in the least? Bathurst fairly poured out his soul when he exclaimed:

"Where is that Spirit, Lord, which dwelt
In Abram's breast, and sealed him Thine?
Which made Paul's heart with sorrow melt,
And glow with energy divine?"

Let's frankly face our poverty. If the church does not offer Christ to the world, she becomes naked and destitute and a curse. The world is not tired of Christ; on the contrary, it is seeking the security that only He can give. However, the world is sick and tired of His bloodless representatives who manifest little or no concern for the souls of men. We say, "Come and join us," and many respond, "We cannot see the Christ!" To think that the lovely Jesus is sitting for His portrait in the lives of His people and many, so many, are content only with a snapshot vision! How can we expect humanity to be attracted to such cheap photography? Will Seventh-day Adventism be relegated to the long list of "has beens"?

To the ministry come these words: "The Lord has need of men of intense spiritual life."—Gospel Workers, p. 64. Somehow the word "intense" in that terse sentence has the sound of a trumpet in it. Intensity is a far cry from the state of mediocrity in which most of us are content to be found. How can such an electrifying experience be mine, you say? Let us consider three contributing factors that rob the ministry of its force.

**Complicated Living**

The curse of complexities is dogging the feet of every soldier of the cross, minister and laity alike. True simplicity has nearly been lost sight of in our modern age, with its bewildering, complicated living. These growing complexities are stealing something from us that we cannot afford to lose. We hear a great deal about craving a simpler life. This is what drives men from the annoyances of a complex city life to the hill country, where a lowly thorn bush may draw the soul back to God.

No minister can perform his duty satisfactorily unless he possesses a deep simplicity of soul. We must possess "the simplicity that is in Jesus" if we are to be effective. We do not decry the progress that science and invention have made, but when we become obsessed and possessed by the products of scientific genius and progress, then our effectiveness is displaced. We cannot have divided affections and expect to sustain a faithful and healthy ministry. The bane of "keeping up with the Joneses" is more tragic than trite.

Think how simple the earthly life of Jesus was. His possessions were few but adequate. He often spoke of His Father's care. He pointed
to lilies and sparrows, demonstrating accurately His creed of simplicity. Jesus' least concern was over temporal affairs. Is there not a lesson here for the twentieth-century preacher?

Think how simple was His speech. "The common people heard him gladly." Obviously the simple people could not understand the verbal utterances of their own rabbis, who only fogged their minds. They did not hear them gladly. But when Jesus spoke it was all so simple and practical that they could easily see their own experience. They did not guess, they knew. Verbal gymnastics do not necessarily indicate eloquence. A gyrating vocabulary is not evidence of profound thinking. The simplest language is often the profoundest. Men today are not won to Christ by shallow speech or verbose lectures. It is often true, however, that the preacher may win them to himself, but this does not mean that they are converted.

It is Christ's language that attracts and converts the common people. God give us the tongue of the Galilean! If we have lost the simple way, may God help us to see that it is our fault and not the fault of the age!

Danger of the Limelight

The nemesis of notoriety plagues all men. To fall into its clutches spells disaster for a minister who otherwise might have been a "powerhouse." If there is one thing above another that mortals must keep under subjection, it is that inherited weakness that causes men to want to be somebody. One fault of the first-century preachers was notoriety. "All their works they do for to be seen of men." Self-recognition and self-exaltation produce miserable preachers. This is evidenced by their lame preaching. Little wonder that Christ is seldom seen. This evil is too obvious to be mistaken. It feeds on the provenence of flattery and thrives on the mistakes of others. It is not content to be a counterfeit. It is as irreverent as paganism. Clothing itself in a holy robe, it parades before the people to receive praise and applause. The preacher who preaches to make people think he is wonderful is not the preacher. He is playing with strange fire, whether he believes it or not. The funny preacher is out of his role. He did not study to become a comedian but rather an intercessor. Not only is joking and comedy out of place in the sacred desk, but it is blasphemous, garbles the truth, and sends the listeners home mentally and spiritually void. The preacher is claimed successful by his clientele, and true to form such a proclamation whets his appetite. He becomes a professional trickster in the desk. He has the approbation of his followers, and this feeds his egocentric soul. He is satisfied with his "success," for he is able to hold the attention of his listeners and he has the knack to make them laugh in one sentence and weep in the next. May heaven anoint our eyes to see that truth and tricks do not mix!

Ministers are oftentimes prone to be extremely clever when associating with each other. Some are skilled at taking Biblical phrases and dexterously using them in one of life's humorous situations. This in turn draws a laugh from those who are not thinking. When a man's religion is sacrificed for his ability to produce a laugh, then that man's cleverness will eventually bring about his destruction.

Brothers of the cloth, if we are interested only in ourselves and the degree of attention we can attract to ourselves, we cannot be truly interested in others. A man's capacity for good is dependent upon his ability to see beyond himself. If we are self-satisfied, then we "are of all men most miserable." When I look into my own heart I know there is much that must be burned away before I can be what He wants me to be, and that is the goal toward which God is tirelessly and relentlessly striving to direct us all.

The vice of mediocrity in the ministry can be compared to what lukewarmness is in the Laodicean church. Such a plight not only is nauseating to the Master but does not feel its need for a reformation, a result that makes it doubly hazardous.

He who succumbs to a "get by" policy is gambling with eternal life and bringing a reproach upon the sacred office. The soft-wool, indulgent life does not befit the minister of Jesus Christ, who ought to be always alert and industrious in all his pursuits, he is not deserving the office, and furthermore must give an account in the day of judgment. Pity the poor man who has become ready to do his Master's bidding. Let it be rumored throughout the congregation that the minister is lazy and slothful, and his effectiveness is finished.

If a minister's hours of study are frittered away by secondary interests and "justifiable" pursuits, he is not deserving the office, and furthermore must give an account in the day of judgment. Pity the poor man who has become a slave to an endless variety of committees and neglects the weightier matters of his work! Unfortunately there is no human device capable
of determining mediocrity. There ought to be, for it would be the means of saving some.

Consider the perils of study and preaching. A man who imbibes at the fountain of secular literature and sips from the Good Book infrequently should not be too surprised when his congregation is soured by his presentation of truth. Make the Book the hub and place other works in their proper perspective. Pity the fellow who never reads, and who has no desire for reading. Pity the preacher who lets the week idly slip by and then thinks to prepare a feast on Friday night for his starving (I use the word advisedly) flock. He is only deceiving himself. The sheep know it, for they are hungry. God knows that Friday night is a poor time to begin sermon preparation. A preacher needs Friday night to get his sinful soul into shape for the day of feasting. Let Friday night be spent in weeping and praying. The wasted hours only eternity will reveal—hours that might have been given to personal devotion, sermon preparation, intercessory prayer, visiting, Bible study, and a host of other neglected essentials.

Oh, for that flame, that compelling desire, to fulfill our Master's expectation for us! Flee the Christian ministry and resign if you want a life of ease. The symbol of the cross is ours, and that denotes hardship. We must fight mediocrity all our lives, but Christ is on our side, and the flame may become brighter and brighter until all His ministers are flames of fire. And so we pray:

"Remember, Lord, the ancient days; 
Renew Thy work, Thy grace restore; 
And while to Thee our hearts we raise, 
On us Thy Holy Spirit pour."

POWER OF OSCAR WILDE related the following story: The devil was once crossing the Libyan Desert when he met a number of people tormenting a holy hermit. The sainted man easily shook off their suggestions.

Finally, after watching their failure, the devil said, "What you do is too crude. Permit me one moment."

He whispered to the holy man, "Your brother has just been made Bishop of Alexandria."

A scowl of malignant jealousy at once clouded the serene face of the hermit.

"That," said the devil to his imps, "is the sort of thing which I should recommend."—Pastor's Wife. [From The Minister's File Service. See ad on page 39.—Editors.]


cellow preacher, whether or not you were aware of it, you had a very needy congregation last Sabbath. May I tell you of some of the folks I knew who went to church on that day, and of some of their needs?

There was Sister ———, whose husband and family were once grand and loyal church members, but someone said or did something, and they all went out of the message for years. Ultimately the wife and mother came back a thoroughly converted and saddened woman—but she came back alone. With her last Sabbath she had her married and wayward daughter—a smoker and a drinker—who desired to find her way back to salvation and liberty in Christ Jesus. You didn't know this, of course. Generally mothers do not like telling about such cases, but Brother Preacher, did your sermon do anything to help this wounded and bruised soul back to God and home?

Then too, there was a young man who had just come back home after an enforced absence. He had received an early Christian training in an Adventist home, and had also attended one of our church schools, but under the impulse of temptation he had yielded and fallen, only to spend three years in a penitentiary. He was there with his mother that day. He wanted to get his feet back in the paths he had once trod. It was his mother's burden also, but of course they did not want to talk about these things, not to human beings, at least. Mr. Preacher, were you so under the guidance and leadership of the Spirit of God that you could be used to help in the restoration of another lost sheep? How much of your sermon that day reached the hearts of those very needy souls?

Furthermore, there was Sister ———. She had been brought up in the message. The early years of her life had been spent in the quietness of a peaceful country life. Then one day she took unto herself a husband, but he was not of the same religious faith. Ultimately, by her godly life and influence, she won him to her Lord. Her cup of joy now seemed full to overflowing. Then, like a thunderbolt from the blue, he was stricken down with a deadly, incurable malady. She prayed, the church prayed, and then he was anointed. But in spite of the agonizing prayers of that heartbroken wife, the husband was laid to rest in the Lord. The shock and the disappointment were too much for that stunned
and lonely soul. She became bewildered and embittered, and for years she had never gone back to church. Yes, she too was one of the congregation at church last Sabbath. She went with an aching heart, seeking the communion and companionship of the saints she once enjoyed. She longed for some message that would help bring light and courage to her burdened soul, but she went home with a stone instead of bread. She is a still more disappointed woman today. Just why, it would be hard to say. But, Brother Preacher, if you had “sat where she sat” on that Sabbath day, would your soul have been comforted and encouraged by the message of the preacher?

We could all go on with many such cases. They are in our churches everywhere. Perhaps we preachers can come and go to these churches and never learn of any such cases. Maybe our visits there are once in every six months or so, and therefore there is not much we can learn about our congregations and their needs. But it is right here, brother pastoral worker, that you can come into the scene. Often it is only in that personal, human family visit that many of our folks will let you into their family problems and perplexities. Sitting around their firesides you can become better acquainted with their needs. If your work is well done through the week, your sermons will certainly reflect it on the Sabbath.

Just recently it was said of a certain preacher that he would never be able to preach a comforting, consoling, soul-satisfying sermon until he had drunk of the cup of some heartbreaking, soul-shaking experience. Maybe there is a lot of truth in just such a statement for many of us. It has been very aptly said by Dr. J. H. Jowett, “We can never heal the needs we do not feel. Tearless hearts can never be the heralds of the passion. We must bleed if we would be the ministers of the saving blood. We must . . . by our own suffering sympathies . . . ‘fill up that which is behind of the sufferings of Christ.’”

We who have instructed many, who have helped to strengthen the weakened knees and supported the feeble hands; we who have done our best to help and save that which is falling and fallen, will, after the blows and sorrows of life have come upon us, be the better able to help those who are out of the way, because with souls touched with the infirmities and sorrows of our fellow men we are somewhat alert and alive to their needs and comforts. With such a baptized, understanding, and sympathizing ministry, in every visit from home to home and from church to church, from Sabbath to Sabbath, surely then will God’s comforting and encouraging Word accomplish that whereunto He hath sent it.

Exegetical Studies in Ephesians—Part IV

The Work of the Christian: “Be Ye Kind”

ADLAI ALBERT ESTEY
Editor, “Go,” the Journal for Adventist Laymen

Scripture reading: Eph. 4:1-3, 30-32 (Moffatt).

RECENTLY I took one of my grandchildren down to the Museum of Natural History. This eight-year-old was visiting us from California. Seven years ago when she was here she was too immature to appreciate the wonders of the Museum of Natural History. Perhaps some of us are sometimes too immature to appreciate the wonders of God’s treasure house. Someone has said, “Jesus was a mature person talking to adolescents, many of them with gray hairs.” We found the hour and five minutes we had allotted for the Museum altogether insufficient. When the closing bell rang we went over to the information desk and asked the one in charge what there was on the next floor. And when she began to tell us all the things we could find on the next floor, I turned to Janice and said, “We’ll have to come back; it looks as if we haven’t started yet.”

I feel like that about the book of Ephesians. We never can exhaust the wonders of this book. It contains “unsearchable riches.” This time rather than just look at the gold nuggets and beauties within this vast treasure house, I wonder whether you would like to take one nugget home with you and have it as yours. So instead of continuing the series, exegetically, I thought we would just take up one precious little nugget and look at it.

Instead of discussing the work of the Christian, exegetically, pointing out how we are to win, we would just take up one precious little nugget and look at it.

Instead of discussing the work of the Christian, exegetically, pointing out how we are to woo and win, how we are to do our work for the lost, how we are to be courteous in contacts and cheerful, charming, considerate and consistent in character and conduct; capable, content, certain in our convictions, and commiserating and kind; instead of Biblical exegesis of Ephesians showing how Paul teaches us to woo and win by (1) speaking the truth to our neighbors, (2) singing the songs of Zion, and (3) serving in the Spirit; instead of this expository preaching, let us take just one phrase and handle it


THE MINISTRY
as we would a golden nugget. Then, to change the metaphor, let us put some windows in the sermon. Here they are: three little words—"Be ye kind." Kindness is a kingly quality. It is love in action; it is love in working clothes, in a nurse’s uniform, in your working outfit when you are really serving God.

We look out upon a world littered with the wreckage of hate and disillusionment. We see a war-weary world rubbing sad, tired eyes, blood-shot with weeping. We still stand amid the carnage of World War II, and now the world is trembling as we contemplate the potential holocaust of horror of World War III. The creeping paralysis of fear is gripping the hearts of men and women everywhere. Our people in Massachusetts had a chance to be kind after a natural disaster in the June, 1953, tornado, as well as in other places after such occurrences.

As I stood last year in many cities still filled with the wreckage of the war in Europe, as many of you have stood there, I shook my head and wondered how long must this go on. All this is the wreckage of hate. I do not know how much longer we will have a chance to be kind. The world is dancing over the trap door of hell, and underneath is the abyss. The Spirit of God is being withdrawn from the earth, and when the Spirit of God is withdrawn, the prince of the air turns loose. The result—horrors on every side. That gives us a chance to be kind. If we are ever to see kindness, we must see it now. There will be no chance to be kind to sinners, kind to the sick, and kind to the suffering ones up in heaven. For no hospitals, no jails, no tornadoes, or no wars will be there. Now is our chance to be kind.

"A Cup of Cold Water Only"

Pick up that phrase and take it home with you. What does it mean? Jesus said, "And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." In preaching one day I stressed the word "only." Another minister got up and challenged me on that. I answered, "My Bible says a cup of cold water only." He read it in his Bible and apologized. It does say "a cup of cold water only." And it says "whosoever." It isn’t your name or my name. If it were "Adlai Esteb," I would wonder whether there was another Adlai Esteb. It is better than if it had my name. I was named after my grandfather. But there might be another Adlai Esteb. But whosoever—that refers to me and to you. So "whosoever" shall give a cup of cold water only.

Martha Culbreth had her nineteenth birthday not long ago. Three years previous, when she was sixteen years old, she was on vacation in the Southland. She was sitting in the foyer of a hotel at Myrtle Beach, South Carolina, and thought she heard a little old lady sitting near her say, "I wish I had a drink of water." Martha went over to her and said, "Did I hear you say you wished you had a drink of water?"

"Yes, I did say that, but why do you ask? There aren’t very many young girls nowadays who care anything about old gray-haired women like me. Who are you?"

"I am Martha—Martha Culbreth, and I will be glad to get you a glass of water."

When she returned the lady was most grateful and pleased. She asked Martha where she lived. "I live in Fayetteville, North Carolina. I work in a piano store there."

"What are you doing here?"

"I am just on vacation." The old lady must have had a marvelous memory. Martha did not see her write down anything, but she asked her many questions.

Martha never saw her again, but when she had her nineteenth birthday not long ago she was sitting at the piano in the store, as no customers were in just then. Suddenly the door opened and a well-dressed gentleman came in, a lawyer from Philadelphia. She rose to serve him, thinking him another customer. He said, "I am looking for Martha Culbreth."

"I am Martha Culbreth."

Then he pulled out of his pocket an envelope and said, "This is for you."

Martha looked at her name on it—"Martha Culbreth." Inside she found a check for $7,500. She thought it was a joke and asked, "What does this mean?"

"My mother said to bring this to you. She told me of your kindness to her some years ago when you met her in Myrtle Beach."

At first Martha could not even remember the incident. Then the man said, "Now, is there something else you would like to have before I leave?"

She still thought it was a joke, and said, "Well, yes, I would like to have this piano store."

"You would! Just a few moments, please."

He went upstairs, found the owner, and when he came down he had a title deed in his hand and gave it to her. "Whosoever shall give . . . a cup of water only . . . shall in no wise lose his reward."

Now, I am not telling you that if you are kind to someone it will turn out to be a wealthy woman who will send you a check for $7,500 on your birthday and give you a title.
THE TIME IS SHORT
HORATIUS BONAR

The time is short
If thou wouldest work for God, it must be now;
If thou wouldest win the garland for thy brow,
Redeem the time.

With His reward
He comes, He tarries not; His day is near;
When men least look for Him, will He be here;
Prepare for Him!

A Glass of Milk

Maybe you had not heard of Martha Culbreth. It was a real story. You have all heard of Dr. Howard Kelly, the great surgeon. He was not always famous and wealthy. There was a day when he was ringing doorbells, selling from house to house to go through college, as many of us have done. But some days sales were poor. One day Howard Kelly became hungry. He was tired and thirsty. Salesmen often get that way. One of our colporteurs is reported to have said at one home, “Lady, may I have a drink of water? I’m so hungry I don’t know where I’m going to sleep tonight.” Well, Howard Kelly felt that way. He had no food or even money enough to buy a bottle of milk. He was desperate, but too proud to tell anyone. Yet he would not give up his goal. He had the courage to press on.

He rang another doorbell. A lovely young woman came to the door. Instead of canvassing her, he said, “I wonder if I might have a drink of water.” He did not dare ask for anything but water. That young woman, with the intuition all women seem to have, said to herself, “He looks hungry,” and wondered, “How can I help him? He looks hungry to me. I know what I’ll do.”

She found the largest tumbler in the house and filled it with milk. She never knew how good that looked to him. He drank it slowly. It was food and drink. His courage revived. When he finished he offered to pay, putting his hand boldly into his pocket and asking, “How much do I owe you?” But she said, “You don’t owe me anything; Mother always said never to accept pay for a kindness.” Howard Kelly said a sincere Thank you.

Years went by, and he became the famous surgeon. She grew up too, married, had a family. Then came the year when an awful disease fastened upon her, and the local doctors did not know what to do. They rushed her to the big city. There also the doctors were baffled. Finally, in desperation, they called for Dr. Howard Kelly. He came to study this case.

The first thing he noticed in glancing over the case history was the name and address. The name did not mean anything, but the town—he would never forget it. That was the town where his courage had revived. He remembered the little kindness; it fired his soul again. Out of curiosity he went into the room and glanced down at the bed. He could never forget those eyes, although the woman had greatly changed. She did not recognize him, for she had seen him only as a hungry young man. He went back without telling her who he was, and gave his best, his time and his talent, to save her. He succeeded. Her life was saved. Then he gave orders, “Don’t send any bills to her without my O.K. I want to see them all.”

After weeks of convalescence there came the hour when she was ready to go home. The bills were prepared and passed over to him. He did something wonderful. When the bill was taken in to her, she saw that long list of charges for X-rays, tests, specialists’ fees, board and room, et cetera—enough to make her sick again. But something caught her eye—some handwriting at the bottom. Glancing down, she read, “Paid in full with one glass of milk. Howard Kelly, M.D.”

I am not promising you that if you start being kind you will have all your hospital bills paid the rest of your life. I promise you something better—eternal life in a land where sickness will never be known.

“Be ye kind.” We haven’t much more time to be kind. I beg of you to follow the injunction; here are six reasons: Be kind, because—
1. It is a divine formula to solve the problems of this world. We are always looking for profound solutions to solve the problems of the home, the church, the community, the nation, the world, and we pass by this simple formula of Christ.

2. It is a divine command, Love your neighbor. We are always looking for some ultra-ultra formula in our search for the solution of the world’s ills, and we pass by this simple command of Christ.

3. There is a divine indictment against the church that the greatest sin among us is our unkindness. Here it is: “The inhumanity of man toward man is our greatest sin.”—Ministry of Healing, p. 163.
4. We should be kind because there is a divine Example to follow. Jesus was kind; He went about doing good. Kagawa, the great Japanese Christian leader, wrote: “I read in an old Book about a man named Jesus who went about doing good. And I am so satisfied to just go about.” Are you just going about, or are you going about doing good?

5. It is a divine promise: Be kind. “If we would humble ourselves before God, and be kind and courteous and tenderhearted and pitiful, there would be one hundred conversions to the truth where now there is only one.” —Testimonies, vol. 9, p. 189. There is a divine promise—there would be one hundred conversions to the truth where now there is only one. It doesn’t say there should be or could be or ought to be or that we should pray that there might be. It reads, “there would be.” It is a divine promise.

6. It is a divine prophecy that is going to be fulfilled. In a recent issue of the Review and Herald there appeared on the front page a picture and story about what Adventists did in Waco, Texas, building a house for a Baptist in one day. He was a man who lost his home in the tornado disaster. He had lost both his legs some years ago. On the back page of the same issue there was more about what Adventists did in Worcester, Massachusetts, in the tornado disaster there. It is already beginning to happen. “Before the final visitation of God’s judgments upon the earth, there will be, among the people of the Lord, such a revival of primitive godliness as has not been witnessed since apostolic times.”—The Great Controversy, p. 464. That is going to happen in your community. Your neighbors are going to say, “They are the kindest people on our street.” The world will yet see in Seventh-day Adventists the greatest revelation of the Christian virtues of love and kindness since the day of the apostles. Isaiah 58 will find a complete fulfillment. Let us begin now!

When you men come downstairs in the morning, whom will you see first? Probably your wife out there getting breakfast for you. Go over and kiss her and tell her how wonderful she is. She will probably faint, but try it out. When your children come in, pick them up and tell them how you love them. They may go to their mother and say, “What’s the matter with Daddy?”

Let us start being kind, in our walk, in our warfare. I close with the words of the little girl who prayed: “O God, make all the bad people good, and all the good people kind.”

Adorning Our Doctrines

E. MAX TRUMMER
National City, California

The apostle Paul wrote to Titus, his associate worker, to help the members of the church to “adorn the doctrine of God our Saviour,” to the intent that their friends and neighbors would be attracted to the gospel by their outstanding life. That this all-embracing injunction is also meant for us today is evident from the familiar words in Titus 2:10-13:

“That they may adorn the doctrine of God our Saviour in all things. . . . Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.”

No doubt this fitting admonition includes also the way in which we present our message in public efforts. We should be careful not to antagonize the public unnecessarily. There is danger that we cause serious opposition in what we present, as well as in the way we do it, and thus close the doors to the message prematurely. And this is particularly true in Latin fields. We were careful in our own work there to leave prophecies on the Papacy, the true church, and kindred subjects for the baptismal classes.

As it is quite important to repeat our doctrines to the believers from time to time, I used to head my studies: “The Doctrines Par Excellence of Seventh-day Adventists.” In these studies we endeavored to show that the harmony, beauty, and perfection of the Scriptures can only be seen in our message. This made not only strong believers but also enthusiastic missionaries.

I wish to speak of another way in which we tried to adorn our doctrine. Our chapels were very simple in every way, and our pulpits were never elaborate, but we tried to make them helpful by having on them the “three greatest words of all”—“God is Love.” These three words were seen in golden letters on wine-colored cloth in every chapel in our mission. They always made a good impression on both believer and visitor, and were a sermon by themselves. They were an ever-present guide and inspiration to the speaker.

There is great relief in the fact that Jesus knows all about our troubles and that in all probability He is having a hard time with some of the very people who irritate us.—Fred Pierce Corson.

May, 1954
Laymen’s Soul-winning Responsibilities

JOHN D. RHODES
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[EDITORIAL NOTE.—The following outline is published as a suggestion for an idea. We are giving only this first lesson of a series that has been used successfully in instructing church members regarding their personal responsibility to help in soul winning. Too often our people gather the idea that this is the work of the pastor and his paid conference helpers. We felt that other ministers would appreciate Elder Rhodes’ approach to the problem. Each member is presented from week to week with a mimeographed instruction sheet. If you are helped by these practical ideas in THE MINISTRY, will you kindly send us a copy of plans you are successfully using in your church? L. c. K.]

Lesson One

I. BASIC ATTITUDES FOR SOUL WINNING.
Pastor’s statement of plans for the coming evangelistic meetings. The aim, to enlist church members to help in winning souls.

II. MAKING CHRIST THE CENTER OF OUR MESSAGE.
A. 1 Cor. 2:2.
B. 1 Cor. 1:23.

III. POWER ATTENDING SUCH A WITNESS.
A. Acts 1:8.
B. 1 Cor. 1:24.
C. Rom. 1:16.
D. Evangelism, p. 704.
   a. "Every power lent us of heaven to be used."
   b. "Find our strength where the early disciples found theirs."
E. Ibid., p. 64: "Need not go in our own strength."
F. Ibid., p. 65: "Three great powers of heaven are working."

IV. MAY WIN OR REPULSE SOULS, DEPENDING UPON OUR ATTITUDE.
A. Ibid., p. 168: "They repulse instead of winning souls."
B. Ibid., p. 169: "Preach Christ . . . and confront Satan’s lies."
C. Ibid., p. 171: "Christ seldom attempted to prove that truth is truth."
D. Ibid., p. 186: "Our own experience" helps us to present to others the preciousness of Christ "as a gem that sparkles and shines."
E. John 12:32: "I . . . will draw all men unto me."

"During the recent war a chaplain addressed a group of Navy men. After the service one man said, 'Sir, that was a great sermon.' "Why do you say that?" asked the chaplain. "Because, sir, it went from your heart to mine."

V. MISINTERPRETING THE GREAT COMMISSION.
Matt. 28:19, 20: "Go ye therefore."

Recent Catholic Statements

WHILE Eldred Stevens, a Church of Christ minister in Stillwater, Oklahoma, was giving a series of sermons on "Getting Acquainted With the Catholic Church," he received a telephone call from Dr. Eric Beevers, pastor of the St. Francis Xavier Catholic Church of Stillwater, challenging him to public discussion of the basic issues between them. The challenge was accepted, and months of preparation followed. The debate took place on the four nights of May 13-16, 1952, and was attended by from four thousand to six thousand interested listeners on each night, many of them from great distances. The debate, which was tape recorded, was later published, with only the very minimum of necessary editing, by Mr. Stevens (Stevens-Beevers Debate on The New Testament and Roman Catholicism, A Public Discussion between Eldred Stevens and Eric Beevers, THE MINISTRY)
The first proposition, "Resolved: The New Testament is the supreme authority in the Christian religion," was debated the first two nights, Mr. Stevens affirming and Dr. Beevers denying. For the last two nights the audience moved over to the Catholic church and heard the debate on the proposition, "Resolved: The Roman Catholic Church is the original apostolic church of Christ," Dr. Beevers affirming and Mr. Stevens denying.

Dr. Beevers' speeches are very revealing as to the Catholic position and the arguments used to support it; Mr. Stevens' speeches contain good lines of argument for the Protestant position. The main weakness in his armor—which Dr. Beevers did not fail to find—concerned the Sabbath. The following two quotations may be of use to our evangelists and Bible instructors in their preaching and teaching on the change of the Sabbath:

"The New Testament does not contain all of Christian observance. I'll give you an example. Mr. Stevens worships on Sunday. Will Mr. Stevens show me one text in the Old or New Testament which says that we are to worship on the first day of the week? The seventh day, isn't it? The Sabbath, the seventh day! Not the first day. Oh, it says that the Christians gathered together 'as was their custom on the first day.' Wait a minute! They may have gathered as we Catholics do. We gather seven days a week. We go Monday, Tuesday, Wednesday, Thursday, Friday, Saturday, and Sunday. But the point is this: you can't change a definite command of the old law, the seventh day, to the first day without some very positive evidence in the New Testament. Where is it? You know, our Seventh Day Adventist friends at least in this point are very logical. If you don't accept the authority of the living Church and you accept the authority of the written Word, then you certainly shouldn't worship on Sunday. You should worship on Saturday. I want a text. I don't want a quotation that can be construed. This is the positive command of God that you are to worship on the seventh day. It demands a positive, explicit quotation to change that. I worship on Sunday because the Church changed it. The living Church changed it. I believe in the authority of the Church; therefore, I'm logical in worshipping on Sunday. But if I were to accept the written Word as the only supreme court of appeals, then I would worship on Saturday."—Pages 87, 88.

"With regard to the Sunday business, (I'm coming back to that) nowhere does it state expressly that the divine command of Almighty God was changed from Saturday to Sunday. 'Well, St. John talks about the Lord's Day.' I grant it, but that does not say that they didn't meet on the sabbath. They met on the sabbath? Did they? I don't know. But if they did meet on the sabbath, and went to the synagogue, and then went out to their homes to finish the Christian service, which was the Eucharist, they didn't put it down because everyone knew we go to church on the sabbath, or to the synagogue on the seventh day. But you've got to have more than just some passing reference to change the positive command of Almighty God. My authority is the Church. 'All power is given unto me in Heaven and on earth,' all power I give unto you."—Pages 113, 114.

The impersonal, objective spirit of the debaters was matched by the excellent behavior of the audience, causing many to marvel, "Why, people can talk about religion without becoming angry and unreasonable, can't they?" The verdict as to which side won depends, of course, on the position held by the one expressing his opinion. We believe the book is a helpful one for ministers, Bible instructors, and lay evangelists.

MINISTERIAL ASSOCIATION

MOST AMERICANS LIVE IN SMALL COMMUNITIES

The United States is generally pictured in terms of its skyscrapers, giant industrial plants, and large, crowded cities. Actually, most of the people in our country live in fairly small communities or in rural areas. According to the census of 1950, three fifths of our population live in places with fewer than 25,000 inhabitants.

Little more than one tenth of the people in the United States reside in the five cities of 1,000,000 or over; less than one quarter live in cities with populations exceeding 250,000. In fact, 25 States do not have any cities as large as 250,000, and of these, 13 have no cities above the 100,000 mark.

The 1950 census showed that New York State has the largest proportion of residents in cities of 250,000 or over—59.4 per cent. At the other end of the scale, North Dakota, Mississippi, and South Carolina show more than 70 per cent in places under 2,500. In general, the South has the largest proportion of people living in small towns and rural areas; the Northeast has the lowest per cent in such places.

The preference of many families for life in small towns and the countryside is also evidenced by the rapid expansion of suburban areas. In the past decade the communities clustering around the larger cities have experienced the highest rates of growth. Through the development of suburban areas, large numbers of people are able to enjoy the advantages that small towns offer while they share in the economic life of the nearby cities.—Metropolitan Life Insurance Company.
The Influence of the Spirit of Prophecy on Evangelistic Preaching

MELVIN K. ECKENROTH
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PART II

How to Deal With Prejudice

A T THE outset we can catch a glimpse of the fundamental principles underlying the meeting of the problem of prejudice. Workers are to remember that "their advocacy of truth must vary with the class of people they are among, and the circumstances that they have to meet."—Evangelism, p. 106. It is this concept of adaptability that means so much in dealing with this question. Every community has its own particular problems, prides, and histories. The evangelist should know and recognize these.

Failure to recognize this principle leads to misunderstandings and prejudice.

"Ministers who are not men of vital piety, who stir up an interest among the people, but leave the work in the rough, leave an exceedingly difficult field for others to enter and finish the work they failed to complete. These men will be proved; and if they do not do their work more faithfully, they will, after a still further test, be laid aside as . . . unfaithful watchmen."—Testimonies, vol. 4, p. 317.

This is a stirring warning to every Adventist worker. Think of being laid aside because of rash, harsh, unfinished workmanship!

"Resolve never, never to repeat error, but always to teach the truth. . . . Talk the truth. Fill their minds with truth. Build up the strongholds of truth. . . . Remember that the devil can be served by a repetition of his lies."—Evangelism, pp. 623, 624.

"Decided proclamations are to be made. But in regard to this line of work, I am instructed to say to our people: Be guarded. In bearing the message, make no personal thrusts at other churches, not even the Roman Catholic Church. . . . Let not our ministers follow their own impulses in denouncing and exposing the 'mysteries of iniquity.'"—Ibid., p. 576.

"We should not, upon entering a place, build up unnecessary barriers between us and other denominations, especially the Catholics, so that they shall think we are their avowed enemies. We should not create a prejudice in their minds unnecessarily, by making a raid upon them."—Ibid., pp. 573, 574.

"It should ever be manifest that we are reformers, but not bigots."—Ibid., p. 143.

"Carry the minds along guardedly. Dwell upon practical godliness, weaving the same into doctrinal discourses."—Ibid., p. 142.

"It requires a knowledge of human nature, close study, careful thought, and earnest prayer, to know how to approach men and women on the great subjects that concern their eternal welfare."—Gospel Workers, p. 92.

The example of Jesus becomes the supreme test of proper procedure. In speaking of Jesus the messenger of God declared:

"Had it not been for the sweet, sympathetic spirit that shone out in every look and word, He would not have attracted the large congregations that He did."—The Desire of Ages, p. 254.

"Kindly words simply spoken, little attentions simply bestowed, will sweep away the clouds of temptation and doubt that gather over the soul."—Testimonies, vol. 9, p. 30.

"Your success will not depend so much upon your knowledge and accomplishments, as upon your ability to find your way to the heart."—Gospel Workers, p. 193.

"When once the confidence of the people is gained, then it is time enough to introduce publicly the Sabbath and immortality questions."—Evangelism, p. 246.

"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."—Gospel Workers, p. 120.

To all this wonderful counsel is added the most brilliant homiletical guidance ever given to any ministry. The messenger of God lists at least seven items that are to be incorporated into every sermon preached:

1. The love of Christ
2. The cross
3. Conversion

THE MINISTRY
4. The second coming
5. Practical godliness
6. A corner for children
7. An appeal

A brief examination of a few choice sentences will clearly show the influence of the Spirit of prophecy on our preaching a full-gospel message.

"In order to break down the barriers of prejudice and impenitence, the love of Christ must have a part in every discourse."—Evangelism, p. 189.

"Bring nothing into your preaching to supplement Christ, the wisdom and power of God."—Gospel Workers, p. 160.

The preacher of the Advent hope is to have it all centered in the message of the cross.

"I present before you the great, grand monument of mercy and regeneration, salvation and redemption—the Son of God uplifted on the cross. This is to be the foundation of every discourse given by our ministers."—Ibid., p. 315.

The preaching of the love of Christ and the cross leads naturally toward full conversion.

"They want a plain and clear explanation of the steps requisite in conversion, and there should not be a sermon be given unless a portion of that discourse is to especially make plain the way that sinners may come to Christ and be saved."—Evangelism, p. 188.

All of this centers in the magnificent hope of the second coming of Christ. Next to the realization of the forgiveness of sins none is so sublime as that of the second coming.

"All the discourses that we give are plainly to apply is the one calling for a "corner for children." "In every sermon let a little corner be left for their [children's] benefit."—Gospel Workers, p. 208. Children challenge men. They demand much of the minister. It is one phase of service that cannot be given to another.

Of course the climax of all preaching is found in the appeal.

"In every discourse fervent appeals should be made to the people to forsake their sins and turn to Christ."—Testimonies, vol. 4, p. 396.

"At the close of every meeting, decisions should be called for."—Ibid., vol. 6, p. 65.

Here then is a sevenfold program for typical Advent preaching that will assure the preacher of a gospel-, Christ-centered, moving, converting sermon. There is no room left for argumentation, needless texts, masses of material—relevant or irrelevant—and dry, dull, lifeless sermons.

Other Evangelistic Counsels

To detail all the phases of public and personal evangelism would require the space of a small book. But in conclusion brief account may be taken of the breadth of judgment expressed in the Spirit of prophecy on other phases of evangelism:

1. Brevity of sermons.—Limit the sermon in length and content of material, incorporate a few, well-chosen texts, and eliminate needless repetitions. We are counseled that all beyond thirty minutes is largely lost, and that we might well cut the sermons in half or one third.

2. Debate.—We have counsel on this question. It is called a trap of the devil, to be avoided whenever possible. The messenger of the Lord decrees the spirit of the debater and urges that it be repressed and opposers ignored.

3. Gestures.—The Spirit of prophecy gives most practical counsel on the training, use, and care of the voice. And along with this is accompanying counsel concerning proper pulpit decorum, dress, gesturing, and carriage.

4. Aftermeeting.—One of the most successful techniques of presenting all the truth to those able to bear it and yet not embarrassing the newer members of the audience is the after-meeting technique. Change the type and order of the meeting. Get close to the people.

5. Personal work.—Personal work, including the individual Bible study, is looked upon as of equal importance with the public ministry. It is the one work a minister must not fail to do. The Spirit of prophecy calls it "the most important work a minister can do." "It cannot be done by proxy." Much has been written on this. It needs to be emphasized over and over again.

6. Visual aids.—The concept of the Spirit of prophecy in visual aid benefits was far ahead of time. Even yet men find it hard to live up to the challenge of devising charts, etcetera, to visualize properly the message we are bearing to the world.

7. Utilizing the laymen.—The vision of the Spirit of prophecy on this phase of the work has filled pages and pages of material. A whole department has become an integral part of church organization to help implement the mass of matter and counsel on this important function of the evangelist.
Thus we have briefly touched upon many of
the areas of evangelistic technique that have
been influenced by the Spirit of prophecy. The
breadth of concept, the depth of wisdom, the
extent of the vision of the work, are most ap-
parent to any careful student. Even the most
casual acquaintance with the Spirit of prophecy
will immediately reveal the scope and compass
of this great gift to the church. The practical
assistance, breadth of vision, and soundness of
judgment forever establish the Spirit of proph-
yacy as the unique gift to the church and its
evangelistic workers.

[End of Series]

When Will Religions Come to an End?
R. DETTMAR
President, South German Union Conference

O

A broad front the warfare against reli-
gions has been kindled. Worldly ideas are
lifted up to the level of religious solutions.
Declarations of war oppress the religions and
their followers. Such warfare also makes it
known that Christianity is rising out of the
ranks of the world religions. With regard to
the word of God in Philippians 2:6-11, we rec-
ognize Christianity as the only religion, in the
path of which men truly reach God's goal.

The uniqueness of Christianity, however, is
contested by all other world religions. The ques-
tion is justified: Is Christianity a or the reli-
gen? The fact that in large American and
European cities there exist Buddhist missions,
and that Christians are daily going over to
Buddhism, has for its thesis: Christianity is only
one and not the religion. Thus the front line
of the war of religions not only is in the pagan
lands, but is today also drawn through the great
cities of North America and Europe.

The assertion that Christianity is only one
and not the religion is especially found in India.
There it is said of religion that it is like a hand
with five fingers, or a rainbow with its seven
colors, or a carpet with its bright threads woven
together, and also a flute with its many tones.
That is to say that one can recognize and take
the best out of each religion.

The most peculiar sect, which has drawn
something from all religions, is Caodaism. It
ranks Jesus Christ no higher than Lao-tzu, Con-
fucius, and Buddha. In Japan, the land of pa-
godas and temples, the women prefer to wear
the Christian cross as an ornament. In Africa
one may find that at a heathen festival Christ-
tian pictures are put up. All that is an expres-
sion of the thought that "Christianity has no
advantage over us," and finally, "non-Christians
are often better people than Christians."

Sometimes even among Christians this is
thought. In his work Nathan der Weise ("Na-
than the Wise"), G. E. Lessing, a preacher's son,
represents Jews and Mohammedans as clothed
with noble humanity and Christians as hypocris-
tical and immature persons. While Christ is loved
also by non-Christians, the cry among Christians
is: Redemption from Jesus Christ!

God Seeking Man

However, if we test the nature and substance
of the non-Christian religions, we recognize that
the pagan also is concerned about God, but that
he seldom makes the ways smooth for himself
by which he can reach the usually self-made
deity. In contrast to this, the God of the Chris-
tians finds His way to men (Phil. 2:6-11).
Therein lies indeed the meaning of all religion,
that God comes to man; that is, that He reveals
Himself to men. Revelation is the most genuine
sign of true religion. Where it is lacking, human
works, and thereby gods made by human hands,
take the place of the self-revealing God.

Religion is the way of God to man. Neither
the way of virtue, which is taken in India by
penitents and beggars, nor the way of medita-
tion, nor yet the way of frenzy, which is taken
by dervishes and fakirs, are paths that lead to
the eternal life promised in all religions. They
are human paths. Man wants to work his own
way up into the promised Olympus, the Deity.
But in the Christian religion there is no human
working upward, but a divine descending. Not
through works, through flights of feeling, or
through speculation, but through the coming
down from heaven of God's Son, Jesus Christ;
do we come to God. Because of that, Christian-
ity is not a but the religion.

The religions are engaged in a struggle
against each other. The warfare continually be-
comes sharper. Men today are like those who
took Paul in at the time when as a shipwrecked
passenger he was able to reach the Island of
Melita. (See Acts 28:1-6.) How rapidly the peo-
ple changed their religious opinions, their long-
established belief! Because in gathering sticks
for the fire the apostle Paul was attacked on the
hand by a viper, they held, in spite of his rescue
from drowning, that he was a murderer pur-
ased by the goddess of revenge and now fallen
under judgment. But when nothing happened
to the apostle, "they changed their minds, and
said that he was a god."

Excerpts from an evangelistic sermon, translated from Ger-
man by Leona Glidden Running.
Today also in the struggle of religions great changes take place among them. That also in religious matters such unrest has arisen shows, along with the unrest in all other areas of life, that Christ will soon return. His appearance, however, will bring with it the end of religions. Then there will be no appearance of religion under manifold forms; then will be fulfilled what is stated in John 10:16: “And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.”

The end of religions would come if mankind should ever die out on the earth, but that idea is un-Biblical. The end of religions would come, if ever one of the existing religions could win out and suppress all the others. The end of religions is coming when Christ appears at the end of the world, and thus the deliverance of the true believers takes place. Through the “everlasting gospel” (Rev. 14:6) God is today, in the time of the world mission, gathering His people through the last message: “Fear God, and give glory to him; for the hour of his judgment is come.” The people of God in the end of time represent no religion, but proclaim the last message of God.

We do not know what kinds of religions may yet arise. Neither do we know just when God will take away from us human beings the choice between God or gods; Christ or Barabbas; Christianity or paganism! One thing we know: The appearing of Jesus Christ brings the end of religions. A prophetic saying is this: “The Lord . . . will famish (“make lean,” margin) all the gods of the earth.” Then there will be one fold and one shepherd. 

ONLY BY The church that multiplies committees and neglects prayer may be fussy, noisy, and enterprising, but it labors in vain and spends its strength for nought. It is possible to excel in mechanics and fail in dynamics. There is a superabundance of machinery; what is wanting is power. To run an organization needs no God. Man can supply the energy, enterprise and enthusiasm for things human. . . . The energy of the flesh can run bazaars, organize amusements (we might add, run the movie projector) and raise millions; but it is the presence of the Holy Spirit that makes a temple of the living God—it comes only by prayer.—SAMUEL CHADWICK in The Way to Pentecost.
A VACATION BIBLE SCHOOL does as much to draw a crowd, break down prejudice, open the doors for Bible studies, and give children a pleasant taste of Christianity as anything a minister or a local church can do. It also can be conducted year after year in the same location.

Thousands of children all over this country pour out of the public schools during the summer months into the streets of our cities and present a mighty challenge to all of us who have been commissioned to go "into all the world, and preach the gospel to every creature." Startling as it may seem to us, the majority of these children have had no religious training and know nothing about the Scriptures. They are as ignorant of Jesus and His soon coming as the heathen boys and girls across the sea. Others, of course, have had some instruction in the Bible but need a great deal more.

These children turned loose on the streets are glad to have somewhere to go; they are eager to have something to do. Many will come to the Vacation Bible School if they are invited.

A good way to invite them is to have, for a few weeks before the opening of the school, a large signboard posted at the tent or on the church property where the school is to be conducted, showing the opening date, et cetera. The words VACATION BIBLE SCHOOL should be large enough to command attention. About all the information needed on this sign is the date, the time of meeting, and the ages of the children invited. Very attractive Vacation Bible School posters can be purchased at Sunday school supply houses and placed in strategic places. Newspaper ads and spot announcements over the radio also have their place.

By far the most effective method of advertising the school is the personal invitation, together with a little card which reads something like this:

Dear Friend: (or better still, "Dear Joe" or "Dear Mary")

You are invited to attend the VACATION BIBLE SCHOOL
At: 511 Elm Ave. 
Date: July 5-16
Time: 9 A.M. to 12 NOON.

Come and enjoy the songs, stories, crafts, and games with us. We shall be looking for you.

Your friend, 
James (or Mrs. J. D.) Brown.

These cards can be given out by the Vacation Bible School workers, by members of the church, or by the children from the Sabbath school, to their neighbors and friends. There is nothing like the personal visit and an attractive card with the child's own name on it. This nearly always brings the crowd. However, when members of the church fill their cars with their own and the neighbor's children, the church building is usually filled to capacity.

Anything that is freighted with so many possibilities as the Vacation Bible School should receive the most careful attention. General plans should be laid months in advance, and all details worked out before the opening date. The leader and all associated with him need time to get their stories, songs, crafts, and exercises well in hand. The building to be used should be surveyed to determine how many children can be accommodated, where the general assembly should meet, where the crafts can be handled with the greatest efficiency, and where each activity of the school can be best conducted. All supplies should be ordered early enough to insure materials being in hand when needed.

The day before the school is to open the workers should meet for the "last minute" counsel. At this time all the plans are gone over in detail: how the children are to be received at the door each morning, where each teacher is to sit, the way the divisions will march to their

Atlanta Kirkwood Vac

THE MINISTRY
Bible School

May, 1954

DART
Secretary, Southern Union Conference

It is a good plan to have the registration card filled out for each pupil, with the registration card hanging in the respective rooms, etc. Another very necessary part of this counsel is to review assignments. Is the man who is to conduct the flag salutes ready, and does each teacher know the pledges himself? Does the one who is to tell the story on Tuesday morning think it is to be on Thursday? Does each one have a copy of the daily program, and do the teachers realize the importance of filling out the registration card for each pupil correctly? With all knowing what their duties are, with plenty of supplies on hand, and with the building made attractive, you can kneel together and ask God’s richest blessing to rest upon the work to be done for the children.

Children love to sing, and sing we do at the Vacation Bible School, before the meeting, during the service—theme songs, new songs. Children love stories, and stories we have, in the general assembly, in the Bible class, and in the activities period. Children love to work with their hands, and crafts we have—crafts that are simple, crafts that are difficult, crafts for the little toddler, and crafts for the teen-ager. So of course the children love to attend. They tell their playmates, and the playmates come to share in the fun. They tell their parents, and the parents come to the evening services to see what it is all about. Thus not only will the seeds of truth be sown in the fertile soil of a child’s heart, but many parents and others will be attracted to the church.

Although the usual length of a Vacation Bible School is only two weeks, the follow-up work can continue indefinitely. The registration card containing the name, age, church affiliation, and the home address of each child enrolled furnishes valuable information. The homes can be visited and the adult members reached. All the children who are old enough are encouraged to sign up for the Junior Voice of Prophecy lessons and to join the Pathfinder Club. This club can meet once a week in the school, or in one of the rooms in the church, or in someone’s home. All Pathfinders are, of course, invited to attend the regular MV Society meetings. Some of the children have enrolled in the church school after having a little sample of what Seventh-day Adventists have to offer.

If the church (or some church member) is conducting a child day-care center, the names of all the preschool children are turned over to the director. In fact, a very good way to get a child day-care center started is first to have a Vacation Bible School. In some churches the follow-up work is centered around the branch Sunday school, which meets every week during the regular Sunday school hour. Naturally, the registration cards give a working nucleus for the Vacation Bible School the following season.

The cost of conducting such a school is extremely small compared with the results. Most of the instructors will be members of the evangelistic team or volunteer members from the church. The crafts are made “self-supporting” by charging each pupil a small fee for his materials. The bulk of the expense, therefore, is in the lesson materials, songbooks, flags, the daily treat (usually a cool drink), buttons, badges, certificates, etc. Part of this expense can be met by taking up a collection at the door each morning as the children enter, or during the class time. The balance is paid for by the local church or the conference. Some count this item as part of their advertising expense for the evangelistic effort. It certainly is a very effective method of drawing a crowd.

The Vacation Bible School in Action

Now, with everything in readiness and each worker in his place, the time has come for the school to open. The children begin appearing from all directions. Each child is cordially greeted at the door by the leader, who asks his name and age while the other children wait
their turn. The leader introduces him (using the given name only) to one of the ushers, who escorts him (taking small children by the hand) to his class and introduces him to the teacher of his age group.

The teacher welcomes him by saying, "So nice to have you in my class, Jimmie. You may have this seat right here. Would you like to have a songbook?"

Not many minutes go by from the time the door of the church is opened until the song service begins. Children love to sing. We begin with song, we close with song, we sing several theme songs regularly during the program, we have instrumental music, we have special music, we march to music. There is power as well as charm in music. Our thinking is changed by the words of a song; our attitudes are influenced by the tunes we hear. That is why "the commandments as given from Sinai . . . were by divine direction expressed in song."—Education, p. 39. God wanted that large congregation of people to learn of Him and His ways quickly and clearly, therefore "many precious lessons were fixed in their minds by means of song."—Ibid.

We sing words and tunes that are on the level of the child's understanding, and not only the hymns of adult experience. It must be understood, however, that music on the child's level in nowise refers to sacrilegious swings. Cheap music has no place whatsoever in the life of a child. In the Vacation Bible School we want these little children to learn about Jesus and His love. We want them to learn how to live day by day as He lived, therefore we sing of Jesus. Long after the school closes, the child has its spirit, for he has its songs. The child is drawn to religion through music, and it becomes a part of his daily life. Thus he learns that religion makes him happy and that religion satisfies.

Just as the disciples of old had to be taught how to pray, so children today should be instructed how to approach their Maker, how to come into His presence with awe and reverence. They should know what to do with their hands, their feet, their eyes, and their thoughts while prayer is being offered. The one praying should speak clearly and distinctly, so all can hear what is being said and thus be drawn closer and still closer to Jesus, their dearest Friend.

Next comes the salute to the flags. Three children are selected; two make an arch of the flags, and the third, standing under this arch, holds the Bible. (A pretty white Bible is very desirable.) At this point each morning the leader explains the meaning of some portion of one of the pledges and then calls, "Attention!" Everyone, teachers and all, comes to attention. Each turns a little to face the flag of the United States, and placing the right hand over the heart, all repeat the pledge in unison. Then turning slightly to face the Christian flag, all make this pledge also. Now, looking straightforward to the white Bible, all unite in pledging their allegiance to the Word of God. There is something about this little ceremony that never fails to captivate the attention of the tiniest tot and the oldest member present. Promising to be loyal to the government, to be true to Christian principles, and to follow the teachings of the Bible makes a profound impression upon all who witness this scene.

Now it is time for one of those illustrated character-building stories. There is power and delight in a story. It can change a foe into a friend. It can change the habits of a people and the desires of a nation. It can teach the dullest pupil and instruct the youngest listener. That is why Jesus, the Master Teacher, used the story. Long after He returned to heaven His stories lived in the hearts and minds of those who heard Him. Repeated over and over again, they are just as fresh, just as charming today, as when first uttered centuries ago. Long after the Vacation Bible School closes the stories will live in the memory of the children. The child is thus drawn to religion through stories. He loves stories and through them learns to love religion.

A theme song, an announcement or two from the leader, and the divisions are ready to separate. The kindergarten children, ages four to six, march outdoors for a little recess. The primary children, ages seven to nine, go to crafts. The juniors, ages ten to fourteen, go to their classes. But whether at recess, in general assembly, in classes, or at crafts, each class stays together as a unit. The unit leader, or teacher, is always with them. From here on each division follows its own program, which is so arranged that there are ample time and space for each activity.

The class period itself, of about twenty minutes, is taught very much like the regular Sabbath school lesson. At the close of the class each pupil is given a workbook on the lesson to color or a quiz sheet to answer. These papers are taken home and can be studied over and over again if so desired. These class lessons are in reality evangelistic sermons adapted to the particular age of the child. In every sense of the word Vacation Bible Schools are evangelistic efforts for the children.
Each division has its own schedule for general activities, such as stories, songs, drills, quizzes, spelldowns, guessing games, exercises, demonstrations, marches, calisthenics, and the like. It is during this period that the children practice their pieces, learn their songs, rehearse their drills, et cetera, that are to be given at the evangelistic meeting in the big tent for the grown-ups. Very few parents would pass by an opportunity to witness their child perform. Although the child may be on the program for only one minute, the parent will come and stay for more than an hour.

At recess time the teachers are with their units as usual, and take a very active part in the games. Children like to have their elders join them in their play and to have them introduce new and interesting games. A bond of good fellowship is formed, and the child is more ready to listen to his teacher in the Bible class. Games that foster strife and rivalry are not selected, but good wholesome recreation for fun is encouraged.

There is joy and satisfaction in working with the hands. To be able to take some leather and make a belt, to take some plaster and mold a panther, to take some shells and decorate a vase, to take some soap and carve an elephant, is a delight known only to those who have actually made something of their own. Here is something the child made that he can take home with him. Here is something that will remind him for days to come of the pleasant times he had at the school.

Child evangelism is the most productive type of evangelism we have. Those who are working for the younger ones claim that it is many times easier to win the children than it is to win the adults. Indeed, why should we wait until one is an adult before we start working for him?

With such an opportunity as we have for child evangelism all around us, should not we who have been commissioned to "feed my lambs" do everything in our power to gather these precious children into the fold before it is forever too late? If we do our part, God has promised a bountiful harvest. He plainly says, "We may bring hundreds and thousands of children to Christ if we will work for them."

—Counsels to Parents, Teachers, and Students, p. 172.

The Vacation Bible School has marvelous power to melt prejudice, win friends, and give the children a little taste of the joy to be found in religion. Where else can so much be accomplished with so little effort? Childhood is the golden age for evangelism.
The Singing Evangelist’s Pre-effort Preparation

RUSSELL M. KRANZ
Singing Evangelist, Queensland Conference, Australia

PART II

The formation of a choral group will receive the music director’s first attention. As soon as he enters a city he will begin searching for suitable voices. He may decide to audition, or spend four to five weeks finding out about known singers and listening for unknown ones. Auditioning sometimes has disadvantages. Often the known singers will be too voice proud to be auditioned, while quite capable, though unknown, singers will be too timid. This latter group often provides excellent material for the choir. Constant observation is the only way to discover such hidden talent. The choral director will know just what type of voice he is seeking. As he finds prospects he will list them, giving such details as type of voice, range, tone, flexibility, musicianship of singer, sight-reading ability, and availability for rehearsal. Only after an exhaustive search will he begin to form, from this list, his actual singing group. The final summary found therein will determine his whole approach to choral support for the effort. The size of the choir, balance of parts, and amount of work needed to place it on a presentable footing will all be evident.

A large unbalanced group will be much less effective than a smaller evenly balanced one. Female voices are usually in more plentiful supply than male voices. It is better to have a small choir of equal numbers than a large predominance of high voices. An eight-part choir will actually be easier to handle than a four-part, as more voices of middle range are found than those of either high or low compass.

“Singing is a part of the worship of God, but in the bungling manner in which it is often conducted, it is no credit to the truth, and no honor to God. There should be system and order in this as well as in every other part of the Lord’s work. Organize a company of the best singers, whose voices can lead the congregation, and then let all who will, unite with them. Those who sing should make an effort to sing in harmony; they should devote some time to practice, that they may employ this talent to the glory of God.”—Evangelism, p. 506.

“We should endeavor in our songs of praise to approach as nearly as possible to the harmony of the heavenly choirs.”—Ibid., p. 507.

Large groups of volunteer singers, called together on the opening night of the effort, and given a hasty half-hour rehearsal at the close of each meeting, do not fit statements such as these. To introduce an experienced evangelist, preaching the greatest message this world has ever heard, with a group of unorganized, untrained, unbalanced, and unblended voices, is antithesis.

Rather does the Spirit of prophecy emphasize intensive preparation by our choirs. At least ten to twelve weeks will be necessary to train a group of amateur singers in the fundamentals of choral singing. This, of course, implies that the music director will have an effective working knowledge of the technique of this art. During the pre-effort period he will acquaint his singers with an understanding of breath control, balance of parts, freshness and virility of singing, tone placement, sight reading, musicianship, clear enunciation, correct pronunciation (diction plays so important a part in gospel singing), and the many other factors that contribute to creating beautiful choral expression.

At least two- or three-hourly rehearsals twice a week will be needed to develop the choir. The same thorough approach will be employed in training the male and the female voices as separate groups. Even more time may be needed for coaching a male quartet and a ladies’ trio.

The opportunity to use large instrumental groups in our evangelistic work is rare. As a rule, we are dependent on talent found within our churches. Sufficient instrumentalists with the experience and skill necessary for orchestral playing are difficult to find. The music director will avoid using instrumental combinations of
poor quality. Many instruments have associations with vaudeville and other cheap entertainments. These are not suitable for evangelistic work. Carefully trained string ensembles, quartets, and trios provide both the atmosphere and the type of music needed in evangelism.

In all his planning as music director the singing evangelist will seek instrumentalists who will display the same high standard of performance he himself is seeking to maintain.

All groups—both choral and instrumental—will need to have a comprehensive repertoire developed and memorized by the opening of the campaign. During the preparatory period, music for the entire effort will be arranged and planned. Even though much good music in fine arrangement is available, many of the really rich melodies with Adventist backgrounds are either barred from use or looked upon as failures because of uninteresting harmonic construction. They should be judged on melody rather than harmony, since they belong to the same field as spirituals and religious folk songs. "Heaven, Sweet Heaven," "The Beautiful Hills," "Heavenly Music," "There Is a Better Land Than This," "Sweet Canaan," "Rest for the Weary," "Pisgah," and many others could be mentioned in passing. Provided with effective choral or instrumental arrangements, these are wonderful material for the Adventist music director. Many gospel songs and hymns may need to be arranged in choral setting also. Every pre-effort period will find the singing evangelist adding to his library of choral and instrumental arrangements.

By the beginning of the public meetings each music group should have from ten to fifteen items memorized and prepared. This will enable the music director to keep his program well in hand, and allow for a higher standard of performance.

As music director the singing evangelist, in consultation with the speaker, will coordinate all phases of his work. He will arrange the timing and placing of all music features.

**Summary**

The singing evangelist must aim to be a specialist in his field, a field of song leading, solo singing, and music direction. To be such involves intensive preparation throughout the pre-effort period. As a song leader he will:

1. Plan and prepare hymn and chorus lists.
2. Memorize hymns and choruses.
3. Arrange them in the effort program.
4. File and arrange all illustrative material.
5. Study and plan methods of approach.

As a soloist he will:

1. Prepare the voice.
2. Build and arrange the repertoire.
3. Memorize the repertoire.

As a music director he will:

1. Find material: (a) audition and search, (b) compile lists and details, (c) select and plan music groups.
2. Plan and arrange repertoires.
3. Develop groups: (a) choral, quartets, trios, etc.; (b) instrumental.

(Continued on page 46)

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**MUSIC INSTRUCTION AT THE SEMINARY**

Our S.D.A. Theological Seminary is placing special emphasis on music instruction during the forthcoming summer quarter, June 20 to August 26. George W. Greer, of Atlantic Union College, will be guest professor, with George Wargo and Minnie Iverson Wood, of Washington Missionary College, as guest lecturers.

This will be a fine opportunity for our ministers, singing evangelists, and other musicians to take advantage of this opportunity to study evangelistic and church music and to participate in the musical activities offered during the summer quarter.

Courses to be offered during the summer by Professor Greer are: Hymnology, in which there will be technical and critical study of hymns, and a study of hymn writers as a basis for evaluation of hymn tunes, especially as found in the Church Hymnal. This course will aid ministers and evangelists to integrate the worship and evangelistic program. The course in conducting will aim to develop efficiency in leading congregational and evangelistic groups and choral ensembles. The work will be given at two levels, for elementary and for advanced students. Class instruction in the fundamentals of voice culture will be offered and a men's choir will be organized.

A series of nine lectures for the entire student body will be given on Monday mornings during the quarter, with the three instructors collaborating.

Write for further information to the Dean, S.D.A. Theological Seminary, Washington 12, D.C.
LET us interview several more ministers concerning the help their wives give them.

"My wife's help at the piano and organ was one of her largest single public contributions," said an experienced and successful evangelist. "She also accompanied me in my visiting program, sharing the responsibility of calling upon the people. Many times when I did not know what to do in a given situation, I would excuse myself, and she would remain to talk with the mother about family relations, personal health habits, the care of the children, or other perplexing problems, while I made another call.

"Her knowledge of dietetics and healthful cookery enabled her to give practical assistance to wives who were afraid of undertaking to live up to the Adventist standard of health. She gave instruction in cookery both in public and in private. In our evangelism we would often put on a cooking demonstration. Before the sermon began she would step to the front, and while I read a recipe, she would put the ingredients together and slip the dish into a gas oven that was set up on the platform. At the close of the service we would take the food out of the oven and pass samples around for the people to taste.

"When I started in the ministry my wife gave her entire time, aside from necessary household duties, to helping me, solving soul-winning problems, writing friendly letters, arranging visiting cards and records of interests, thus relieving me of much detail and giving me more time to attend to my official duties. I have always felt that it is disastrous for a young man starting in the ministry to have his wife occupied with some unrelated employment. A wife who is willing to make the necessary sacrifices and live within a limited budget may be of inestimable help to her husband.

"A young wife who is a mother can give well-rounded, practical counsel to other mothers. We adopted children, not only that we might have the joy of their presence in our home, but also that we might gain a better understanding of human relations. When we first came to the Seminary as students, my wife, instead of working to earn money, attended classes right along with me. She took classes in evangelism, Bible doctrines, and history. This kept her intellectually alert and added to her efficiency as a minister's wife. The financial arrangements made by the conference for Seminary students provided us with a sufficient budget to meet our necessities, and we both felt that her additional training for service was of infinitely more value than a little money saved up for possible future needs."

My opportunities to make personal contacts with all the ministers in a large area being limited, I resorted to the telephone.

"In my opinion, one of the most important acquisitions for a minister's wife is faith and confidence in the written Word and in the Advent message." So spoke a well-known voice over the line; and it continued, while my pencil traveled rapidly over the paper. "We have been told that soon everything that can be shaken will be shaken. By eminent men, scientific scholars, college professors, and leaders in thought everywhere, pleasing fables are taught that controvert nearly every truth revealed to us in the Bible and the Spirit of prophecy. Arguments that seem sound and reasonable are brought forward in an effort to prove falsehood to be truth and truth to be falsehood. Our young men, including our ministers, are being exposed to smooth-sounding sophistries. A wife who is deeply founded in a knowledge of the truth can offer a steadying hand to a husband who may be tormented with doubt. If her faith in the fundamental doctrines of salvation is daily nourished through study and prayer, she can strengthen the faith..."
and confidence of the one she loves, who may be sorely tempted.

"A great danger that faces a minister's family is neglect of the morning and evening worship period. If the wife takes upon herself the responsibility of having the family pause for a few moments of quiet devotion morning and evening, the thoughts gained at these times will be like seeds sown to eternal life."

The next report came from a foreign missionary on furlough. "My wife is a trained nurse, and she carries on medical missionary work wherever we go. When we first went out to a mission field we found the people suspicious. They did not understand our motives, and were reluctant to receive the gospel. We opened a little dispensary on the street, where my wife treated the sick and pulled teeth. While she was doing this I was telling the gospel story to the crowds that gathered. Sometimes my sermon was interrupted by a call from her to draw out an exceptionally stubborn canine tooth.

"When traveling among the tribes in the hills we would take a medical kit along, and while she ministered to the ailments of the people I would preach to the crowds. After she had bound up their sores and treated the sick babies and dispensed cathartics and other mild remedies, the people seemed more interested in listening to the message of love from heaven. After our meeting she would continue the treatments. It is the same in the homeland as in the mission fields—the medical missionary work and gospel ministry go hand in hand, although methods may differ."

"Your husband not home yet?" I spoke into the phone. "Will you please ask him to ring me when he comes in to dinner? I wish to ask him a few questions about his wife."

"About me?"

"Yes, about you."

"Maybe I had better stand by!"

"It might be embarrassing!"

Later while one of my hands held the receiver and the other a pencil, I recorded this statement:

"My wife and I encourage each other. When I feel discouraged she counsels me to lay hold on God's promises and know that He will help us at every step. She is always energetic in her endeavors to bring people to a knowledge of the truth. I also value her critical help greatly. She never embarrasses me before others, nor does she dissect my sermons as soon as we reach home. But she is a good counselor, telling me how I can improve in diction, illustrations, manner of delivery, tone of voice, and so on. We ministers sometimes drown the Spirit in our eagerness to bring people to a quick decision. When I am speaking, one glance in her direction reminds me to be quiet and calm in my delivery, and to depend upon the Holy Spirit to make the deep impression."

A minister who had long been engaged in public evangelism spoke of the help his wife had given by her friendly association with the families who attend the meetings. "I have often felt that her few friendly words mean as much as my sermons," he said. "One little plan she had was to seat herself between two women during the Bible lecture, and take out her notebook and pencil and begin making notes. Before long the women would be saying, 'Oh, do you have an extra piece of paper? I'd like to take notes too.' Of course, she always had extra paper and pencils with her."

Again the phone was in use: "Many wives fail to realize the importance of keeping themselves neat and tidy. Especially should they give their husbands a pleasant reception when they come home at night. Psychologists tell us that this makes a great deal of difference in a man's success."

There were some ominous warnings that traveled over the telephone wire that evening. Here is one of them: "If a wife wants to disgust people, let her go around and tell folks how well her husband is doing. No wife should be her husband's press agent. Some wives carry too great a burden to help their husbands' advancement. Sometimes a young worker may feel like blaming the evangelist he is working with or someone else for getting in his way and holding him down. At a time like that the wife may do her husband a definite service by guarding him from such withering thoughts, and encouraging him to be patient, and not be anxious for promotion, and never under any circumstances to insist that he is worthy of greater appreciation or a larger salary. If he has the gift, it will make a place for him. Above everything else, she should not go around defending him in everything he does. Rather let her try to help him see the other person's side of things."

Another warning was against workers' wives' forming little cliques and ignoring other church members. "When a worker's wife spends most of her time with a select group, or within the
circle of a few homes, others may be left to feel that they are considered of little importance. Such feelings, though often the result of pure imagination, may be minimized by impartial friendships. If preference must be shown, let it be in favor of those who are often overlooked.”

And so the ideas on helping kept pouring in, as jumbled as pieces for a patchwork quilt, and even more interesting: “My wife helps me by keeping quiet. Some wives talk too much. They talk about their own family affairs; they discuss everything and everybody in the church; they criticize the church officers and the church members. If minister’s wives could only realize that their remarks are often repeated a hundred times, they would be careful always to scatter seeds of kindness, which would bind hearts together instead of tearing them apart.”

Here is another remark along this line: “My wife never repeats an unpleasant remark made about anybody, not even to me. She knows that I do not want to have our church fellowship and cooperation marred by a critical attitude on my part toward my helpers. She knows that it helps a pastor to minimize church quarrels when he can truthfully say, ‘I never heard a word about it.’”

One of the problems mentioned as not yet being satisfactorily solved is what to do with the children while the mother is assisting in the evening meetings. Usually before the second hymn is finished the tiny tots are fast asleep on a back seat. After the fifteen-minute junior story or picture program, the larger preschool children are nodding sleepily and dangling their uncomfortable legs. For the young mothers, the most serious part of this problem is the disruption of the children’s sleeping schedule. Here is one suggested solution: “I always excused the workers who had small children immediately at the close of the evening service, unless, as was sometimes the case, we had a large enough expense fund to pay for baby sitters or caretakers.”

Various ideas came to light in the interviews. Here are several: “A few minutes every day applied to acquiring the art of storytelling will enable a minister’s wife to improve many opportunities to plant lessons of truth in the minds of children and youth.” “What about enlisting the help of her young friends in distributing literature and lending books?” “She does not need professional secretarial training to be able to write soul-winning letters.” “She can guard her husband from interruptions when he is preparing his sermon. And she can train herself and her family in habits of promptness, so that no last-minute fluster of hasty preparations may bring him an emotional upset, through fear of tardiness to an appointment.”

“I once asked one of our pioneer workers in what way his wife had been the greatest help to him in his ministerial work. He answered, “The most important contribution she ever made to my success was her calm and persistent cheerfulness under all circumstances, no matter how discouraging.”

Precious to every shepherd is his shepherdess if she possesses the gift of “helps.”

(Concluded next month)
Principles of Our Dress Reform Message

PART II

God Loves the Beautiful

"The works of the Lord are great, sought out of all them that have pleasure therein. ... He hath made his wonderful works to be remembered" (Ps. 111:2-4).

God, who made the Eden home of our first parents so surpassingly lovely, has also given the noble trees, the beautiful flowers, and everything lovely in nature, for our happiness. — Mrs. E. G. White in Review and Herald, July 25, 1871.

Wherever we turn are traces of primal loveliness. Wherever we may turn we hear the voice of God and behold His handiwork. . . .

Nature’s ten thousand voices speak His praise. In earth, and air, and sky, with their marvelous tint and color, varying in gorgeous contrast or softly blended in harmony, we behold His glory. The everlasting hills tell us of His power. The trees wave their green banners in the sunlight, and point us upward to their Creator. The flowers that gem the earth with their beauty whisper to us of Eden and fill us with longings for its unfading loveliness. The living green that carpets the brown earth tells us of God’s care for the humblest of His creatures. The caves of the sea and the depths of the earth reveal His treasures. He who placed the pearls in the ocean and the amethyst and the chrysolite among the rocks is a lover of the beautiful. The sun rising in the heavens is a representative of Him who is the light and life of all that He has made. All the brightness and beauty that adorn the earth and light up the heavens speak of God.

Shall we, in the enjoyment of the gifts, forget the Giver? Let them rather lead us to contemplate His goodness and His love. Let all that is beautiful in our earthly home remind us of the crystal river and green fields, the waving trees and the living fountains, the shining city and the white-robed singers, of our heavenly home—that world of beauty that no artist can picture and no mortal tongue describe. — Mrs. E. G. White in Good Health, August, 1882.

God Loves Most a Beautiful Character

"Let the beauty of the Lord our God be upon us" (Ps. 90:17).

God is a lover of the beautiful, but that which He most loves is a beautiful character. . . . It is beauty of character that shall not perish, but last through the ceaseless ages of eternity — Mrs. E. G. White in The Bible Echo, Feb. 1, 1892.

The great Master-Artist has taken thought for the lilies, making them so beautiful that they outshine the glory of Solomon. How much more does He care for man, who is the image and glory of God. He longs to see His children reveal a character after His similitude. As the sunbeam imparts to the flowers their varied and delicate tints, so does God impart to the soul the beauty of His own character.

All who choose Christ’s kingdom of love and righteousness and peace, making its interest paramount to all other, are linked to the world above, and every blessing needed for this life is theirs. In the book of God’s providence, the volume of life, we are each given a page. That page contains every particular of our history; even the hairs of the head are numbered. God’s children are never absent from His mind. — The Desire of Ages, p. 313.

Worldly display, however imposing, is of no value in God’s sight. Above the seen and temporal, He values the unseen and eternal. The former is of worth only as it expresses the latter. The choicest productions of art possess no beauty that can compare with the beauty of character, which is the fruit of the Holy Spirit’s working in the soul. . . .

Christ came to the earth and stood before the children of men with the hoarded love of eternity, and this is the treasure that, through our connection with Him, we are to receive, to reveal, and to impart. . . .

We are to be distinguished from the world because God has placed His seal upon us, because He manifests in us His own character of love. — Ministry of Healing, pp. 36, 37.
Clothed in the Robe of Righteousness

“And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints” (Rev. 19:8).

By the wedding garment... is represented the pure, spotless character which Christ’s true followers will possess. To the church it is given “that she should be arrayed in fine linen, clean and white,” “not having spot, or wrinkle, or any such thing” (Rev. 19:8). The fine linen, says the Scripture, “is the righteousness of saints” (Eph. 5:27). It is the righteousness of Christ, His own unblemished character, that through faith is imparted to all who receive Him as their personal Saviour...

This robe, woven in the loom of heaven, has in it not one thread of human devising. Christ in His humanity wrought out a perfect character, and this character He offers to impart to us...

When we submit ourselves to Christ, the heart is united with His heart, the will is merged in His will, the mind becomes one with His mind, the thoughts are brought into captivity to Him; we live His life. This is what it means to be clothed with the garment of His righteousness...

Righteousness is right-doing, and it is by their deeds that all will be judged. Our characters are revealed by what we do.—Christ’s Object Lessons, pp. 310-312.

Let the youth and the little children be taught to choose for themselves that royal robe woven in heaven’s loom,—the “fine linen, clean and white,” which all the holy ones of earth will wear. This robe, Christ’s own spotless character, is freely offered to every human being. But all who receive it will receive and wear it here.—Education, p. 249.

Clothed in the glorious apparel of Christ’s righteousness, they have a place at the King’s feast. They have a right to join the blood-washed throng.—Christ’s Object Lessons, p. 315.

The Breastplate of Righteousness

“Having on the breastplate of righteousness” (Eph. 6:14).

Clad in the armor of Christ’s righteousness, the church is to enter upon her final conflict. “Fair as the moon, clear as the sun, and terrible as an army with banners,” she is to go forth into all the world, conquering and to conquer.—Prophets and Kings, p. 729.

Only the covering which Christ Himself has provided can make us meet to appear in God’s presence. This covering, the robe of His own righteousness, Christ will put upon every repenting, believing soul. “I counsel thee,” He says, “to buy of Me... white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear.”...

“All our righteousnesses are as filthy rags.” Everything that we of ourselves can do is defiled by sin. But the Son of God was “manifested to take away our sins; and in Him is no sin.” Sin is defined to be “the transgression of the law.” But Christ was obedient to every requirement of the law.... When on earth He said to His disciples, “I have kept My Father’s commandments.” By His perfect obedience, He has made it possible for every human being to obey God’s commandments. When we submit ourselves to Christ, ... we live His life. This is what is meant to be clothed with the garment of His righteousness. Then, as the Lord looks upon us, He sees, not the fig-leaf garment, not the nakedness and deformity of sin, but His own robe of righteousness, which is perfect obedience to the law of Jehovah.—Mrs. E. G. White in Signs of the Times, Nov. 22, 1905.
"The Work of the Bible Instructor"

A SYLLABUS of eighteen lessons, entitled The Work of the Bible Instructor, is used by the Home Study Institute in one of their many correspondence courses. This is a progressive course, keeping step with our most up-to-date evangelistic techniques. The author and instructor is Louise C. Kleuser, associate secretary of the General Conference Ministerial Association. Her many years of service in various departments of the cause have given her a broad experience upon which to draw in preparing and organizing this series of valuable lessons in practical Bible work.

Here are the eighteen lesson titles in this 84-page syllabus:

"Background of the Bible Work"
"Call to the Bible Work"
"Qualifications of the Bible Instructor"
"Making Contacts and Building Interest"
"Developing the Conversational Art; the Master's Voice"
"Bible Reading Skills"
"Illustrating Present Truth"
"Building Truth Progressively"
"Preparing a Series of Studies"
"Skillful Group Instruction"
"Presenting the Advent Hope"
"Significance and Teaching of the Sanctuary Truth"
"Presenting the Law and the Sabbath"
"Teaching the State of the Dead"
"Presenting Christian Stewardship"
"Indoctrinating Christian Standards"
"Gaining Decisions"
"The Experience of Baptism; Other Ordinances"

The Work of the Bible Instructor is a thorough course slanted toward helping the Bible instructor to assist the reader to move along in a progressive way into our full message. It covers the presentation of each phase of our doctrines in a way that will expedite decision and will establish the Bible reader in the message. The price of the course is $6.00, which includes grading of the lessons and any counseling regarding the lessons or the student's individual problems in connection with the course.

The syllabus can also be purchased separately at 75 cents per copy for training classes for laymen in the local church, with the pastor, Bible instructor, or evangelist leading out. Any of our readers who may be interested can get further information by writing to the Home Study Institute, Takoma Park, Washington 12, D.C.

B. G.

Just Before San Francisco!

THOSE who are planning to attend the San Francisco General Conference, May 24-June 5, will soon be leaving their homes. We trust that a large number of Bible instructors will be able to enjoy these wonderful meetings. Although not all will be delegates, some from a distance will be attending. However, some may not be able to be present for the full time of the session, much less for the special meetings for ministers and Bible instructors during the precouncil, May 20-24. Should you be fortunate enough to attend the General Conference, you will certainly want to plan for the ministerial council, which begins Thursday evening, May 20. This is your meeting, Bible instructors! Be sure that your vacation plans do not prevent your presence, for we suggest from experience that these meetings, continuing for three days, will give you food for your soul, new vision for your work, and up-to-date methods for your Bible work. Bear in mind that there will also be several meetings during the session planned especially for Bible instructors. Whatever you do, sisters, do not fail to let us know that you are in our midst, even though your stay may be limited. Visit the Ministerial Association display booth and meet our personnel.

But some of you will not be able to attend any of these meetings. You can keep up to date, however, through the daily Review and Herald reports and The Ministry. Pray earnestly that you will not miss out on the blessings that attend such a gathering. San Francisco is still your meeting, and you may enter into the true spirit of the occasion.

L. C. K.
The Christian Home

CARRIE E. TICHENOR
Loma Linda, California.

While the subject of the Christian Home is not usually included in the prescribed list of studies given, yet it is at the present time a subject of vital importance. When even our Government is striving vainly to find the answer to the present wave of juvenile delinquency, it becomes increasingly important that we as Bible instructors teach those with whom we study the responsibilities and privileges of parenthood. The importance of the home is beautifully described in the following quotation:

"The restoration and uplifting of humanity begins in the home. The work of parents underlies every other. Society is composed of families, and is what the heads of families make it. Out of the heart are 'the issues of life;' and the heart of the community, of the church, and of the nation, is the household. The well-being of society, the success of the church, the prosperity of the nation, depend upon home influences."—Ministry of Healing, p. 349.

AIM: To point out the privileges and responsibilities of Christian parents and to impress the importance of daily family devotions.

INTEREST APPROACH: "Next week we are going to study a subject that I know will be of vital interest to you as parents, and one that will lay the foundation for lasting happiness in your home."

I. INTRODUCTION
Today we are going to study concerning the Christian home. At the present time much is being said regarding the increase in juvenile delinquency, and in 2 Timothy 3:1 this very condition is mentioned by Paul as a sign of the soon coming of Jesus. But the influence of the Christian home is beautifully described by one writer in these words: "The home should be to the children the most attractive place in the world, and the mother's presence should be its greatest attraction. . . . The husband and father is the head of the household. The wife looks to him for love and sympathy, and for aid in the training of the children; and this is right."—Ibid., pp. 388, 390.

II. THE FIRST HOME
2. Gen. 4:1-5. The first children. Note the difference in the character traits even in the first children.

III. THE FATHER'S PLACE
1. I John 2:15. H. Know God and are strong.

IV. THE MOTHER'S PLACE
1. Isa. 40:11. Promise to mothers.
2. 2 Tim. 1:5. Must possess "unfeigned faith."
3. Titus 2:3-5. Must be "keepers at home."

V. THE CHILDREN

VI. TRAINING AND DISCIPLINE
3. Prov. 19:18. Chasten while there is hope.
4. Ps. 144:12. Sons as plants, daughters as polished stones.

VII. PROMISES TO PARENTS

EXTRA TEXTS FOR REFERENCE
2. Prov. 10:12, 13. Love covers sins, but correction needed.

BIBLIOGRAPHY (for personal study).
Makers of the Home, Spalding, Sec. VI., "Preparation for Parenthood."

APPRECIATION FOR THE MINISTRY

Personal appreciation for high-class material appearing each month. The Ministry has become a must to me.—L. L. Garbutt, Treasurer, Panama Conference.

PERSONALLY I look forward from month to month to receiving The Ministry, and I find the scope of topics that it covers caters to the needs of the various departments of the work. I know that it is bringing great blessing and help to the ministry in our conference.—H. W. Hollingsworth, President, Tasmanian Conference.

SOMETHING compels me to drop you this card to let you know that if you get out a better issue of The Ministry than the last number, you had better put it between gold plates. Only one complaint—it wasn't big enough! I've read even all the advertisements. . . . I like the onward and upward tone of the articles in this last number.—Grant Tuttle, Takoma, Tennessee.
For
Greater
Evangelism

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MAY, 1954
A READER of THE MINISTRY asks, "How was the early church able to have unfermented wine at all times of the year for celebrating the communion service? They had no refrigeration in those days, and, as far as I have been able to find out, no preservatives."

While I have done no research on the use of unfermented wine in the communion service during the first centuries of the church, yet I would point out that the problem posed in the inquiry has not been limited to that remote period. As many of our veteran missionaries know, the same problem has had to be solved in our own work in some lands during the past seventy-five years. In some countries we have not had such modern methods of preserving fruit juices as we now have in the United States and other areas where science has made its greatest strides. Nevertheless, the problem has been solved by two different methods.

First, in lands where grapes are grown the freshly expressed juice is boiled down to a thick syrup, somewhat as molasses is made by boiling cane juice. When most of the water is boiled out of the juice, the thick, sticky concentrate is put in sterile bottles or jars and sealed with wax for preservation until needed. Then the right amount of water is added and mixed with the honeylike syrup, and the reconstituted, unfermented grape juice is used for the communion service.

Second, in lands where grapes are not grown, imported sun-dried raisins can be secured. The fresh juice in the grapes has been dehydrated in the fruit by the process of drying it in the sunshine. Raisins, when kept dry and free from insects, can be preserved for months. When unfermented grape juice is needed for the communion service, a sufficient quantity of raisins and the right amount of water are put in a vessel and boiled for a while. Then the liquid is pressed out and strained off by squeezing the mass in a cloth. This reconstituted and unfermented grape juice is used for the communion service.

The grape juice obtained by these methods is not fresh, but it is unfermented. Neither is the unfermented grape juice bought in bottles to be considered fresh, for it has been a long time since some of it was expressed from the
fruit. We know of no rule that requires that the juice be fresh when used in the Lord's Supper.

I do not know when nor where the two methods described above began to be used. Some Bible students think that the wine referred to in the Hebrew Old Testament by the terms chemer and chamar was a thick, sticky concentrate made by boiling fresh grape juice (must) to the proper consistency for preservation. Others think it was a fermented wine, and that the bubbling produced by fermentation gave it the appearance of “boiling.” I see no reason why the ancients could not have used the methods I have described. In some countries where I have been the people have long used thick, sticky fruit-juice concentrates for making refreshing drinks. The concentrates are sold in the stores, and the people keep bottles of it at home for making drinks when an occasion calls for refreshments of that sort.

Be not disturbed by infidelity. Religion cannot pass away. The burning of a little straw may hide the stars, but the stars are there and will reappear.—Thomas Carlyle.
Here is an outstanding book dealing with twelve of the characters grouped around Jesus in connection with His sufferings and death. This well-known and able writer graphically pictures the part these persons played in the most tragic and significant event of all ages. Both friend and foe are described with candor and fairness, with special emphasis on the virtues worthy of our imitation and the faults that should be avoided. Hypocrisy, as well as malignity, motivated by envy and hatred, is described, and condemned with eloquent severity.

In the book Peter’s denial does not reflect so much on his lack of love and loyalty as on his impulsive nature and lack of judgment. The conduct of Judas was chiefly due to his misconception of the nature of the Messianic kingdom and his impatience with Jesus for being so slow to assume His royal authority. His plan to produce circumstances that would force Jesus to a decision failed, and he chose suicide as the way out of his disappointment.

Caiaphas is described as one of the most despicable characters of all time, who deserves the chief blame for the diabolical plot that sent Jesus to the cross. Herod was a petty king with a more petty character, a politician of the worst variety who seemed to have left not a spark of conscience. Pilate’s character, a politician of the worst variety who brought on him the intense hatred of the Jews. Barabbas was not an ordinary robber, but committed the most memorable act of injustice in all history. Barabbas was not an ordinary robber, but a revolutionary who attempted to accomplish by force his Messianic expectations.

Simon of Cyrene obtained world renown by accident. What seemed a tragedy turned out to be a blessing in disguise. What he was compelled to do on that occasion, he did voluntarily the remainder of his life. The mother of Jesus is highly praised for her carefulness in training Jesus in childhood and youth. Although His words and acts often greatly puzzled her, she steadfastly maintained her faith in His divine mission as announced by the angel Gabriel before His birth.

The Roman centurion and the repentant thief are secret disciples, and because of this cowardice he was ashamed after the resurrection of Jesus gave final proof of His Messiahship. The two travelers to Emmaus, whom the writer believes to have been husband and wife, are described in such an interesting way that the reader imagines himself making the seven-mile journey with them that Sunday afternoon.

This book will be of special interest to those who are anxious to obtain an ever-increasing vision of the Lamb of God, whose death atoned for the sins of men.

TAYLOR G. BUNCH.

In Quest of a Kingdom, Leslie D. Weatherhead, Hodder and Stoughton, London, 1951, 279 pages, 8s. 6d.; Abingdon Press, New York and Nashville, $2.00.

Dr. Weatherhead, pastor of the City Temple, London, is a ready writer of many interesting and profitable books on the New Testament and its relation to our present-day problems. Not all of his books would satisfy the fundamentalist. This book, however, is an earnest attempt to help the reader understand what Jesus meant by the phrase “the kingdom of heaven,” a phrase that appears more than one hundred times in the four gospels.

Dr. Weatherhead examines in a delightfully simple and interesting manner the twenty parables by which our Saviour sought to reveal the nature of this kingdom. His thoughts on the parables of the parable of the father and the prodigal son, which he believes is wrongly named, are well worth careful reading and are highly valuable in “priming the pump.” The author’s style is evangelical, and this book would constitute a worthwhile addition to any minister’s library.

WM. H. BERGERMEN.


This is a heartening defense of the prophetic institution by the author of the Introduction to the Old Testament, which has been called by a leading British Old Testament critic, H. H. Rowley, the best and most enlightened conservative work on the Old Testament today.

There has been deplorably little adequate study on the nature of the prophetic institution from a conservative point of view.

Dr. Young, now professor of Old Testament at Westminster Seminary, Philadelphia, presents what the Old Testament itself has to say on the origin of prophecy and the prophetic institution. He then considers the position of the prophets in the divine economy, the relation between false and true prophets, and the prophets as recipients of divine revelation.

CARLYLE B. HAYNES.
success of others. If that is the case, it is a manifestation of selfishness, and nothing else! Such success either will not endure or will leave no lasting results. In the end the individual may find his friends few and far between.

Do we sometimes feel just a little envious of the executives in our ranks? Why should we? Being an executive has its disadvantages too, we understand. Some of these men are at times actually lonely. They, too, have feelings. They may grow a bit downhearted. We express no weakness, nor need there be any ulterior motive in our hearts, when we tell them of our appreciation of their leadership, or spontaneously write a letter that shows that we appreciate, at least to some extent, the heavy load they are carrying.

Executives might well remind themselves that to some individuals the routine tasks of even the work of the gospel can at times have a tendency to become burdensome. The local worker, often somewhat isolated from the larger centers of our work, without the inspiration of large council meetings and contact with fellow workers, may lag a little in his efforts. He may also be wrestling with changing conditions that did not exist when the executive was still on the firing line. A word of understanding and encouragement will do much more for him than prodding or censure.

We know there are lonely hearts in our worker circle. Let us build one another up, and in so doing we will actually build ourselves. We never lose by furthering the interests and enhancing the reputation of a fellow worker. If we do this, we will never lack for friends, and we will certainly strengthen “the tie that binds.”

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DEAR EDITORS:

I was greatly dismayed to read on page 47 of the January issue of THE MINISTRY a glowing endorsement and recommendation of Norman Vincent Peale’s newest book, The Power of Positive Thinking. No one who is acquainted with Dr. Peale’s work and the underlying philosophy of his ministry would ever recommend to a believer in the gospel of Christ to read a single one of his books.

Dr. Peale is a psychologist. His church is a psychological church. It has a staff of psychologists and psychiatrists who are helping persons empty their minds of hate and guilt complexes, and often thereby curing them of their pathologies. We should be aware that today Satan is sweetening human hearts, filling them with love and peace, and curing them of the diseases that long-harbored bitterness has caused, but there is no Christ in these miracles.

Dr. Peale is the leader of a large group of spiritual psychologists who are solving people’s problems by the formulae of spiritual psychology. This is based on belief in the so-called creative forces inherent in the human mind that will heal disease and correct all problems. Satan sees to it that these principles work to bring about the desired results. But this is not the formula of the gospel of Christ.

This premise is clearly presented in the book The Power of Positive Thinking.

“...To change your circumstances, first start thinking differently.”—The Power of Positive Thinking, p. 176.

“And which of you with taking thought can add to his stature one cubit? If ye then be not able to do that thing which is least, why take ye thought for the rest?” (Luke 12:25, 26). And Jeremiah, in his prayer, said, “O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps” (Jer. 10:23). There is nothing, therefore, inherent in man that can be “released” for his healing or for his redemption. For THE MINISTRY to recommend so highly a volume that is based on these un-Biblical and Spiritualistic philosophies is regrettable. Too many of our workers are already far into this sort of reasoning. Will not these same individuals be tempted to go further and investigate parapsychology, which Dr. Peale extols? Parapsychology is the newest development of this mental science in which Satan has produced convincing psychic phenomena under the strictest laboratory conditions. Of parapsychology, Dr. Peale writes:

“Scientists working today in the field of parapsychology and extrasensory perception and experi-
menting in precognition, telepathy, clairvoyance (all of which were formerly considered paraphernalia of the cranks, but which are now of sound, scientific usage in the laboratories), are expressing themselves as believing that the soul survives the barrier of time and space. In effect, we are on the edge of one of the greatest scientific discoveries in history which will substantiate, on a laboratory-exploratory basis, the existence of the soul and its deathlessness.’’ —Ibid., p. 216.

Satan will show us much of this sort of thing as time goes on, and unless we penetrate into the basic philosophy we cannot help being deceived. May God spare our people this!

Please accept my apology for taking so much space to go into this, but it disturbed me so much that I just had to register my feeling about it with you.

With good wishes to you, and prayer that the Lord will bless you with wisdom and understanding in the responsibility you carry in His work.

Yours very sincerely,

J. W. Osborn,
St. Helena, California.

Dear Editor:

I am a great lover of books, and I always enjoy the book reviews in The Ministry. In the January issue I noticed a review of Norman Vincent Peale’s The Power of Positive Thinking. I have read this book, and while it has many good things in it, I hardly feel it can be recommended without qualification.

Dr. Peale seems to be helping many people in his work, yet we need to study his theories carefully in the light of counsels given to us as a people. There is much in the Spirit of prophecy about the power of the mind and the will. The importance of the imagination is also stressed, and the question of right thinking. Perhaps we as a people have not emphasized these counsels enough in our work, and that may be the reason why in some instances we are too ready to accept without qualification the teachings of men like Peale.

While the Spirit of prophecy stresses the mind and its powers, it is done in the light of the workings of the Holy Spirit and a life wholly surrendered to Christ. For instance:

“If you do not feel light-hearted and joyous, do not talk of your feelings. Cast no shadow upon the lives of others. A cold, sunless religion never draws souls to Christ. It drives them away from Him, into the nets that Satan has spread for the feet of the straying. Instead of thinking of your discouragements, think of the power you can claim in Christ’s name. Let your imagination take hold upon things unseen. Let your thoughts be directed to the evidences of the great love of God for you.”—The Ministry of Healing, p. 488.

Much of Doctor Peale’s writing is strikingly similar to this. The Power of Positive Thinking emphasizes the matter of recognizing Christ, and uses many such texts as “I can do all things through Christ,” et cetera. However, there is little if anything about the efficacy of the blood of Christ and its power to save us from ourselves. In fact, I do not recall anything in that vein in any of Norman Vincent Peale’s writings, and I wonder whether he ever preaches on it in his church or in his radio talks.

While we as workers must be widely read, open-minded, and abreast of the times, we need to be more and more on guard in these last days against the most innocent-appearing sophistries of Satan, lest they gain a foothold among us. We need to keep constantly in mind some of these counsels:

“Many things will be presented that appear to be true, and yet need to be carefully considered with much prayer; for they may be specious devices of the enemy. The path of error often appears to
lie close to the path of truth."—Testimonies, vol. 8, p. 290.

And while we need to be cautious lest we receive error, we need also to guard against finding ourselves in the same class as those whom Christ rebuked because they were condemning others, not of their own circle, who were doing good in Christ's name.

Dr. Peale is certainly doing a good work in Christ's name, but as the one very "spiritistic" chapter in The Power of Positive Thinking indicates, he is leaving himself wide open to be someday completely ensnared by the delusions of spiritism. This fact is stressed in his statement, "When the Bible tells of giving angels charge over us, I wonder if that might not mean the guardianship of our loved ones who are in another world."—The Christian Advocate, April 10, 1952. But God will have to be his judge in the end.

It is not enough to do or say things in Christ's name, for as Matthew 7:22 points out, there is a day coming when many will say to the Lord that they have prophesied in His name, cast out devils in His name, and done "many wonderful works" in His name, but they will not be recognized as God's people.

That this philosophy is not working as well as it might for its own author is indicated by occasional references in his books and talks to the fact that he still gets flustered on occasion, and anxious and worried. I think we need to realize that in the counsels of the Lord to us as a denomination we have a mine of material that will help us to meet all the strains and stresses of modern civilization. If, in the light of Calvary, we realize and use the power of the mind and the will, "the peace of God, which passeth all understanding" (Phil. 4:7) will be ours. In all of our reading and publishing of many books let us not be so busy that we do not find time to read the writings of Ellen G. White, which have been and will continue to be such a wonderful guide in all phases of life.

HENRY F. BROWN.

[Your editors appreciate these two letters and others that have been received on the book review in question; and the columns of the Forum section are always open to such frank discussion. Let our readers get the impression that our editorial staff was entirely amiss concerning this book review, we would point out that the original draft carried a strongly qualifying paragraph on the book, emphasizing the need of caution. But this paragraph was inadvertently omitted, and thus the impression was given that the reviewer gave an unqualified recommendation of the book. As long as magazines and books are published there will be a necessity for occasional qualifications and explanations. We appreciate our readers' alertness, and we agree with our correspondents that in the light of warnings we as a people have received, we need to guard against the general teachings of worldly psychology. Please note the item "Danger" on page 2 in this issue.—Editors.]

MAY, 1954
out of love for the people but not with the motive of conversion. Missionaries should consider this point. The Gita (Hindu sacred writings) tells us to serve and leave results in the hands of God." Dr. Prasad said the government was determined to implement fully the constitutional guarantee of freedom of religion. And he praised Christian missions for the good work they had done in many parts of the country.

¶ A series of advertisements designed to explain Roman Catholic teaching to "millions of non-Catholics of goodwill suffering from a religious and spiritual hunger" is scheduled for publication in secular newspapers throughout Britain. The series will be patterned after the Knights of Columbus advertising campaign in the United States. Since its inception in 1948, the K. of C. campaign has resulted in 1,296,000 inquiries, and 117,282 persons enrolling for Catholic instruction by mail, according to its officials. A set of leaflets will be offered without charge in the British advertisements. Among other things, the leaflets will enable the reader to obtain a free course of Catholic instruction by mail.

¶ IN BRIEF.—The United States Supreme Court has ruled that a man is entitled to recognition as a conscientious objector even if the church of which he is a member does not require renunciation of arms bearing as an article of faith. . . . More than 2,000 persons are expected to take part in 27 major Marian Year pilgrimages to shrines in Europe from March through September, the president of the Catholic Travel League said in New York. . . . More than a third of all Scout troops now are sponsored by Protestant churches. . . . All five worker-priests in Limoges, defying the French hierarchy's ban on full-time secular work, have decided to keep their jobs, it was reported in Paris. . . . Some 12,000 persons jammed Harringay Arena in London for the opening of Dr. Billy Graham's three-month London crusade. Hundreds had to be turned away from the stadium, which normally seats 11,000 people. . . . The World Council of Churches does not bar Roman Catholics from its programs and film productions in 1954 were announced in New York by the Broadcasting and Film Commission of the National Council of Churches.

The Singing Evangelist's Pre-effort Preparation

(Continued from page 29)

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We also draw the attention of new workers in our ranks to the excellent volume, *The Bible Instructor*, by Louise C. Kleuser, published by the Review and Herald Publishing Association. See page 47. This helpful book is available through your Book and Bible House. The syllabus, *The Work of the Bible Instructor*, however, should be ordered from the Home Study Institute, Washington 12, D.C.

FORMER CONVERTS Some have inquired of the Ministerial Association about continued correspondence with those for whom they have labored, after the worker is transferred to another church or conference. There is a difference of opinion on this practice, and some seem to have strong convictions that when we leave a place we are through! This is a debatable point, however, for circumstances are not the same in every place. Although it is important that we allow our successor to grip his new role without our interference, yet we have an individual responsibility to new converts.

When the worker who is being transferred leaves for another area, established members know that he will be very busy breaking into his new situation, and they do not expect much attention. But with new believers the problem is more acute. Lest the impression prevail that Adventist workers take an interest in people only up to the time of their baptism, it is well to catch a broader aspect of the problem. The transition must never be too abrupt. Other denominations keep their pastors in the same churches for decades, whereas ours works out more frequent transfers. There are good reasons for this, but be sure.

Since we are seeking to increase our membership while maintaining what we have gained, there is value in keeping in touch with members for whom we have labored. The family of the new believer is helped by knowing that we have a sustaining regard for those in the fold. Frequently these attentions help to win to the church the unbelievers in the home. In this way further guidance can be given to young people on various problems. It is not a matter of liking to write letters to people; we dare not leave our work to "ravel out." No worker can be blamed for being kind and tactful, and there is a right way to continue to nurture these babies in the fold. Some people do not require much help, but all appreciate some attention. Although they are very busy, spiritual parents still find a way to build love of the message and confidence in the important step that was taken at the time of baptism. Let us not become calloused in our methods, or too dogmatic about a practice, so that we lose the personal touch. The Adventist family is a wonderful fellowship, and the Holy Spirit will guide the conscience of each worker.

L. C. K.

"THE TIE "BLEST be the tie that binds our hearts in Christian love!" we sing. What is that tie? It is the love of Jesus. It is also a genuine, heartfelt appreciation of the diversified talents and characteristics that the Creator has given each of His children.

As workers we could be a great deal more appreciative of the talents of others than we are. How much more we would appreciate each other if we were occasionally separated and had to spend weeks and perhaps months in a prison!

It is no indication of weakness to marvel at the God-given preaching ability of a fellow preacher, and even rejoice over the fact that God has apparently blessed him with talents more outstanding than ours. Can we imagine any of the apostles being jealous of Peter's success at Pentecost? Rather, they must have rejoiced over the way God was able to use one of their number. There were no such cutting remarks as: "Yes, it was remarkable, but John could have done as well or better with the same large budget!" They had left such thoughts behind them.

What about our denominational writers? Do we rejoice when someone else writes an outstanding article or poem or book? What about our singers? Can we listen unselfishly to a fellow singer and appreciate the message of the song and the distinctive "pipes" that God has given to that individual voice—entirely different from any other?

Sometimes we are so concerned with our own success that we have no time to appreciate the (Continued on page 41)