"What Hath God Wrought!"

The wonderment that filled the world at the sending of the first wireless has long since subsided. The airways carry their countless messages, but scarcely ever are we brought up short with the thought of the first words ever to travel by wireless:

"What Hath God Wrought!"

Surely the wonder is none the less real because it is now so much a part of our everyday lives. Why don't you, too, just "take off the hat of your soul" and stand in awe before this wonder that is radio?

Religious radio is a pair of feet walking into more homes than a parish worker could enter on his own feet in many days. . . . Religious radio is a pair of hands offering help, consolation, friendliness to more lives than a parish worker could touch with his own two hands in many weeks. . . . Religious radio is a voice speaking comfort and courage to more hearts than a parish worker could reach with his own voice in countless months.

What a multiplication of service God has made possible through this wonder He has wrought!

—DOROTHY GREEN in Outreach.
In This Issue

This month The Ministry is privileged to feature the twenty-fifth anniversary of radio broadcasting by H. M. S. Richards, the Voice of Prophecy speaker. Beginning on page 4, three feature articles recount what these radio broadcasts and the work of the Bible correspondence schools have meant to us as a denomination through the years, and what they can mean in the future as we learn to fully utilize their potentialities. We especially draw attention to the article on page 8, "Radio Bible Interests Bring Results."

Beginning on page 21 in the Evangelism section, are featured the two concluding articles in the discussion on "Short Campaigns" which began last month. We believe the short-campaign plan can be carefully reviewed with profit by every evangelist and pastor.

Coming soon in The Ministry will be a discussion of continuous evangelism and also the evangelistic-center plan.

Of special interest to all pastors and home missionary leaders will be "Public Relations Evangelism in Canada" featured in the center spread this month on page 26.

Our Cover

Featured on our front cover this month is the familiar face of H. M. S. Richards, superimposed on the silver-plated, sixteen-inch transcription disc that was presented to Elder Richards on his twenty-fifth anniversary broadcast.

For many years now these transcription recordings of Voice of Prophecy broadcasts have been made by the Allied Record Manufacturing Company of Hollywood. Daken K. Broadhead, president of this company, personally presented Elder Richards with this silver-plated disc.

In making the presentation Mr. Broadhead said, "This is indeed a thrilling occasion for all of us who have been associated through the years with the Voice of Prophecy. And, Mr. Richards, in observance of your silver anniversary, our company would like to present to you this silver-coated transcription of today’s broadcast."

The regular Voice of Prophecy broadcasts on Mutual and A.B.C. featured this silver anniversary on Sunday, February 6. Later that week these networks each donated time for an additional half hour when the broadcasts were repeated.
The Voice of Prophecy Benefits All Branches of the Work

ROBERT H. PIERSOIl
President, Kentucky-Tennessee Conference

The Voice of Prophecy radio broadcasts and Bible correspondence schools complement and promote the work of all the other regular departments in our denominational program. Occupying such a unique position in our over-all program, the Voice of Prophecy means a great deal to the future of our work in all lands where its influence is felt. As the Voice of Prophecy grows and prospers, its growth and prosperity are reflected in other branches of the work.

The work of the Voice of Prophecy contributes to the growth of our Sabbath schools. As the message goes out over the ether waves week by week, and as thousands of students in many lands apply themselves to the study of the Voice of Prophecy Bible lessons, men and women, boys and girls, will be convinced of the message of truth. Long before many are ready to unite with the church in full membership, they will find their way into the Sabbath school. A double blessing results. The seeker for truth is blessed through a systematic study of the Word, the message of an expanding work through the mission reading, and through every item included in a Spirit-filled Sabbath school program. The Sabbath school is blessed as the result of fresh, new blood flowing into its veins in the form of new talent, an enlarged membership, and increased offerings. Truly the work of the Voice of Prophecy can mean much to the growth of our Sabbath school work in many lands.

The Voice of Prophecy is opening up thrilling new opportunities for soul winning among our lay members. Never before in the history of our work in some lands have there been so many persons calling for visits and Bible studies. Every month the names of thousands of truth-hungry souls requesting personal contact with representatives from the Voice of Prophecy are sent out to local conference and mission leaders. These are far more than our regular denominational workers can ever hope to care for. This means a thrilling new challenge to the lay of the church to let their light shine in active soul-winning endeavor. With thousands of consecrated lay members faithfully helping to follow up these live interests, who would dare predict what such a program could and will mean to the future of the work in many lands?

The work of the Voice of Prophecy is a strong auxiliary to our program of public evangelism. In Poona, India, it was my privilege to help test the validity of this assertion. The workers in the division office and the publishing house there decided early in 1952 to conduct a Voice of Prophecy evangelistic effort. A strong campaign for Voice of Prophecy Bible school enrollments was undertaken by the Poona church. Hundreds of students were enrolled in Poona and its environs. Then a centrally located hall was rented and all plans for the effort were made. Instead of passing out handbills promiscuously, a limited number was mailed or distributed to Voice of Prophecy students and friends. From the first the interest was good. Because of their Voice of Prophecy background their attendance was regular, their behavior exemplary, their response most gratifying. More than twenty Voice of Prophecy students were baptized, a Voice of Prophecy Sabbath school was first organized, followed a few months later by the organization of the Poona city church —this in a place where until a few months ago we had no monument to the message in the city proper.

If our evangelists would precede their efforts with strong Voice of Prophecy enrollment campaigns, they would find the ground well prepared for their efforts, and when their meetings close they would find many more in their baptismal classes. The evangelist and the Voice of Prophecy work-
ing hand in hand means more souls saved! They sow together and reap together, and God’s work is built up.

The work of the Voice of Prophecy means more youth in our Missionary Volunteer Societies and in our Christian schools. At our Southern Asia Division Youth Congress held in October, 1952, a large majority of the young people present indicated that they were taking or had taken the Bible course. As with the Sabbath school, so with the Missionary Volunteer Societies. Interested young people will come to be with other Christian youth. They will likewise become interested in our Christian schools. Today scores of young men and women, boys and girls, are attending our Adventist schools preparing for a place in God’s work because of Voice of Prophecy contacts. Think what this will inevitably mean to the future of God’s work in such lands.

The work of the Voice of Prophecy adds impetus to our literature program. Here is another double blessing. Colporteurs have been recruited from the ranks of Voice of Prophecy students. They in turn have taken the message of the printed page to others. The Voice of Prophecy broadcasts and Bible lessons prepare the way for the literature evangelists. Instances are not lacking which reveal that hearts have been softened and minds prepared by Voice of Prophecy lessons long before the living colporteur came their way. Through this program of multiblessing the Voice of Prophecy will mean much to the future of our constantly growing literature work in many lands.

The work of the Voice of Prophecy is a mighty soul-winning agency in its own right. Over the ether waves and carried by postal representatives, the Voice of Prophecy has taken the third angel’s message into countries and territories not yet entered by the living worker. Into Afghanistan, Nepal, Tibet, Sikkim, and other unentered territories of the Southern Asia Division and into unentered areas of many other parts of the world, the truth is being proclaimed by radio and by post. No borders can keep out the radio broadcasts. The ether waves belong to God, and He is using them to His glory. Even though the living witness should ever be denied entrance, the Lord may use this avenue to preach “the gospel of the kingdom as a witness” to the thousands in closed countries.

What do the Voice of Prophecy Bible schools and broadcasts mean to the future of the work in lands where their influence is felt? They mean added prosperity to every department of our work and more thousands of souls in the kingdom. Let us all continue to give the Voice of Prophecy our fullest support. In supporting the Voice of Prophecy we are supporting God’s program—and our own!

We pause here to thank God for the signal way He has blessed the work of the Voice of Prophecy, and with it the radio voice of H. M. S. Richards, during the past twenty-five years.

POWER OF RADIO AND TELEVISION

In comparison with 1954, man at the beginning of the present century was deaf, dumb, blind and earthbound. He could not speak, hear, or see beyond the horizon, or navigate through the air. . . . Since then, radio has extended our sense of hearing and carried our voice clear around the globe. Radar has plucked echoes from the moon. Television has projected our sense of light across continents and soon it will span oceans as well.—Brig. General David Sarnoff, Chairman of the Board of RCA.

For years Christians have prayed that God would help them evangelize the world. Now the Creator has performed a modern miracle and through man’s ingenuity has given humanity radio and television whereby an individual has the astonishing opportunity to communicate with millions.—A Presbyterian Source.

Just remember—one good sermon . . . will reach more people than the Apostle Paul spoke to in his entire ministry. That’s something to consider. It’s frightening, but it’s a challenge.—Columbia Broadcasting System Representative.
Radio in Southern Asia

A. E. RAWSON
Radio Secretary and Bible School Director, Southern Asia Division

THE VOICE OF PROPHECY is on the air. It is also on the lips and in the hearts of Southern Asia's listening audience. The Voice of Prophecy English and vernacular programs are among Radio Ceylon's main features, and it is a known fact that the Voice of Prophecy, carrying the voice of H. M. S. Richards, has promoted Radio Ceylon more than any other broadcast.

The Voice of Prophecy has cemented a bond of friendship between itself and its supporters and has built up a reservoir of good will throughout the East that time will only serve to strengthen. We believe there are thousands in Southern Asia of whom we know very little who have become members of God's eternal kingdom as a result of the Voice of Prophecy program.

The following testimony confirms our belief that when the full story of the Voice of Prophecy's accomplishments and achievements is revealed, we will exclaim, "The half was never told!"

"I regret to inform you of the sad demise of my beloved father at the age of sixty-five. An inner feeling has been prompting me and urging me to write to his beloved Bible school and inform them of this sad news.

"My father studied both your Bible courses and received his certificates. He was also a regular listener-in to your weekly radio broadcasts. Though he was born a Hindu by caste and a Brahmin by sect, I can truthfully say that he was a Christian at heart.

"Although he did not accept Christ openly and take baptism, as the head of our family he induced my wife, my niece, and lastly, myself to accept Christ as our only Saviour. Please pray that my father may have eternal peace with Jesus."

At the present time Southern Asia is sponsoring fourteen radio programs weekly. Thirteen are released over Radio Ceylon and one over Radio Burma. These programs are beamed to India, Pakistan, the Middle East, Europe, Malaya, Southeast Asia, and Africa. In fact, we have had wonderful responses from people living in practically every country of the world. Our radio mail averages three thousand letters monthly. This is remarkable when we consider that the East has not yet caught on to the idea of writing in to the sponsors or the radio station.

During the latter part of 1954 our mailbags contained letters from England, Ireland, Sweden, Italy, West Africa, Mauritius, Rhodesia, Ethiopia, the Gold Coast, the Seychelles Islands, Madagascar, the Persian Gulf, Arabia, Afghanistan, Baluchistan, Pakistan, Kashmir, India, Ceylon, Burma, Malaya, Borneo, Indochina, Indonesia, and the United States.

Letters we receive from our radio listeners prove beyond doubt that the radio programs are filling the hearts of thousands with courage, hope, and peace. Here is what one listener writes:

"I am a regular listener to your weekly radio broadcast. They are indeed inspiring programs. They fill my heart with tranquillity and peace. Although a non-Christian, your broadcasts have led me to Christ, and I humbly submit myself to the Saviour of all mankind.

"The radio talks have revealed the truth clearly before my eyes, and I am determined to confess Christ and join the true church. Please pray for me."

Prejudice Broken Down

Many benefits have attended our efforts to spread the message in this great land.

First of all, we have succeeded beyond our wildest dreams in breaking down the barriers of prejudice that for years have been erected by a non-Christian people against Christianity. This is no small achievement, for it is well known that the philosophies of the East and West are as far separated as the poles. Today, however, the picture is changed, and the Adventist doctrine is known throughout Southern Asia. And, more than this, our teachings and beliefs have penetrated into the highest circles, which in Southern Asia represent the kernel of heathenism.

Second, we know that God is working through the government to assist us in spreading the message through the medium of the radio, for today in all the big
cities, and even in important towns and villages, public-address systems have been installed in parks, restaurants, and other public places, so that even those who do not possess radios of their own, or who cannot even read or write, can take advantage of the facilities provided by this public-address system and listen to our radio programs. Many of our overseas and indigenous workers can testify to the truth of this statement, for they have heard with their own ears our broadcasts coming over the air while they have been eating in restaurants or sitting in parks. When we consider that a goodly portion of Southern Asia’s millions are illiterate and poverty-stricken, we cannot but marvel at the way in which God sometimes takes matters into His own hands, and so it is that we know that God is helping us to spread the message in these last days, and to reach every living soul in this great land.

Third, Southern Asia is on the move toward Christ. Never before were there so many hungering and thirsting for spiritual things. This we know from the amazing progress of our Bible schools. Our enrollment figures are ever on the increase, and the rate at which our vernacular schools are growing has to be witnessed to be believed.

Fourth, perhaps a measure of our success can be determined from the encouraging attendance at our various evangelistic campaigns. When a campaign is to be held, a special letter is sent to all of our radio listeners and Bible school students requesting them to attend the lectures, and from the reports we receive from time to time of such efforts, it is very evident that the thousands who attend these lectures appreciate the spoken word as much as the written page, or even more. One evangelist, who is holding a series of evangelistic meetings in one of India’s large cities, wrote saying that 75 per cent of those who are attending these meetings are Voice of Prophecy radio listeners or Bible school students. Furthermore, he went on to say that 80 per cent of those in the first baptismal class are Voice of Prophecy students. The same evangelist sent a second letter saying that almost 100 per cent of those in the second baptismal class are Voice of Prophecy students!

In Ceylon we understand that 95 per cent of those who are baptized are radio listeners or students of our Bible school. This news, coming as it does from a predominantly Buddhist country, is most heartening indeed, and shows that the Lord is using the radio broadcasts as a means of breaking down prejudice, creating a real interest in the minds of people for spiritual things, and preparing their hearts to accept this gospel message.

The great Mohammedan country of Pakistan is at last responding to our message. From every section of Pakistan come cheering reports of people accepting Christ as their Saviour and joining the Advent Movement in its onward march to the heavenly Canaan.

War-torn and unsettled Burma is also reaching out its hands for the Bread of Life. The radio program and Bible school are ministering to its needs, and many are being brought into the fold of Christ.

When we view the work done by the Voice of Prophecy in the past, and follow, too, its successful growth and achievements till the present time, we can only lift up our hearts to God and voice our humble thanks for His divine guidance, and with courage and hope earnestly beseech Him to continue to shower His blessings upon us in this great task that has fallen to our lot to complete.

A TREASURE OF INSPIRATION

MINISTERIAL institutes are periods of spiritual and mental "retreat," where workers and their wives may revel in hours of fellowship, inspiring instruction, and stimulating discussions. These are times of growth when we consider the onward movement of the cause of God and discuss our mutual problems and successes in the light of one another's experience. It is a time for sharing our burdens and creative thought with our brethren.

How often we have wished to capture the inspiration of these hours and file away the instruction for the time of our most urgent need. THINE BE THE GLORY is just such a treasure house—a modern, up-to-the-minute manual for the ministry of the remnant church, a permanent record of the sound and helpful discussions by many of your brethren.

The memorable days of the Ministerial Council prior to the General Conference session are safeguarded for your leisurely study. Every worker and many an alert layman will desire to own and read this compendium of ministerial activity. Have you read your volume yet? See page 51.
Radio Bible Correspondence School Interests Bring Results

FOR this special issue of The Ministry, which honors twenty-five years of continuous broadcasting by H. M. S. Richards, your editors have asked two conference presidents, two conference home missionary secretaries, and several pastors to tell of the value of Voice of Prophecy interests sent to them. A careful reading of these letters will show that the names sent out by the Voice of Prophecy Bible correspondence schools, or any other of our Bible schools, when faithfully followed up, can be a wonderful help to the local pastor in his soul-winning endeavors.

M. E. Loewen, president of the Ohio Conference says:

Contacting Voice of Prophecy Interests Increases Baptisms

“As the tempo quickens in the march toward the Advent of our Lord, it is amazing to contemplate all the manifold means God has developed to finish the work. And of these means, perhaps none has made a greater impression in the last twenty-five years than has the work of the Voice of Prophecy.

“The radio broadcasts have thrilled millions, the messages have stirred hearts, and the music has moved men and women toward heaven. This is as it should be. But it is not enough. The Bible correspondence school has channeled all these interests into a study of last-day truths.

“The spirit of joy and progress is evident wherever we see a church that is active in promoting the Voice of Prophecy broadcast and following up the interests of the correspondence school. The pastors who faithfully nurture these students find their churches becoming more active, more alive. They are getting baptisms through the Voice of Prophecy in addition to those from their own soul-winning program. These are the pastors who are building strong churches. The consecrated pastor does not dare neglect Voice of Prophecy interests requesting guidance.

“At a recent baptism the question was asked, ‘What aroused your interest in this message?’ A father and his three sons who were baptized that day replied that it was the Voice of Prophecy. It is not unusual at any baptism to have a goodly number specify the Voice of Prophecy as their original contact with the truth. These converts are enthusiastic, wholehearted Seventh-day Adventists, anxious to do missionary work for their friends and neighbors.

“God in His wisdom has given us this wonderful means of awakening interest. He has given richly of His Spirit to water the seed sown. As we thank Him for this blessing, may we determine to be more faithful in cooperating with this soul-winning agency.”

H. C. Klement, president of the Missouri Conference, declares:

People Accept the Message

“I am happy for this opportunity of expressing real appreciation for the work of the Voice of Prophecy.

“I know from firsthand experience that as we faithfully follow up the names sent from the Voice of Prophecy Bible school, we get results, and people accept the message. I believe that as each pastor contacts the interested persons whose names are sent to him, he will find that baptisms will greatly increase. People become well indoctrinated in the message as a result of studying by correspondence.

“May the Lord bless this agency that is used for the advancing of the work of God in the earth.”

A. R. Mazat, home missionary secretary in the Texico Conference, states:

A Wonderful Evangelistic Tool

“I have the utmost confidence and appreciation for the soul-saving work being carried on by the Voice of Prophecy. While serving as director of the Bible school in the Middle East Division, I was impressed over and over again with the wonderful service your school offers that field. Whenever a person from the Middle East wrote to California for Bible lessons, someone in that office immediately sent that name and address back to the Lebanon office. That type of service always warmed my heart. I could see that there was no desire to establish a record, but an eagerness to see souls saved in God’s kingdom.

“While serving in the Middle East Division we observed that the best way, and the only way at that time, of reaching the hearts of the Mohammedan people was through the printed Bible lessons. These lessons did not argue with the people. The lessons presented the truth positively. They prepared the hearts and minds of the students for baptism. We learned, how-
ever, that the lessons alone were not sufficient. It took some personal visitation along with the Bible lessons in order to bind off the interest. Experience taught us that students who had completed the Bible course were good prospective candidates for baptism.

“I believe that the Voice of Prophecy is a wonderful evangelistic tool in God’s vineyard. It prepares the minds and hearts of the students to receive Christ as their personal Saviour. I further believe that district leaders and local pastors would greatly increase their baptisms per year if they would follow up and bind off the interests created by the Voice of Prophecy.

“We have greatly appreciated the privilege of supporting and boosting the Voice of Prophecy program. We are thankful for what it has accomplished. We feel, however, that the best lies just ahead of us.

“May the good Master continue to bless the consecrated efforts of the Voice of Prophecy as it goes forward in faith.”

E. E. Hagen, home missionary secretary of the Kansas Conference, addresses his message directly to the Voice of Prophecy.

“Dear Voice of Prophecy Family:

“We are deeply grateful for the Voice of Prophecy radio evangelism in Kansas. During 1954 41 of our 192 baptisms came as a direct result of our Voice of Prophecy contacts. This means that 21.3 per cent of our baptisms came as a result of Elder Richards’ preaching over the air, and the Bible school promotion. We are anxious to see more stations carrying the Voice of Prophecy in Kansas. We want more students to enroll in the Voice of Prophecy lessons. We want more follow-up reports from the Voice of Prophecy prospect department, for we know that all this means more baptisms. Souls for God’s kingdom are what we want. Every prospect received by us is looked upon as a possible baptismal candidate.”

Joseph Dobias, pastor in the West Pennsylvania Conference, expresses his appreciation in the following words:

Converts Especially Eager to Work for Others

“As a minister I appreciate more than words can tell the wonderful help the Voice of Prophecy gives us. Most of the names of Bible students are excellent interests, and they should be faithfully and immediately followed up after being received. This is where we frequently fail. Many times we are burdened with other work and are unable to visit; and the individual, when visited later, has perhaps lost interest or joined some other church.

“In the last year and a half I have received about fifteen names of Voice of Prophecy students through our conference office. Six were baptized; five more, already faithful Sabbath-keepers and tithe-payers, are in the baptismal class planning for baptism within the next two months. These converts are zealous witnesses of God’s truth and are especially eager to work for the salvation of others.”

W. S. Jesske, field representative of the Southern Union’s School of Bible Prophecy, also addresses his message to the Voice of Prophecy family.

Road to Soul-winning Success

“Greetings and congratulations to you on this your twenty-fifth anniversary of radio work. I for one thank God for the wonderful results accomplished through your faithful service in this span of time on the air. I’m sure that only eternity will reveal the ultimate harvest for the kingdom of God.

“I feel that my personal ministry, as well as the churches and conferences for which I have labored, has been greatly benefited by the Voice of Prophecy broadcasts, and particularly by a careful following up of all names sent to the field. It was the Voice of Prophecy interests that started me on the road to soul-winning success.

“A few years ago I was asked by my conference committee to take charge of a certain district. I was to be in Europe for three months before taking over. Before I left I pleaded with the members of this new district to do their best in enrolling people in the Voice of Prophecy Bible course. Having great faith in this course, I told them that if they would be faithful in gathering students, I was sure the Lord would bless us with a goodly harvest of souls.

“When I moved into that district I held spearhead meetings throughout the next nine months. In addition to the speaking, I conducted the music and followed up all interests, with no help from the conference. Special invitations were sent to the Bible correspondence students. New interests, developed by the meetings, were enrolled as soon as possible. Those who did not have opportunity to attend many of the meetings became interested in the message through having been enrolled in our Bible courses. With the help of God, we added to our fellowship seventy new members. I continued this procedure thereafter with like results.

“Over 50 per cent of my converts have been Bible correspondence students, most of them from the Voice of Prophecy. I never overlook a Bible-school lead, nor will I let them wait
long. When an individual has studied the first twenty lessons in the quietness of his home, seed has been planted that warrants attention. These lessons enter and prepare hearts that otherwise could never be entered. Every correspondence student is a potential candidate for baptism. To overlook such is like the farmer who plants a field of wheat, then at harvest-time goes on vacation. The results are obvious."

H. Hampton White, pastor in the South Dakota Conference, states:

Preparing the Hearts of the People

"I appreciate immensely the work of our Voice of Prophecy and other Bible correspondence schools in securing interests and preparing the hearts of people for the full acceptance of the truth and entrance into the church.

"Many times these interests have been difficult to reach because of distances, but the effort has been well repaid in the spiritual satisfaction of seeing another light catch fire and burn brightly in unentered territory.

"I have always tried to follow the interests at the time the requests came through, for I have found that sometimes when it was impossible to go immediately, the propitious moment had passed, and either their interest had cooled or the enemy had gotten there first with false doctrines.

"It is usually necessary to hold a series of studies with these new interests, reviewing the fundamentals and focusing the new truths upon the Seventh-day Adventist Church as being the remnant church and the divinely foretold and ordained movement of Revelation 14:6-12. Another reason that studies in the home are imperative is that often only one member of the family has been studying. By utilizing this interest it is possible to hold studies that will include the other members of the family in the study group."

F. W. Wernick, pastor in the East Pennsylvania Conference, writes:

No Better Method for Finding Open Doors

"The Voice of Prophecy program can be heard in Philadelphia twice each Sunday over prominent stations. This excellent coverage gives the Voice of Prophecy a large listening audience here.

"In this heavily populated area it is most difficult to find open doors, but the Voice of Prophecy, with its splendid Bible course, has led us to many interested people. We have endeavored to follow up every name that we have received, and most of them have led us to those with whom we could work. Having these interests already created saves much time for the personal worker. In fact, we are relying almost entirely upon the Bible courses to help us find interested people. We have found no better method of finding open doors to the gospel.

"In addition to the Voice of Prophecy Bible course, we also have the Faith for Today and the Twentieth Century Bible courses; and the interrelationship of these three mediums is interesting. Often we have people who take two of these courses and I think of one man who has taken all three—which shows that these courses bolster one another. We have found the Faith course of the Voice of Prophecy to awaken much enthusiasm, even after the person has taken one of the other courses, and we suggest that those who are completing other courses take the Faith course as well.

"We have had the privilege of baptizing a number of people who have taken the Voice of Prophecy course, and most of our young people who join the church have taken the junior course. We would be greatly handicapped without this program, and trust we shall always have its services."

Music has always played an important part in the Voice of Prophecy radio work. The original Lone Star Quartet, later known as the King's Heralds, was composed of Waldo Crane, first tenor; Louis Crane, second tenor; Wesley Crane, first bass; Raymond Turner, second bass.
Marcus E. Payne, pastor in the Kansas Conference, writes his warm appreciation of the Voice of Prophecy group:

**Reaches Public in a Way That Cannot Be Duplicated**

"I am happy to express my appreciation for the wonderful way the Voice of Prophecy has helped me in my ministry. H. M. S. Richards and the radio group have been my 'associate pastor' for a number of years.

"In every pastorate to which I have been assigned I have found that Elder Richards has visited in more of the homes, given more Bible studies, preached more sermons, written more letters to the people, and reached more hearts through radio than any other Seventh-day Adventist minister. He is known in more homes within these pastorates than I. He reaches the public in a way that no evangelist or pastor can duplicate.

"It is little wonder, then, that when I receive a letter from the Bible correspondence school saying that someone has completed the Bible lessons and would like to have a representative call, I make the visit as soon as possible. The interests are usually good ones, for they are carefully screened in the office before they are sent on to the field. The initial call, however, is not enough. When engaging in evangelistic services we call on each interest as often as once a week, until they accept or reject the truth. To get the maximum results from our Voice of Prophecy interests, we must treat them in exactly the same manner. We must first show ourselves friendly, extend an invitation to visit church, answer their many questions, and, wherever possible, arrange for regular Bible studies in the home. Pastors who are following this type of program are getting results.

"At times I have found that as many as one third of my baptized converts have resulted from carefully following up Bible correspondence school interests.

"On a recent itinerary the radio group journeyed far out of their way to bring an evening program to us in the little town of Hemingford, Nebraska (population approximately 800). Other than personal invitations, the only advance advertising of the meeting in the high school auditorium was a short newspaper article on page one in the town's only weekly newspaper. In spite of three competing programs in other churches, by civic groups, and in the town theater, five hundred people assembled in that auditorium to listen to the quartet and the inspiring message by Elder Richards. It was the largest single crowd ever gathered to that date in that auditorium. When the appeal was made for those interested in our great truths to enroll in the Bible correspondence school, fifty-seven responded. Think of the tremendous popularity enjoyed by the Voice of Prophecy in that one little town; then think of the mighty influence that is exerted for God throughout the world by this program."

James R. Hardin, pastor in the Southern California Conference, suggests an excellent follow-up program:

**Prophecy Class in the Sabbath School**

"San Pedro is a port town representing many different nationalities. It is also the largest Catholic parish west of the Mississippi. This presents a number of problems in soul winning; therefore an interest slip from the Voice is received with welcome. Usually it is a good interest.

"To aid in the follow-up work, a project was started in our church about five months ago that seems to be proving very satisfactory. On Sabbath mornings during the lesson study pe-

(Continued on page 47)

**The King's Heralds today—Bob Edwards, first tenor; Bob Seamount, second tenor; Wayne Hooper, first bass; Jerry Dill, second bass. They sing in English, Spanish, Portuguese, Chinese, Japanese, and Arabic. Del Delker, contralto, is also featured on Voice of Prophecy broadcasts.**
Effective Tools for the Task

During the time that elapses between each weekly broadcast of the Voice of Prophecy and each telecast of Faith for Today, over a half million souls are born into this world. And this is a net increase—an estimated 30,000,000 annually; 576,923 weekly, 82,132 daily, 3,422 hourly, 57 every minute; which is almost one every time your heart beats.

What this means in the light of the commission to preach the gospel to all the world may seem staggering at first. Our already staggering unfinished task is growing proportionately. But God still directs, and He who gave that commission has provided tools for the task. The miracle media of radio and television are His most recent developments. With these, and other agencies, the church will yet, under the blessing of God, keep pace with the rapidly increasing population, and surge ahead to warn all men, winning many for Christ.

Wonderfully effective are the tools of radio and television! Albert Crews, of the Broadcasting and Film Commission of the National Council of Churches of Christ, recently observed:

"Any one of you here, on any one half-hour program on a large city station can reach with your voice at one time more people than Jesus did in His entire ministry."

On a grassy hillside a little more than nineteen centuries ago our Master with five barley loaves and two small fishes revealed His power to multiply a little for the blessing of the masses. Miraculously the food held in those holy hands increased to satisfy the hunger of five thousand men and their families as well. Is not God thus blessing radio and television through which the bread of life is shared, not with the thousands, but with earth's millions?

Seventh-day Adventists, although a small group numerically, were quick to recognize radio and television as modern communication channels, and, under the blessing of God, have used them to good advantage. H. M. S. Richards, through twenty-five years of continuous radio broadcasting, has been heard by multiplied millions around the world, and W. A. Fagal has not only been heard but also seen by yet other millions here in the United States.

Again Bible correspondence schools have been used by God as a unique method for augmenting the gospel via the airways. These schools have served as a plan for interesting people in the study of our message in their own homes. We are greatly heartened by the good report in "Radio Bible Correspondence School Interests Bring Results," which appears on page 8. How faithfully these interests should now be followed up by our workers in each local field!

Significantly, the Voice of Prophecy has just reported its highest baptisms for any single year of its history—well over 1,721 baptisms in 1954. We state this advisedly, for in many areas reports are received on only 30 to 50 per cent of the interests created through the Voice of Prophecy. If all the facts were known, the record of 1,721 baptisms in 1954 might be greatly increased.

The records reveal that where these Voice of Prophecy names are followed up, a very high average of good results is realized. One conference has reported as high as 95 per cent baptisms on Bible school interests sent them by the Voice of Prophecy. While we must recognize the fact that these correspondence school interests require diligent follow-up effort, we should also thank God for such cheering results.

In another union a worker reported his happy surprise at the results of just one interest. In a letter to the Voice of Prophecy he said:

"Another chain reaction has started in a dark corner. Not only this woman, but her husband and three sons were recently baptized—and others are interested! The last chain reaction you set off before this one has now resulted in fifteen baptisms from one name you originally sent us. Please keep the names coming."

Another worker baptized seventy-three Voice of Prophecy Bible school interests
in one year. There is a growing appreciation for this type of ministry. We are now beginning to realize the unlimited possibilities in this line of endeavor.

While we recognize the tremendous value of these great soul-winning agencies—the Voice of Prophecy, Faith for Today, and all our Bible correspondence schools—we must ever remember that they alone cannot finish the work. Now more important than ever is the local worker and his personal ministry in the homes of those who have been interested. By combining his endeavor with that of radio, television, Bible correspondence schools, publishing and medical work, et cetera, soon every soul around the globe who is able to listen or read or write may be reached with our message.

Fulfilling prophecy declares in unmistakable language that the end of all things is near, and that the day has come when men can no longer disregard the evidence that we are approaching the crisis hour of history. Now the command rings forth with ever-increasing urgency, “Put ye in the sickle, for the harvest is ripe... Multitudes, multitudes in the valley of decision: for the day of the Lord is near” (Joel 3:13, 14).

Think of it! Over a half-million net gain in the world’s population by this time next week! We can truly thank God for providing adequate tools for the task, which, under His blessing, will bring our hopes to quick consummation.

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Reading With Discrimination

FOUR times a year the Ministerial Association recommends a choice volume as the current quarterly book club selection. This procedure, long known as the Ministerial Reading Course, and more recently as the Ministerial Book Club, has rendered valuable service to the cause in building the spiritual life and technical knowledge of the Advent ministry. Expressions of appreciation from all parts of the world field have come to this office for these valuable additions to the worker’s library.

One fear, however, is sometimes expressed in questions such as these: When a volume written by one not of our faith is recommended by a reading committee, does this book then carry denominational approval for all that it contains? Should the Ministerial Association attempt to provide books for the field that in no way, however slight, disagree with our principles of faith? Does the occasional reference to error or misconception of Christian duty immediately relegate the entire work as non-helpful? Is it thereby rendered useless? Certainly the answer to these questions is obvious to a group of well-grounded Seventh-day Adventist ministers who are known for their independent thinking. We fear that if such a policy were adopted we would be on the road to intellectual bankruptcy.

Beyond the literary treasure possessed by us, originating through the influence of the Spirit of prophecy, and the excellent works produced by our denominational writers, a well-informed ministry will read wisely in the significant Christian literature of our day and past generations. There are many areas of Christian thought in concord with our historic positions and cardinal teachings, and fresh concepts of truth, written principally in these areas from other viewpoints, that are stimulating and often enlightening.

Because of the unique principles that we believe to be true, it is extremely difficult and well-nigh impossible to choose volumes the contents of which we can entirely endorse. Yet there is manifestly much important and significant thought we would miss if we did not read the best that Christian contemporary authors have to offer. The choice of volumes for the 1955 Ministerial Book Club has resulted from careful study by a score of men and women, and the reading of well over one hundred volumes.

The Advisory Committee is happy to share with the field a well-balanced coverage of Christian thought in several fields that have not recently been explored. Of course there is no question about the interest our workers will manifest in the first quarter’s publication Thine Be the Glory. This volume will share the benefits of the great Ministerial Council preceding the General Conference session.

For the second quarter a volume has been selected that every pastor and evangelist will heartily endorse. It is Elton and Pauline Trueblood’s most recent little book, The Recovery of Family Life. A forthright analysis of the problems of the modern home, it contains much clear counsel, refreshingly stated, that will provide

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springboards to many a helpful sermon on this theme. The Book Club plan urges that during the second quarter each worker re-read *The Adventist Home* and/or its companion volume *Child Guidance* in connection with Dr. Trueblood’s volume. Full announcement of *The Recovery of Family Life* will appear in next month’s *Ministry*.

The third quarter will feature *Faith to Proclaim*, another challenging work from the pen of the much-appreciated James Stewart, author of *Heralds of God*. The readers have unanimously concurred in the value of this moving volume.

The fourth quarter will see another production from the pen of an able writer within our own ranks and published by one of our houses.

Therefore, let us restate the principle upon which the Ministerial Book Club is founded. These recommendations are made, not because the denomination agrees in every particular with the presentation in volumes written outside our ranks, but because we sincerely believe the reader who reads with prayerful discrimination will greatly benefit thereby.

**Do You Have an Ordination Certificate?**

FREQUENTLY in my travels I meet ordained ministers who complain they have never received their ordination certificates. Again others say that the certificates they received were not signed by the men who officiated at their ordination.

This situation ought not to exist. It is due to a sad neglect on the part of certain conference officials. In all conference and mission offices there should always be a sufficient supply of ordination certificate blanks in stock. Furthermore, all conference and mission officers should make sure that such blanks are on hand whenever and wherever an ordination is to take place.

Before the service begins the required blank should be signed by the ministers who have been chosen to officiate. This should then be placed with the one who is to give the address of welcome, to be presented to the candidate immediately after the welcome speech. This is in harmony with the instruction given in the *Manual for Ministers*, which reads:

“The certificate of ordination, duly signed, should be presented to the candidate at the ordination service. It would be appropriate for the minister who gives the address of welcome to present the certificate immediately after the welcome speech.” —Page 32.

When this plan is followed there is no danger that ministers will not receive their certificates.

A. V. O.

**News and Announcements**

**Sources of “Black Light” Materials**

ONE of the high lights of the General Conference Ministerial Council was the presentation of “black light” as a visual aid. Soon *The Ministry* will feature the advantages and use of this practical and impressive device for illustrating truth.

In the meantime many workers have inquired regarding the source of materials to be used. Mrs. Barbara Folkenberg, of Yuba City, California, has organized a number of laymen in the production of designs illustrating twenty-six subjects. These contain some two thousand letters of the alphabet, hand cut from fluorescent-treated paper, and attractively drawn designs. These arrangements have resulted from successful experiments in several campaigns.

During these early days of “black light” development, products from this little group of laymen are the best we can suggest. They have proved effective wherever used. Write to: Mrs. Barbara Folkenberg, 679 Franklin Avenue, Yuba City, California.

**1955 Yearbook**

The 1955 *Yearbook* contains the name and address of every ordained and licensed minister and every credentialed missionary in the denomination. It also lists the administrative force of every conference organization, school, publishing house, and sanitarium operated by Seventh-day Adventists in the world. Also the latest available statistical information.

The 1955 *Yearbook* is available through your Book and Bible House or the Review and Herald. New size. New type. Paper binding, $2.50.

**Valuable Reprints Available**

COLLEGE and academy teachers of survey classes on the Old and the New Testament will be happy to learn that a brochure is now available containing reprints from *The Ministry* of outlines of the books of the Bible by H. Camden Lacey, and of articles on the formation of the New Testament canon by L. E. Froom. Write S.D.A. Theological Seminary, Washington 12, D.C. Price, 50 cents.
In former articles I have concentrated attention on the importance and nature of preaching the Word. Now my purpose is to turn from the preaching to the preacher. I would consider with you what sort of man is required to effectively preach the Word of God. 

"Preaching," inquires Bishop Quayle, "is the art of making a sermon and delivering it?" And he answers his own question: "Why, no, that is not preaching. Preaching is the art of making a preacher and delivering that. . . . It is no trouble to preach, but a vast trouble to construct a preacher."

You are already aware, without doubt, and need not be told, how very delicate is a preacher’s sense of spiritual perception, and how carefully it must be guarded if he is to preserve true vision and apprehension of "the deeper things" of God. You are not unaware, I am sure, how a flare-up of temper can come between you and a clear understanding of the mind of God; how intemperate words can blind your eyes to the lights of heaven; how a thoughtless and needless misunderstanding or quarrel in the home creates an earth-born cloud between you and God when you go into the preparation of your sermon.

You have discovered, too, when you enter your study to handle and prepare the great things of God, that your moral and spiritual condition requires your first attention. You cannot just sit down at your desk and engage in holy pursuits, and do an effective piece of work at it, if something has broken your fellowship with God.

When there is something between you and God that is impairing your spirit, and the heavens have become brass, then turn where you will in your study of the Word, and you find it a wilderness, with neither verdure nor dew. Your lexicons, your commentaries, your classroom notes, and all your theological aids become just eyeglasses with no eyes behind them. It is possible for a man to get so busy preparing his sermon that he neglects to prepare himself.

It is easy for men in the ministry—who proceed under the conviction of being in a holy calling, and who give themselves and all their time to the things of God—to arrive at the conviction that somehow all this operates to immunize them against both temptation and sin. They appear to have gained the impression that being in the ministry places them in a different category from the rest of humanity, lifts them out of the reach of ordinary human frailties, and throws about them an extra coat of protection against the allurements and enticements of worldliness and sensuality, to which the ordinary run of humanity commonly fall victims.

You are not, I hope, among those who so think. No man in any station or profession is in greater peril of moral ruin than the Christian minister. No man lives so dangerously as he. He is a man constantly surrounded with perils and constantly subjected to temptations. And these sometimes to the very grossest immoralities. Pitfalls and snares are prepared for him at all times and on every side, even while he is engaged in the holy duties of his high calling. The principalities and powers of evil pursue him as they pursue no other. His life is one of high adventure for God. And it lacks no thrills to which men are susceptible. Of all men on earth, the Christian minister needs most to be constantly vigilant and on guard against the lurking enemies of his soul and his mission.

Paul uses a startling word when he points to the possibilities of his becoming a castaway. He sees the danger that any man who is busy about holy things may become stripped of his holiness and become profane. A man may lead others on the way to heaven and lose the way
himself. He may preach to others and himself be a castaway.

Paul foresaw that peril. He did more; he studiously and prayerfully prepared against it. The men in this room have been chosen to walk along the same road. You will encounter the same perils. None of you is immune to the besetments of sin. How are we to avoid the perils which surround us? More than that, how can we make the perils that beset us contribute to a richer, stronger, and more effective ministry?

I offer you no new discovery, and no new system of immunization do I have to propose. Only the old, but supreme, commonplaces of the spiritual life. We must diligently attend to the cultivation of our souls. We must sternly and systematically make time for prayer and the devotional reading of the Word of God.

You are extremely busy, I know. In this ministry you always will be. I would impress upon you that we are not always doing the most business when we seem to be the most busy. It is possible to consider ourselves intensely busy when really we are only restless. A little planned retirement is likely to enlarge greatly the results of our activity. We are great in service only as the Spirit is using us. Carefully kept appointments with God will prepare us for the toil and hardships of the most strenuous campaigns.

Moreover, do not allow yourselves to think that soul culture is going to be easy. It is a positive chore, not a pastime. It is of extreme difficulty. A minister of high soul culture, with great ability and a most fruitful ministry, not long ago, looking back over the years of his activity, wrote:

"I have not failed to study; I have not failed to visit; I have not failed to write and meditate; but I have failed to pray. . . . Now, why have I not prayed? Sometimes because I did not like it; at other times because I hardly dared; and yet at other times because I had something else to do."

Such words draw aside the veil from a man’s soul and expose the fact that prayer is costly, even at the expense of blood. We learn this when we are permitted to look at Jesus when He prayed: "In the days of his flesh . . . he . . . offered up prayers and supplications with strong crying and tears" (Heb. 5:7). "And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground" (Luke 22:44).

Some years ago I became acquainted with the private diary of Dr. Andrew Bonar of Scotland, who labored in the ministry a generation or two ago. He lived a saintly life, all the while carrying on a highly successful preaching ministry. He kept a private diary from 1828 to 1892. His daughter made this valuable diary available to the world, though its regular entries were prepared only for his own eyes. I bring to you brief extracts taken from separated places in it:

"By the grace of God and the strength of His Holy Spirit I desire to lay down the rule not to speak to man until I have spoken to God: not to do anything with my hand until I have been upon my knees: not to read letters or papers until I have read something of the Holy Scriptures."

"In prayer in the wood for some time, having set apart three hours for devotion: felt drawn out much to pray for that peculiar fragrance which believers have about them, who are very much in fellowship with God."

"Yesterday got a day to myself for prayer. With me every time of prayer, or almost every time, begins with a conflict."

"It is my deepest regret that I pray so little. I should count the days, not by what I have of new instances of usefulness, but by the times I have been enabled to pray in faith, and to take hold upon God."

"I see that unless I keep up short prayer every day throughout the whole day, at intervals, I lose the spirit of prayer."

"Too much work without corresponding prayer. To-day setting myself to pray. The Lord forthwith seems to send a dew upon my soul."

"Was enabled to spend part of Thursday in the church, praying. Have had great help in study since then."

"Last night could do little else but converse with the Lord about the awakening of souls, and ask it earnestly."

"Passed six hours to-day in prayer and Scripture-reading, confessing sin, and seeking blessing for myself and the parish."

The Christian message you are called to preach does not consist in an outward conformity to practices and observances which, though wholly right in themselves, may be adopted and complied with from human motives and to answer secular purposes. It is not a religion of forms and modes and decencies, though these are an important part of it. It is not something that is put on externally. Rather, it is the being transformed into the image of God, the whole inner man made over into the likeness of the Divine. It is in actuality being like-minded with Christ.

Genuine Christianity, therefore, demands not
merely an outward profession of allegiance to God, and an external conformity to His commands, but an inward life devoted to His adoration and service.

I cannot emphasize it too strongly, and it cannot be repeated too often, that a mere historical faith, the bare evidence of fact, accompanied by the most skillful analysis, together with the soundest reasonings and deductions, is not Christianity.

The finest and truest theory never yet carried any man to heaven. A religion of ideas, of notions, of teachings, which occupies the mind without affecting the heart, without transforming the life, may obstruct, but can never advance, the salvation of man. If such notions and teachings are false, they are, of course, positively pernicious, but if they are true and not in actual operation in life, they but aggravate the guilt of the one who holds them.

The religion of Christ that we preach to men is something more than mere correctness of intellect, justness of conception, and exactness of judgment. It must be infused into the life as well as govern the understanding. It must regulate the will as well as direct the belief. Not only must it cast the opinions into a new frame, but also the heart into a new mold. It is a transforming, as well as an intellectual, principle. It changes the tastes, gives activity to the inclinations, and, together with a new heart, it produces a new life.

I emphasize, therefore, and would have you think deeply about it, that practical Christianity is the actual operation in human life of Christian doctrine. The preacher of Christian doctrine, even though he preaches these doctrines from the Word of God itself, is just uttering words and beating the air, who does not at the same time exemplify the doctrines he teaches, in the life he lives.

Religious Epigrams

STUDENTS in Vanderbilt University’s School of Religion in Nashville, Tennessee, have completed the most unusual exercise of their academic careers—the writing of epigrams with religious content.

The assignment was part of required work in a course on “The Art of Preaching.” The Rev. Webb B. Garrison, instructor of the course, is a professional journalist who believes that every minister should learn how to write. “Use of a really well-turned phrase will add sparkle to any message,” he says. “In requiring each of my students to write twelve original epigrams, I hoped to help them develop both imagination and literary style.”

Here are some of the best submitted by the students:

In their religious lives, many persons are like antique collectors. They want the old bedstead, but they also want an inner-spring mattress. They like the idea of having religion provided they can eliminate its inconveniences.

A person who has just discovered religion in a vital sense is like grandma when she got her first electric stove. She doesn’t see how she ever lived without it.

Learning to love your enemies is like breaking in a new pair of shoes. It is most uncomfortable at first,

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but gives solid satisfaction when the hard rubs are over.

Activism in the church is like a hen trying to lay an egg on an escalator. There is a great deal of movement, but no getting down to business.

In the lives of some persons, religion is like a reflection in a cheap mirror. It goes in straight, but comes out crooked.

Not all the pointed sayings were directed to laymen, Mr. Garrison says. Some were aimed at preachers:

A preacher who insults his Easter congregation because he will see them no more until next year is like a store manager who insults his customers because they come to his establishment on the day his biggest sale is advertised.

Any preacher who doesn’t work hard at his task of preparing his messages is like a lightning bug. His tail light twinkles at intervals, and he has no headlight at all. He flies at top speed in the dark.

Mr. Garrison has one word of caution for his students: “A little spice goes a long way. Use of too many epigrams in a single message will spoil the effect.”—Religious News Service.

Sermon Outline

Christ’s Great Sermon on the Child

MEADE MACGUIRE
Sonora, California

   A. Cannot drive or force them in. Must enter ourselves, and draw and win them.
   B. What does it mean to become as a child? (Mark 10:13-15).

   A little child is humble, trusting, obedient. “The simplicity, the self-forgetfulness, and the confiding love of a little child are the attributes that Heaven values. These are characteristics of real greatness.”

   —The Desire of Ages, p. 457.

II. RECEIVING A CHILD (Matt. 18:5).
   A. Grieve, discourage, criticize.
   B. Wrong example of parents.

III. OFFENDING A CHILD (Matt. 18:6-9).
   A. Neglect to train and discipline; indulge and pamper. Let them run wild.
   B. Parents responsible for physical, mental, moral, social, spiritual training. Dare not neglect any one if recognize God’s ownership.
   C. Must make Jesus real. Teach life mission.


IV. DESPISING A CHILD (Matt. 18:10, 11).
   A. Neglect to train and discipline; indulge and pamper. Let them run wild.
   B. Parents responsible for physical, mental, moral, social, spiritual training. Dare not neglect any one if recognize God’s ownership.

V. SAVING A CHILD (Matt. 18:11-14).
   A. Noah and family.

VI. CONCLUSION.
   A. God says “your sons and your daughters” shall share in His work (Acts 2:17). What do you say?
   B. Every promise is made on conditions (Isa. 49:25).

Page 18
A VOCAL and aggressive clothing salesman was urging a timid little man to buy a gaily colored sport suit. Squaring his shoulders, the little man said, "In such matters I always use my own judgment, and my judgment tells me to seek my wife's opinion." Happy is the man who seeks his wife's opinion. Another has said, "The road to success is crowded with women pushing their husbands before them."

Therefore, I take this opportunity to make a bow before the wives of our workers. It is the woman's encouragement, inspiration, and wise counsel that keeps the husband going when the grade gets steep. Because of our mutual interest in these husbands, the following suggestions deserve our consideration.

Protect his study and devotional hour. Your husband's success rests neither in his sparkling personality, nor in his acquaintance with prominent brethren, but in his acquaintance with God. Safeguard his study and prayer hour, for this is the source of his power. Encourage his reading of books that deepen piety and humility and increase the fruits of the Spirit. Do not infringe on this hour with petty demands. If the telephone rings, have the party call back later.

Enhance his respect and appreciation. Our members respect and appreciate a minister who knows them, their children, their troubles, and joys. A man who gets into their homes and prays with them is greatly beloved. They will do anything for him. They will overlook a poor sermon, but not a poor visitor. Therefore, keep that man visiting.

Give him a leadership complex. Sermons, evangelistic campaigns, missionary activities, Ingathering, church school, church budgets, and other projects do not succeed of themselves. They must be carefully planned and worked intensively. Everything must be done with energy and dispatch. Give your man a leadership complex. Never agree with any suggestion that the task is too hard or beyond him, but spur him on to more careful planning and organization. Always remind him that he is a leader, and that a leader always finds a way to do it. Assure him that he, too, can finish projects successfully and on time. Don't allow him to drag his heels.

Loyalty is a must. A man bearing conference credentials must be loyal to the movement, its teachings, its doctrines, its standards, and its leadership. At times disgruntled members or ambitious brethren will endeavor to enlist your husband in some personal peeve or cause. Beware of such. They are prolific at camp meetings. A sure way for your man to blight his future is to become entangled with dissenters. If that urge ever comes upon him, besides pointing out the wrecked careers of those who have become disgruntled and disloyal, read him Romans 16:17, 18.

Keep him in health. Faddists will prevail on your husband with pills, juices, and miracle diets. Do not permit them to make an experimental laboratory of your husband's stomach. Feed him well with God's true health foods, those grown from the soil, tastily prepared, and watch him prosper. Make sure he gets his share of rest, exercise, fresh air, sunshine, water, fruit, milk, and homemade bread. The best representative of health reform is a healthy-looking minister, and it is your business to make him so. Permit nothing to interfere with meal regularity, and be sure to make a big fuss over him at mealtime. He loves it!

"Continue the early attentions." Take a day off by yourselves occasionally. Court as you used to in younger days. There is nothing wrong in holding hands as long as it is your husband's hand. Repeat to each other the sweet things of your youth. Since you have to grow old, do so tenderly and lovingly. Let it be known that you are devoted to each other. Love him and coddle him. Make him love his home and family more than anything else on earth. This is your job. Do not fail!
LEAN HARD

"Cast thy burden upon the Lord, and he shall sustain thee."—Ps. 55:22.

Child of My love, lean hard,  
And let Me feel the pressure of thy care;  
I know thy burden, child, I shaped it;  
Poised it in Mine own hand, made no proportion  
In its weight to thine unaided strength;  
For even as I laid it on, I said,  
I shall be near, and while she leans on Me,  
This burden shall be Mine, not hers;  
So shall I keep My child within the circling arms

Of My own love. Here lay it down, nor fear  
To impose it on a shoulder which upholds  
The government of worlds. Yet closer come;  
Thou art not near enough; I would embrace thy care.  
So I might feel My child reposing on My breast.

Thou lovest Me? I knew it. Doubt not then;  
But, loving Me, lean hard.

Keep him out of debt. A worker who consistently involves himself in debt may have to seek other employment. Therefore, insist that the monthly check be budgeted, and then stay by the budget. When your man gets to dreaming about a new car, wake him up with the budget. If the budget does not permit any expenditure, wait until sufficient funds are in hand. "Avoid debt like leprosy." Learn to sew and make clothes for the family. Take advantage of sales and bargains. Insist that your man keep within the family income. If he cannot do this at home, then he will never do it in his church.

Encourage him in kindness and gentleness. A scolding minister will soon have no people left to scold. Sadder still, he may never be given another opportunity to scold a congregation. Pulpit ministry and personal ministry are mediums to display the kindness and gentleness of Christ, not our tempers. While situations will arise to try your husband's patience, encourage him to self-control under every provocation. "He that offendeth not in word, the same is a perfect man."

Keep after your man. Pick out his mistakes, but never in public. Look him over, fore and aft, before he leaves the house. Make sure his shoes are shined, hair trimmed and combed, clothes pressed, shirt and cuffs clean, teeth brushed, et cetera. Discourage hackneyed expressions. Insist that he pronounce words correctly. You can do wonders for him by encouraging him to be the best husband and the best preacher in the conference. And why not?

Assist him in avoiding extremes. The Church Manual clearly outlines the principles and practices regarding marriage, divorce, remarriage, rebaptism, church discipline, election of church officers, et cetera. Counsel him never to perform a marriage or a baptism out of harmony with denominational procedures. Neither permit him to set up standards higher or lower than denominational standards. Keep him from becoming an extremist. Remind him constantly that he is representing the denomination, and not his own personal views.

You have a good husband. He may get tired and worn at times, but he is still good. He may complain that the work is hard, the goals are high, and the hours are long, but he is still good. He is much like the rest of our good workers who are of great value to the cause, and they are good because their wives have helped to make them good. Let us keep him good!

In his behalf, I wish to thank you for the countless meals you have prepared, for the numberless shirts you have ironed, the socks you have darned, the long hours you have spent alone while he was out visiting, the constant prayers you have offered while he was preaching, and many other things, too numerous to mention, that have contributed to his measure of success.

May God bless you, and may your grace, loveliness, charm, and consecration continue to gladden your husband's heart as he labors for God and His message of truth.

JEALOUSY

Jealousy ... springs from unholy worldly ambitions. Some brother minister achieves a distinguished success, influence or promotion. Then rise questions, heartburnings, envy and a sense of injustice. If a minister were righthearted toward man the success of his brother would be a joy to him; and if he were righthearted toward God his earnest desire would be not for rewards, but wholly to do the will of God and leave the result to Him. But he is not righthearted. Since it is his own fault, of course he is blind to it. What a loving comfort, what a gracious guide (all unsuspected) a consecrated shepherdess may be!—ARTHUR W. HEWITT in The Shepherdess.
LAST month in THE MINISTRY we surveyed the short campaign as pioneered by Fordyce Detamore and his team. It was generally concluded that this type of evangelism filled a long-neglected need, particularly in providing a reaping program. While its primary contribution is recognized, other benefits are not thereby minimized, such as a local church revival and the creating of new interests, as very important by-products.

This month we present letters and observations from several workers who have written at the request of your editors. They are demonstrating the benefits of the short campaign in such widely separated geographical areas as Chicago and Western Canada, South Carolina and North Dakota.

From the experience of these men our readers will be able to evaluate the adjustments and adaptations of the plan necessary to suit the individual evangelist and the local field. And more accurate conclusions can be formed as to the place this method of evangelism holds in our primary task of "finishing the work."

From E. M. Chalmers, Alberta Conference Evangelist, Canada

"Under the blessing of the Spirit of God, we opened a church revival in Edmonton, Canada, followed by a two-week nightly evangelistic campaign in the church. This is a city of 180,000. Our advertising consisted of a thousand handbills advertising all the subjects for two weeks, with no display cuts. These were handed to personal acquaintances by our members. An overflow attendance necessitated the purchase of additional chairs, and God gave us a harvest of twenty-five baptisms.

"Since that time our campaigns have taken us from one end of the province to the other, reaching all types of communities, large and small. One consisted of a few farms on the open highway (population less than one hundred), and God blessed with eighteen baptisms. Every campaign proved a heartening success. Men and women, young and old, of different types, occupations, and denominations have completed their stand in these short campaigns.

"Incidentally, these efforts are often erroneously called 'spearheads' because of their short length. Actually they are full-message campaigns. Some of the converts have no previous contact with the message; others, a casual contact with a former Adventist acquaintance or some Adventist literature. Some have been students of the Voice of Prophecy or of our local correspondence school. Many former Adventists are reclaimed from a life of complete worldliness, most of them out of the church for many years.

"We held eight campaigns, each series of public meetings averaging two weeks, and baptized 176 persons during 1954. Our visitation team for the last half of the year consisted of Gery Friesen and I, and in places where there is a church, the district pastor.

"Our program consists of a church revival, a public effort, and baptismal classes. Three afternoons during the effort Mrs. Chalmers conducts a cooking school with two-and-a-half-hour sessions. Some theory is given and thirty recipes are demonstrated. Everyone samples everything.

"Church Revival Plan: Wherever we have a church we plan to precede the public campaign by a one-week nightly church revival. The church is organized into prayer teams of two. These groups select individuals they are united in praying for. They meet at an appointed hour every day, and when unable to meet, they pray at the appointed hour wherever they may be. During Revival Week we visit the homes of our own members to share a spiritual refreshing together, helping them in any problems and praying for their prayer charges and homes. Days of fasting and prayer, similar to Ben Hassenpflug's mentioned on page 52 of the January MINISTRY, are held. The revival is advertised by a handbill mailed to the member-
ship list. An offering for the coming effort is received every night. A call for decisions is made every night, supported by Brother Frie-sen’s solos and climaxed by a consecration prayer. A ten-minute Soul-winning Hints class for those who care to stay follows the closing theme song. Virtually everyone stays. The entire service lasts an hour and ten minutes. The topics are as follows:

"Sabbath morning—"The Secret to Perfection" (love)
"Sunday—"Then Shall the End Come" (nearness; progress of the message)
"Monday—"Facing the Judgment" (high standard; need of Christ)
"Tuesday—"Why Be Lost?" (righteousness by faith)
"Wednesday—"How to Overcome Temptation" (practical godliness)
"Thursday—"How to Be Happy" or "How to Have a Happy Home"
"Friday—"Why Be Blind?" (Spirit of prophecy)
"Sabbath morning—"In His Footsteps" (sufferings of Christ)
"Saturday night—"How to Pray"
"Sunday—"Almost Home" (trip to heaven; song of redeemed)

"The Public Effort: Public meetings begin one week after the close of the revival. During the intervening week we personally invite the former Adventists, non-Adventist relatives, and others whose names we have received to the coming meetings.

"The public series is built with the following sequence of purpose in mind:

1. Stimulate interest.
2. Break down prejudice.
3. Convict of sin.
4. Develop picture of three angels’ messages in closing great controversy.
5. Secure decisions for church membership. This final step is developed in the following sequence: (1) Necessity of joining the church. (2) Simplicity of maintaining the victorious life. (3) Urgency of decision. (4) Fatality of delay.

"In every sermon testing truths are mentioned in passing—dropped like seeds to germinate in the unguarded mind. These truths are thus made easier to receive when taught later in the series. For instance, the very first sermon on the signs has in it God’s indictment against liquor, movies, gambling, comics, novels, et cetera. The second sermon on Christ as the complete way, truth, and life has in it God’s indictment against antinomianism and the false charge against Christ as a Sabbathbreaker; Christ’s demonstration of rest in death until a bodily resurrection, His divinity and pre-existence and priestly work. (Fordyce Detamore is a master at this art.) It is vital in a short series."

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"The typical series is as follows:

"Sunday—"Where Are We Heading?"
"Monday—"Is There Only One Way to Heaven?"
"Tuesday—"When Heaven Splits Wide Open!"
"Wednesday—"What’s the Difference?" (God is particular)
"Thursday—"The Final Judgment"
"Friday—"The Birthplace of the Antichrist" (Daniel 7, except identity of the little horn)
"Saturday—"The Antichrist" (Sabbath change introduced)
"Sunday—"The Sabbath Christ Gave the World"
"Monday—"Why So Many Denominations?" (apostasy; true church through the ages, using seven seals)
"Tuesday—"Why Join the Church?"
"Wednesday—"The Secret to Confident Living" (righteousness by faith)
"Thursday—"The Only Church I Could Belong To" (full message; first call to join the church)
"Friday—"Why Be Baptized?" (preparation, method, and urgency)
"Sabbath morning—"Bargain Hunting" (full price for full-priced religion)
"Saturday night—"The Mark of the Beast"
"Sunday—"The One Word That Will Fill Hell" (call to join church)

"Each service lasts an hour and ten minutes. A fifteen-minute song service begins ten minutes before the scheduled opening. (The two services with the call to join the church are about twenty minutes longer.) The short service is good insurance against dwindling attendance. So far we have not used attendance awards. The sermon begins at 8:10, just ten minutes after the scheduled opening. This makes people come early, and they hear the sermon before they are weary. The offering and announcements come after the sermon (except in the two longer services). Offerings are generally larger after the sermon than before. The time schedule runs like this:

7:50—Song service.
8:05—Special music; prayer.
8:10—Sermon; decision call; prayer.
8:50—Offering; announcements.
8:55—Closing theme song (audience); hearty good night by song leader (without formal benediction).

"Decision Calls: Hand-raising calls for surrender to Christ and deeper experience are made every night. These are extended just enough to give the hesitant time to know you want their decision too. Giving importance to these early calls will prepare the way for more"
difficult ones later. On the last Wednesday night (one night before the first call to join the church), an altar call is made inviting everyone to come forward for quiet prayer, whether Christian or not. This gives them the 'feel' of walking to the altar, and often real surrenders are made. (A wonderful plan, thanks to Fordyce Detamore!)

"The calls to join the church are altar calls—specific, urgent, clear-cut invitations to join the remnant church. Right here let me add quickly that the call must sound as if you expect them to take their stand. We make it clear that they will be properly prepared, that we know they may have habits to overcome, and Sabbath work to arrange. We urge them to make their decision to prepare for church membership because they know this is the truth. It is wonderful to see the Lord bring the people forward.

"Personal Visitation: This is vital and must be short, usually ten minutes, and usually only once or twice to each person for the whole series. By a series of questions we bring them as far toward final decision as possible, always closing at the most favorable point, and, if possible, just short of securing the definite decision to join the church. Sometimes they volunteer this decision, to our happy surprise, but we do not try to secure it, leaving that for the public call. This conserves time, which is important in the short series. The prayer must reveal definite personal interest and confidence in the individual. It should be brief, but earnest. We leave immediately with a warm handshake and a brief reference to looking for him at the next meeting.

"Offerings: In addition to the nightly offerings, two special offerings are received. One is for worldwide missions on the last Thursday night. The other is a special love offering for evangelism, for which envelopes, check blanks, and pencils are provided. This offering is received on the final night, and has always exceeded $100. One country community gave $287 in this final offering. On these two nights the offering precedes the sermon, because of the call to join the church.

"Advertising: For the first six months we used one handbill with all the subjects listed. Instead of this, we are now using one handbill to advertise the opening night, which features Colorama (black-light device), and a special letter to those on the mailing list for the sixteenth sermon night, when we make our first call to join the church. Occasionally we use newspaper ads, but for the most part rely on free write ups. In more difficult places we use posters, advertising on grocery sacks, tickets, radio spots, and, when possible, we use a street banner, sound truck, and a pictorial billboard in front of the meeting place.

"Baptismal Classes: Two classes are organized on the closing night: one for juniors and the other for adults. These function simultaneously immediately following the public series, for one or two weeks nightly, depending on local needs. Wednesday and Sunday night meetings are held in the church during this time. All who miss any class periods are brought up to date during the day before the next class if at all possible. During this time personal help is given for habits, arranging the Sabbath work program if necessary.

"An attitude of confidence and rejoicing toward all who have taken their stand is a must. Drilling with Bible phrases that answer the major questions on every point of faith, questions from the class, and quizzing by the instructor are part of every class period. It becomes a period of real rejoicing over this wonderful message. Members of the board and church are invited to sit in and enjoy the class but not to participate. The district pastor does all the baptizing.

"Apostasies and Team-Pastor Relationships: Apostasies with this integrated program are negligible. While the program is just a year old here, the converts appear to show unusual strength.

"The team-pastor relationships have been excellent throughout the field. Our entire membership has a new awakening to evangelism. Other churches and their pastors are requesting the program.

"I am convinced that the short campaign is here to stay, a valuable addition to the already proved and tried successful long campaign and the continuous form of public evangelism."

From N. J. Johnson, North Dakota Conference Evangelist

"I am thrilled with this method of evangelism. For years we have been confronted with the problem of reclaiming backsliders. This three- or four-week intensive evangelistic campaign is the most effective answer that has been found in this conference. Then, too, it has been found most effective in uniting divided homes as well as winning those who in some way have come to know something about the truth.

"Our meetings are generally carried on in

"You save an old man and you save a unit; but save a boy and you save a multiplication table."—Rodney (Gipsy) Smith.
the church. Advertising consists of an ad in the paper, with handbills to be given out, especially to all who know something about Adventists or would seem to be the least bit interested. Often posters are placed in the windows. Primarily we depend on our membership to do the advertising for us. This has worked well in this State. Meetings are held every night except Saturday night, beginning at 7:30 and ending not later than 9:15. It has been our experience that four weeks works out better than two or three, and are needed in most cases. The meetings always close with a baptism. This is known from the start, so that everyone is aware of an expected harvest.

“The names of all who have at one time been Adventists, who are in divided homes, and real interests, together with those who come to the meetings, whose names we might not have listed, are then divided between the singing evangelist and the pastor. They are responsible for arranging them for regular visitation. I accompany the singing evangelist one day and the pastor the next. They arrange their visits so that I can be of the most help to them. As we near the end of the campaign, and it becomes apparent that some will not be ready for baptism, the pastor and I visit them and try to tie them to him for the benefit of his follow-up. This has been very profitable. The baptism is also conducted by him. In fact, we try to work the pastor in as much as possible, so that his work will be more effective when we leave than it was before we came.

“Last year the Lord blessed us with 111 baptisms in addition to a number who came in on profession of faith. To date, all but about six are active in the church, with hope for the six to grow stronger. In every case the church has been greatly strengthened.

“I do believe that long-term evangelism has its place very definitely; however, as a matter of harvesting fields of ripening grain here and there, the three- or four-week meeting is God’s answer. I believe that every conference should have such a team.”

From E. D. Nelson, Pastor-Evangelist, Illinois Conference

“I have been privileged to hold only three short campaigns so far. One such meeting was held in Danville, Illinois. Danville (population, 40,000) is not a big city. Neither is the church a large one (membership, 160). But there had been an intensive campaign of giving studies with projectors. In two weeks fifty-two precious souls took their stand. It was a privilege to return to Danville after approximately seven months, when in another two weeks thirty more took their stand.

“Names are secured before arrival. The pastor has these names ready, and we start visiting Monday morning, whether the people have attended or not. This brings them out; then we revisit them as often as we can.

“The first week’s topics are on the conversion theme—faith, repentance, new birth, love, et cetera. The last week we enter into the doctrinal part of the program. But we are very careful as to how we present the doctrines. I use the approach of the Spirit of prophecy in not trying to prove that ‘truth is truth.’ I call it the blanket-type sermon. There is less opposition as a result.

“The servant of the Lord has repeatedly advised us that the ministry and the laity must join hands to finish the work. The short meetings place the responsibility of doing this phase of the work more heavily upon the constituency of the church. The minister and his flock work unitedly, and the pastor stands out in the minds of old and new members as the man who promoted this valuable and profitable venture.

“Spiritual revival takes place in the church itself. I have had member after member tell me that they have been converted all over again.

“If the evangelist does not close the way, he can return again and again to the same area. It could be arranged to have a different team come from time to time.

“Visiting and praying in the many homes is perhaps the one outstanding secret of success in this type of ministry. Short visits punctuated with prayer have a wonderful effect on stubborn hearts. I have seen marvelous conversions take place.

“New names and faces are present which are not brought to decision, but they provide prospects for the laity to study with in preparation for another series. I won some of these in the second meeting in Danville, and left behind a large group of interests for the future.

“I thank God for this quicker method of reaping to speed up the work of God and hasten His coming.”

From Roland K. Cemer, Florida Conference Evangelist

“The Lord blessed us in 1954 with 132 baptisms in these campaigns even though we spent almost a month with the Detamore team in Texas and another month traveling to and from General Conference. Most of the cities in which we worked were comparatively small.

(Continued on page 50)
IN THE foregoing discussion the brethren who have pioneered in this field of evangelism have fully expressed their convictions. They have written considerably more than appears in this issue. However, no important point has been omitted from the over-all presentation. Only repetition has been deleted in the interest of brevity, featuring the particular contribution of each worker and the adaptation he has made. These brethren do not claim to have reached perfection in this plan, nor do they feel that the short campaign is the only answer to our evangelistic needs. It does, they say, open before us a plan of reaping that is providing an amazing example of some of the principles we have longed to see demonstrated. Well over a hundred ministers have worked at close range in these various short campaigns, and the most conservative have been impressed.

Listing the advantages of the short campaign in a recent letter, E. M. Chalmers mentions eight distinct points:

1. Each link in the great chain of truth is more vividly connected with the whole.
2. Nightly series crowds the enemy, making the meetings the biggest thing taking the attention of those who attend.
3. The plan brings final decision time earlier, increasing the percentage of those who hear the greater part of the series.
4. If the territory proves unproductive, only a few weeks and comparatively little money is involved in the over-all soul-winning program.
5. Productive territories and large cities can be visited with a series of repeat campaigns.
6. Converts among the new interests do not develop the habit of sinning against light long after being convicted.
7. The momentum makes it less expensive to maintain an attendance.
8. The plan encourages our members to develop interests with the hope of a public series in the near future.

In summarization of the short campaign idea, it is evident that the plan has resulted in fairly uniform success over a period of several years. The president of one conference who has had firsthand opportunity to observe, reports well over 90 per cent faithfulness. We all rejoice in this record.

And yet would it be possible to make fair comparisons between the shorter campaign and the longer series in this respect, when the primary objective of the shorter meeting is not necessarily to seek and awaken the interest of the public at large, but rather is a revival for the church and a reaping program for those with lingering convictions or dormant loyalties to the truth? Each of these programs has its own distinctive advantages. We repeat, that while there is great enthusiasm on the part of some for the new interests created in the short campaign, yet the majority of those who have worked at close range, either as associating pastors or as actual members of the teams, desire to emphasize the reaping feature as of primary value.

There is also a growing conviction on the part of those who are sympathetically watching its development and participating in it that the meetings should be extended to three, or better four, weeks in length. Again one cannot fail to be impressed with the universal conviction that the strength of the plan lies in a well-executed program of earnest, purposeful visiting.

Then as far as the meetings and the sermons are concerned, the ringing testimony of the messenger of the Lord takes on new meaning. In such a program it is imperative that the minister speak the message with clear conviction, making every sermon Christ centered and deeply message filled. Christ-centered preaching has been misunderstood by some to be a weak apology for truth—mere moral theorizing. Such a conception of preaching will not convict hearts. Christ-centered-message preaching can be powerful. We are living in a time when men expect to hear the voice of God speak truth and duty to their souls through moving preaching and earnest appeals.

“The people want to know the truth. They want it declared with authority and conviction . . . and without apology,” declares the London Sunday Times. This forthright analysis of how men think is symptomatic of our age. It provides the remnant church with a most favorable atmosphere in which to present present truth. In other words, the trouble lies not so much in a disinterest in truth as in the powerful forces contending for the ears of the populace. Rich and poor, ignorant and educated, religious and nonreligious, are attracted to certain dynamic personalities proclaiming religious messages on TV and radio. Other distinctive groups are certainly not handling their message with timid reserve. And people are impressed—dangerously impressed.

Arise, my brother, and in every way available to you, share the Word of Life with deep conviction and forthright urgency. The time is short. Reaping in the way best suited to your talents is the order of the day.

G. E. V.
THE Canadian National Exhibition is the biggest annual show in Canada. Like a World’s Fair, it has permanent buildings for all sorts of displays, grandstand attractions, and a “great white way” of amusements. And it draws millions of people from all over Canada and many visitors from other countries.

Naturally, in this atmosphere, where millions come just to see what is new in the world, a religious-type exhibit would stand out and attract thousands. That is exactly what a Seventh-day Adventist exhibit did last August.

For several years denominational leaders in Canada have given study to more effective ways of acquainting the public with Adventists, their beliefs and activities. Several new methods of approaching various segments of the public developed from this study. But it remained for Mrs. Elisabeth Calver, press secretary of the First Seventh-day Adventist church in Toronto, to envision and first give expression to the vast potential an exhibit in the Canadian National Exhibition would afford.

Just prior to a union committee meeting in the fall of 1952, Mrs. Calver approached Walter A. Nelson, president of the Canadian Union. Elder Nelson, whose public relations awareness is well known, quickly assessed the possibilities in such an undertaking. He submitted the proposal to the committee, where it was adopted.

A tentative budgetary appropriation was approved and an Exhibition Committee was appointed to implement the action. Charles G. Maracle, manager of the Kingsway Publishing Association in Oshawa, was appointed chairman and Darren L. Michael, secretary of the department of public affairs for the Adventist Church in Canada, was named secretary.

The committee immediately filed an application for space at the Exhibition—and began the long wait for official action. Such is the demand for space that some applicants have to wait many years before getting in. However, on July 4 of last year the committee was notified that exhibit space was available to the Seventh-day Adventist Church.

With thanksgiving to God, Elders Maracle and Michael and others initiated a plan of action that resulted in one of the most attractive and best-attended exhibits in the entire Exhibition. It was in a location where most of the three million persons attending passed. The Exhibition Committee was composed of ten persons, each of whom in turn worked with subcommittees to care for detailed assignments.

Personnel from the Canadian Union, the Ontario-Quebec Conference, Oshawa Missionary College, the Kingsway Publishing Association, and local churches were active members of the various committees.

It was felt that in view of the Exhibition’s following closely on the heels of the World Council of Churches Second Assembly, a picture of Christ should dominate the exhibit. This did more than any eloquent declamations
could have accomplished to point out that Seventh-day Adventists are, indeed, a Christian denomination which cherishes the Christian hope.

Because of the eschatological views of Adventists many people have been led to believe that the denomination cares little for social betterment and possesses little, if any, sense of community responsibility. In using one wall to emphasize Adventist welfare work it was felt any such charge would be refuted, and the impression could be given that Adventists' observance of the Master's pattern of living included an awareness of the needs of others.

Another wall was used to emphasize dramatically the place the Bible and other Christian literature play in the cultural life of Seventh-day Adventists. It became one of the most popular sections of the exhibit.

Since the exhibit plan called for the avoidance of any commercial atmosphere, a section of the booth was set aside for a lounge. People get tired of walking from exhibit to exhibit at such affairs, and the Adventist lounge with its courteous attendants proved to be a very popular spot. Naturally plenty of Adventist literature was on hand at all times, and while it was distributed quite liberally, no attempt was made to force its acceptance.

The central theme of the exhibit was aptly illustrated by T. K. Martin's painting, Christ Our Righteousness, and Adventist welfare work was depicted by Clyde Provonsha's painting appearing on the 1955 Ingathering journal cover.

Lettering on the north wall and overhead fascia sought to correlate Adventist medical-welfare work with the devotional and doctrinal structure of the faith. Literature distributed to more than one hundred thousand persons stressed the physical and spiritual balance necessary to well-integrated life. Music by well-known artists especially taped for the exhibit greatly enhanced the religious atmosphere of the booth.

The accompanying pictures illustrate the various aspects of the exhibit discussed here.

Of special interest to readers of The Ministry are experiences related by personnel who manned the exhibit. It would take a book to relate all of them. A few will have to suffice here.

Miss B. stopped to talk with J. Leonard Leatherdale, assistant general manager of the Kingsway Publishing Association, who was taking a shift in the booth on the opening night. From her pronounced English accent he guessed that she was either a new Canadian or just visiting. It so happened that she was visiting Canada, and among her friends was one who was a Seventh-day Adventist.

Seeing an Adventist exhibit whetted her appetite to know more about the denomination before returning to England. She enrolled in the Bible course and asked that the address of the Adventist church nearest her home in Sus-
sex be forwarded to her. A recent letter from one of our ministers in England reveals that this lady is taking a great interest in her study of the Adventist faith and shows promise of being ready for baptism before the gates of the 1955 Exhibition open!

Slipping into the lounge unnoticed, a middle-aged man was engaged in conversation by Mrs. Irma Reynolds, an Ontario-Quebec Conference Bible instructor, who served as one of the hostesses. His short though soulful story revealed that some eight years ago he had been baptized into the Adventist church, but had lost his way from the church and the paths of faith since that time. Recently his wife had died, and he had begun to realize how empty life was without Christ and without his loved ones. When invited to renew his acquaintance with the church he responded readily, but expressed his fears that he hardly knew where to start picking up the threads of a tangled life. His enrollment and request for prayer soon became the focus of intense interest and prayer by the workers at the booth, the conference office, and in the district where he now resides.

These two examples stress the fact that this type of evangelism is soul winning indeed, though perhaps not so spectacular or rapid as some of the more orthodox or conventional methods. It definitely affords, however, a solid groundwork for further evangelism of any type.

Small-Town Evangelism

E. H. WILCOX
Pastor-Evangelist, Oregon Conference

AFTER serving the cause of God in a number of different ways and for the past twelve years serving as a district leader and pastor, working in territory where there were both large and small churches, I have seen more and more the need for two distinctive types of evangelism.

Along with my other work I have held at least one evangelistic effort each year. A number of these have been in the smaller places. These are often overlooked by many and left without help. I have always had a burden for the hard places, and so have tried not to overlook them. In a number of these small efforts there has been no help provided other than my wife. We have done the best we could. My wife has been my helper in playing for the meetings, doing much visiting, and giving out literature. She has enjoyed doing all this and also putting on chalk drawings on different occasions. All of this has helped greatly.

Our mode of procedure has been simple. We have endeavored to get the few members living in the town to working before the meetings started. This we have done by assigning territory to them for distribution of literature and giving the kind of literature to them that we desired to have distributed. Thus they have found people who were sympathetic or interested, and by taking an interest in them they have secured their attendance at the meetings. In places where there were no Adventists we have secured the help of younger people, or older, to go from a larger church to that town and distribute literature for three or four weeks before beginning the meetings, and have made that a little mission field for them to work in.

After preparing the territory in this simple way we have printed our handbills and rented a vacant store building or some hall, and after cleaning and decorating as best we could, we have announced our meetings to the public. In some cases we have found that the best way to send out the handbills was by mail. In other places this has been done by personal helpers.

In our meetings we have tried to make the first half hour as attractive as possible, with special music from some larger church, and wholesome educational or religious moving pictures. I have several reels of moving pictures that I took while working in South America, and these, carefully advertised, seem to interest the people quite well.

We have generally held three meetings a week, and each handbill has listed these three meetings. After putting out a new handbill and after holding the first meeting of that new week, if the crowd was small we have found it helpful before the next meeting to go from door to door leaving a good, attractive tract and asking if they had attended the meetings as yet, and giving personal invitations. This has generally increased our attendance. Personal work, after all, is the larger part of the program. My wife and I usually spend from a half day to a whole day twice a week doing personal work. The results have been according to the time and effort given.

Such efforts have cost a very small amount of money. Our advertising has not been expensive, but neat and attractive. We have had the local newspaper do our printing and have put the handbill into the paper. This gives us the privilege of getting write-ups in the paper without extra cost. We have won from five to fifteen converts in little efforts of that kind.

I believe we should not forget these smaller
places, for God has those there that “have not bowed” the knee “unto Baal,” men and women who are looking for the truth. I visited a little place of three hundred inhabitants recently where I would enjoy holding an evangelistic series of this kind. I feel sure that ten or twelve souls could be started on the heavenly way, and perhaps more, at very little expense. It is time for this gospel to be preached in every village.

Preparation for the Evangelistic Campaign
G. CUPERTINO
Associate Secretary, Ministerial Association, Southern European Division

THERE is a difference between a simple winter series of meetings in a routine atmosphere and the beginning of an evangelistic campaign in which all the members of the church are called to participate.

Well before beginning any public activity, the evangelist will recall the counsel of the psalmist: “Seek the Lord, and his strength: seek his face evermore” (Ps. 105:4). How to preach Christ, the prophets, the apostles—that will be the subject of his meditations, without forgetting to reread the instructions of the Spirit of prophecy on the way to present Biblical truths to our contemporaries. A sort of explosive charge should thus accumulate in the depths of his soul, so that he will say to himself, “Woe is unto me, if I preach not the gospel!” (1 Cor. 9:16). Only a profound conviction of the extreme urgency of the message of salvation can suggest to the evangelist the words capable of awakening the listeners and moving them to be concerned about their eternal destiny.

He who has the advantage of having co-workers will reinforce the foundations of cooperative action, trying to communicate to his associates the enthusiasm and the vision of service. To appreciate talents wherever they are found means to win esteem and confidence, and thus to facilitate the work of others. Unity, harmony, prayer—these are powerful factors of success in teamwork.

Choice of Subjects

The evangelist finds himself between two necessities: on the one hand, to proclaim the message that God has entrusted to him; on the other hand, to take account of the mental-
to an established plan, and the announcement made that on the following Sabbath they will be asked to relate a few of the experiences they have had during the week. The evangelistic campaign should be the subject of prayer and of conversation for the whole church. Visits to discouraged members, and even to those who have left the truth, can be helpful. "Come, for all is ready," is the joyful note that should ring out in each Adventist church at the beginning of a new series of public meetings. On the eve of the "attack," the angels should be able to say of each member, "He prayeth" (Acts 9:11).

Preparation of the Publicity

"The Lord said unto me, Take thee a great roll, and write in it with a man's pen" (Isa. 8:1). That is, so that it can be read by all. There should be grammatical correctness as well as aesthetic quality. We live in an age of publicity. Our "merchandise" merits the best of advertisements, and even if we must work within the limits of a modest budget, we should announce our meetings with appeal and dignity. Advertisements prepared without taste, on cheap paper, and placed at the doors of our halls, are not to our advantage. As for posters, there are certain places where they are very visible and others where they disappear. Money should not be spent for small, ordinary posters that are often submerged by others much larger and more visible. One should be sure that the text is well balanced, brief, and concise. Heavy letters on a light background are easily read from a distance. The press proof should be carefully read, and the address and the dates checked with special care.

The press offers various possibilities. In certain countries, paid publicity is at times the most efficacious means of announcing the meetings. Besides that there is the free press, that is, the page for church news, on which can appear either simple announcements, concisely framed, or more extended publicity, such as résumés of lectures. One must be careful not to ask for too much or to ask in the wrong way. It is easy to close doors if, instead of offering the editor news that interests the public, one proposes material that is nothing else than church propaganda, something in which the press is often not interested.

In some places invitations constitute good publicity because of the discretion suggested by the circumstances, and also because our members can invite the people. Here again the text must be well studied. Sometimes these invitations represent either a simple announcement of religious meetings without any attraction for the masses, or else a discussion that even ten leagues away smells of polemics. It happens sometimes that the paper is cheap, and several errors in the text demonstrate that the evangelist did not proofread carefully. Fortunately, however, we do see evangelistic advertising prepared with taste, and find the initiative needed to circulate among the workers invitations that can be used successfully and thus contribute efficaciously to the spreading of good ideas. By all means an invitation should be good looking, interesting, and contain something that moves the reader to attend the meeting.

In the matter of publicity the possibilities vary a great deal from one country to another, and the worker's spirit of initiative should grasp all the means at hand to announce his evangelistic work. A well-kept little library at the back of the hall, open to the public, where books can be loaned or sold, will help to spread our literature and establish fruitful contacts with the public.

Preparation of the Hall

On the outside of our places of meeting the advertising should be easily visible and executed with dignity. Negligence in this matter is without excuse. It is true that our limited budgets force us to bear some painful situations, but as far as possible everything should be harmonious and appealing.

In the interior we should attempt to create an agreeable atmosphere, appropriate and favorable to meditation. People tell us that our
places of worship are cold and bare. That may seem so when contrasted with Catholic churches especially. Might it not be that, anxious to do away with the luxury and idolatry that mark other churches, we have gone too far, and have eliminated even legitimate aids to worship?

And why not remember the charm that some flowers and a little greenery can give to a place of worship? Is it not sad at times to see our halls or churches without a single flower or even a small plant on the Sabbath day? Such added beauty is all the more important when we invite strangers to our meetings.

There are other things also to claim the attention of the evangelist. The music, which is very important, should be suitably prepared and executed. Here too the sensitivity of the worker will be exercised to avoid the cheap or the theatrical.

Let the taking of the offering and the securing of names and addresses for the sermon résumés be organized with care. Negligence in the unfolding of the program creates confusion, diminishes the esteem of those who observe, and hinders the success of the effort. “Let all things be done decently and in order” (1 Cor. 14:40). That will be the motto of the successful evangelist. The bearing, gestures, and entire conduct of the preacher should reflect the dignity and humility of an ambassador of the heavenly kingdom. Everything must be set in motion to facilitate the decision of souls in favor of the truth, in order that the human instrument that God is using may not incur any reproach. The preacher must be able to say conscientiously, “What could have been done more to my vineyard, that I have not done in it?” (Isa. 5:4.)

It is true that it is the power of God that produces growth, and that we are powerless to bear fruit alone. But it is also true that the laborer must prepare the soil, sow the good seed, and gather up the weeds. All of this demands time and work. But what joy there is for the worker when he sees the whole church at work, partaking of his happiness, the public flocking to the meetings, and the interest awakening! And even if the results in particularly difficult fields do not seem proportionate to the efforts put forth, let us remember the faithfulness of those seed sowers sent by God who persisted in their tasks with faith and perseverance. A testimony must be borne, and we ourselves need to learn lessons of patience, always remembering that success as God measures it will be given the faithful laborer in the cause of truth. Eternity will reveal the total result.
THE Jewish nation has survived more disperseions, persecutions, and martyrdoms than any other people on the face of the earth. This amazing preservation and longevity of the Hebrew race is a standing enigma, a curious paradox, to the world. In the words of the historian Milman:

"Massacred by the thousands, yet springing up again from their undying stock, the Jews appear at all times and in all regions. Their perpetuity, their national immortality, is at once the most curious problem to the political inquirer, to the religious man a subject of profound and awful admiration."—History of the Jews, vol. 2, p. 299.

To the students of Scripture the remarkable survival of the Jews is neither enigmatic nor paradoxical, but a striking fulfillment of divine prophecy. Says the prophet Jeremiah: "I will make a full end of all the nations whither I have driven thee: but I will not make a full end of thee" (Jer. 46:28).

There are many reasons why God chose to preserve this people. The apostle Paul names the most outstanding one in Romans 3:1, 2: "What advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God."

In His infinite wisdom and foreknowledge God chose the Hebrew race so that through them He might preserve His oracles—the Holy Scriptures—in the original tongue. This the Jewish nation has accomplished with painstaking care, especially when it comes to the Torah, or Pentateuch. Frequently pious Jews repeat the words of the psalmist: "G'del e"inai ve"abita nifla'ot mittorathem" ("Open thou mine eyes, that I may behold wondrous things out of thy law" Ps. 119:18.) The Hebrew word for "law" in this text is Torah, which to the religious Jew refers primarily to the entire Pentateuch rather than to the ten-commandment law only.

Devout Jews have through the centuries studiously and reverently sought to preserve the Torah intact, for they well-nigh worship it. The Torah is regarded with such awe among them that it is required of everyone who merely passes by a scroll, to kiss its mantle.

It is one of the curious phenomena of history that the very book that so frequently characterizes the children of Israel as a stiff-necked, rebellious people, should have been so meticulously and painstakingly preserved by them; and even though these records contain condemnatory narratives describing their numerous backslidings and apostasies, Jews still revere them and lovingly regard them.

A class of learned and strictly Orthodox Jews known as Sopherim—scribes—were, and still are, dedicated to the sacred work of copying the Torah by hand on scrolls made of the skins of clean animals, either beast or fowl, but most generally sheepskins. To this day when the Sedra—the weekly portion of the Pentateuch—is read in the synagogue or in the temple on the Sabbath day, the reading is done from a scroll copied by hand.

With what scrupulous care and precise accuracy the Sopherim endeavor to accomplish their task can be adduced from even a casual examination of the scroll of the Pentateuch. Upon completion of each book the scribe records on the scroll the number of verses contained in that book, as well as the middle verse of that same book. Thus is inscribed on the scroll after the book of Genesis that it contains 1,534 verses; the book of Exodus, 1,209; Leviticus, 859; Numbers, 1,288; and Deuteronomy, 955. The scribe concludes the Pentateuch by stating that the entire five books contain 5,845 verses and that the middle verse of the same is Leviticus 8:8, which reads: "And he put the breastplate upon him: also he put in the breastplate the Urim and the Thummim."

If it is found that the scribe has inadvertently...
omitted one word or even one letter, an effort is made to correct the error, but if that is deemed impossible, the scroll is buried with an elaborate ceremony called Gniza ("hiding"), or more frequently Kvurat Hashemot ("the burial of the names").

The careful preservation of the Torah in the original tongue by the Jewish people will in the not-too-distant future prove of utmost importance to Seventh-day Adventists, when before civil magistrates they will be called upon to give a reason for their beliefs and practices, and when the Sabbath will have become the point most controverted in Christendom. We are told that at that time converted Jews, modern Nicodemuses and Josephs of Arimathea, thoroughly conversant in the Old Testament Scriptures, will arise and defend most eloquently and exalt God's holy and downtrodden law. Looking forward to that day, Ellen G. White wrote:

"Among the Jews are some who, like Saul of Tarsus, are mighty in the Scriptures, and these will proclaim with wonderful power the immutability of the law of God. The God of Israel will bring this to pass in our day."—Acts of the Apostles, p. 381.

Original Determines Vital Truth

How important and decisive a factor the preservation of the Pentateuch in the Hebrew tongue can be, not merely in settling some minor theological controversy, but in determining vital truth, can be seen by comparing the Protestant and Catholic versions of Genesis 3:15, one of the outstanding Messianic texts.

Even a casual reading of the two versions of this text reveals the vital difference between the Protestant and Catholic concepts of the Messiah. In the Protestant Bible it is "he"—the seed of the woman—who is to bruise the serpent's head, while in the Catholic version it is "she"—the woman—who is to accomplish our redemption. Which version is correct? Since both Protestants and Catholics cling tenaciously to their particular interpretation of this text, who can determine with authority and finality which is right? The obvious answer is: the original Hebrew text, which was given to Moses by inspiration and which has been preserved by the Hebrew people for our profit and edification. Does the original Hebrew text picture before us a masculine or a feminine Redeemer? We turn to the Hebrew scroll to find out.

In the Torah—the Pentateuch—the masculine pronoun "he" and the feminine pronoun "she" have the same consonants, but the vowel pointing is different: the masculine being וּלָה, pronounced like the English word "he!" This curious twist in the Hebrew word "he!" This curious twist in the Hebrew may well be expressed by this jingle: "If he is she, then who is he?" The Hebrew scroll reveals beyond any doubt that the masculine לָה, "who," denotes the Redeemer, the seed of the woman!

When this evidence is presented to our Catholic friends, they will probably interject that the punctuation (vowel-pointing) of the Hebrew text is of comparatively recent date, and we must concede that their objection is valid, for punctuation of the Old Testament was added several centuries ago, reputedly by Rambam. The strongest proof, therefore, of the correctness of the Protestant version is found in the two verbs "he shall bruise thy head, and thou shalt bruise his heel." Both are indisputably masculine in gender. The first is לָה—"shufcha—"he shall bruise." The feminine of the same verb would require the substitution of the prefix "te" for "ye" and would read נָהָשׁ—"shufcha. The second verb is נָה —"shufennu—"thou shalt bruise his heel." The feminine would require the suffix "ah" and would read נָהָשׁ—"shufennah.

These two masculine verbs, moreover, confirm the fact that the pronoun is also masculine, for it must agree with the masculine verb that is its predicate! Thus on three counts the Protestant

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version is definitely proved to be the correct one according to the original Hebrew text as it was penned by Moses. Jesus, the Seed of the woman, is indeed our Saviour. He alone is able to keep us from falling, and He alone will bruise Satan under our feet (Rom. 16:20).

Let us thank God for having so miraculously preserved the Jewish nation, the chosen instruments in His hands to preserve the Holy Bible in the original tongue as penned by Moses; and let us diligently work and pray that ere long some modern Sauls of Tarsus from among the Hebrew race will unite with the remnant church and with us proclaim the immutability of God’s law with great power, and share His everlasting kingdom of righteousness.

In the next installment we shall consider the Jewish traditional Passover celebration in relation to the doctrine of the Trinity.

(Continued next month)

Research Notebook Jottings

“Amen”

Is THE Amen to be considered the close of our prayers, like the word “End” that appears on the screen when a motion picture film is finished? Is it the “Stop” of telegraphic text? But each liturgical part of divine service closes with an “Amen” and not a “Stop.” Thus the meaning is different.

The “So be it” of Catholic prayers is only a false translation of the Amen. For this reason the Amen in the minds of many has taken on the unfortunate meaning of a commendable vow. Amen, a Hebrew expression, is correctly translated only when it has the meaning of truth, certainty, agreement, and solemn affirmation.

When Jesus taught, saying: “Amen (verily, verily), I say unto you . . .,” He thereby proclaimed His Messianic fullness of power. It is the Son of man, the Lord, who is speaking. The Revelation designates Jesus Himself as “the Amen” of God, as “the faithful and true witness” (Rev. 3:14). One commentator writes thus: "In Jesus Christ God said YES to the world. To this YES of God a YES from mankind ought to answer."

The Amen of our prayers can only be the decisive agreement of our whole being to what we have just said or heard, the yes, in truth!

During the worship service, logically, the congregation should answer with a Yes to the prayer or praise of God on the part of the leader of worship. With this Yes they would affirm what has been said. With the expression of this Yes the believer would confirm an act of dedication and his readiness to join himself therein.

The Amen at the conclusion of our prayers should be like the seal that, when it is placed below a document, confirms its authenticity.—Dienien.

More on Unfermented Wine

In THE MINISTRY of May, 1954, under “Questions on Bible Truth,” I read the article on “Unfermented Wine,” by Robert L. Odom. What he wrote is something very common in the Orient and in some parts of Greece. In our churches we make our communion wine even now from raisins.

In addition to his explanation, it would be helpful to readers of THE MINISTRY to know about the following, which I am translating from the Greek Lexicon of Archeology, by A. Rangavi, article “Wine,” page 814. This tells how the Greeks in older times kept unfermented must (grape juice) for a whole year.

“When they had to preserve the must, they would put it in a vessel tightly covered, which was pitched within and without, and then they would put it in cold water, or they would bury it up to its rim for two months, and so the contents were kept unfermented for a whole year. Therefore this kind of wine was called ‘αἰγλευκός’ (αἰγλευκός), which means ‘always must’ or ‘unfermented must.’”

C. A. Christoforides, Greece.

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The Ministry
FROM FOREST TO YOU

This beautiful color motion picture, approximately one-half hour in length, shows the work of men and machines in the vast timberland of the Northwest, where great Ponderosa pines are often felled in ten minutes. The struggle to keep roads clear in chilling winter weather is depicted as snowplows edge their way through frost-coated trees.

You will see the great logs come into the mill at Pendleton by truck and rail to be hurled into the huge millpond. You will watch the dramatic transformation of these logs into lumber and furniture as the camera records the production steps in one of the world's largest mills.

You will hear Mr. and Mrs. Clyde Harris, who gave this multimillion-dollar business to the Seventh-day Adventist denomination, tell their story as they are interviewed by reporters from three San Francisco newspapers. "We have always paid tithe," declares Mr. Harris, in a memorable climactic scene, "but this was a gift of the whole because we have everything to God."

This film is in 16 mm. sound, color, and rents for $6.40 net plus the insurance and postage to carry the film to you.

SON OF MAN

Warner Sallman re-creates in living colors his world-famous drawing of the head of Christ. The inspiration of his life and talent is woven into the true-to-life story of Jim Powell and Karen. Jim was a medical student who was going to specialize. In that way he figured a young doctor could avoid getting mixed up in the personal lives of his patients. He had styled himself as a cynic, was going to stay away from pitfalls of ideals. God, and the eternal and humanitarian needs of the world, until he met Karen, a young, attractive Christian nurse who had dedicated herself to the mission field and the service of her Lord. Her desire to tell Jim about Christ and to make him see the meaning, purpose, and the happiness of a Christ-centered life brings her own objectives into a stronger focus.

Every stroke of Warner Sallman's chalk is a testimony of his dedication to devote his God-given ability to humble, Christian service. Dramatic and personal with its emphasis on eternal values, this film forcefully presents Christ as the living Son of a living God, as Warner Sallman also has done with his art and with his spoken and living testimony.

You'll be drawn to the kindly, understanding Chaplain Aldeen; and chuckle a little at peppery Miss Johnson, the senior nurse whose rough exterior can't quite conceal her concern for her patients. You will agree that the film carries an unforgettable message in its 29 minutes of color (16 mm. sound). Rental, $12.00 net plus postage and insurance. (This film is presented by North Park College, The Evangelical Mission Covenant Church and the Swedish Covenant Hospital.)

THIS IS MY SON

(A living parable based on the familiar story in Luke 15:11-32)

Here is a dramatic sound motion picture portraying the parable of the prodigal son in a twentieth-century setting. The younger of the two sons insists on selling his share in the ranch and leaves for the city to spend all his money in luxurious living and a whirl of gaiety. At last he is forced to earn his livelihood. Down at the stockyards he sees the familiar brand on cattle passing through the gate—that brand that he had helped to place on the cattle at his father's ranch. A great wave of homesickness sweeps over him, and he makes the decision to return to his father. He is greeted warmly by his aged father, but not so warmly by his older brother. This film will make the parable live for you. Don't miss seeing it.

Available in B&W, 16 mm. sound, rental $9.00; or color, rental $15.00 net. Additional consecutive days half rate. The running time is one-half hour. (This is a Family Films Inc. presentation.)

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Wesley's View of Baptism and the Lord's Supper

WEBB B. GARRISON

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GOD's grace, said Wesley, must have a channel through which to operate. That channel he declared to be baptism, the sacrament being but an outward symbol of an inner cleansing. For him, the rite was far from a mere dedication. It involved certain benefits inevitably conferred by baptism, and available in no other way.

Baptism he declared to be "the washing away the guilt of original sin, by the application of the merits of Christ's death." Until that guilt is washed away, one is not a child of God. Once he is cleansed by baptism, and forgiven for the sin which he inherited from the human race, the individual person is eligible for adoption into the household of God.

This reasoning on Wesley's part clearly indicates that he did not consider baptism to guarantee salvation. Rather, he held it to give the recipient an opportunity (which he would not otherwise have) of choosing to become a son of the heavenly Father.

Experience proved that baptized persons were not immune from temptation and sin. Though freed of inherited guilt, they soon accumulated actual guilt through their own misdeeds. How, one might ask, could the ledger possibly be balanced?

Wesley had a ready answer. His view of the Lord's Supper made it the agency of cleansing for postbaptismal sins. In his thought the rite is far more significant even than baptism. He himself ate the Supper of the Lord very frequently—one time a year; Wesley communed at intervals of about four or five days, throughout his long career. Only four of the Wesleyan hymns deal with baptism, while more than 166 are concerned with the Lord's Supper.

In Wesley's thinking, the role of the major sacrament is threefold.

First, he regarded it as a memorial of the suffering and death of Christ. He considered it, as such, to be a vivid and arresting symbol, through which men may be continually reminded of the sacrificial self-giving of the Son of God. This theme runs through many of the Wesleyan hymns.

Again, Wesley regarded the Lord's Supper as having been "ordained by God to be a means of conveying to men either preventing, or justifying, or sanctifying grace, according to their necessities."

Finally, Wesley considered the Lord's Supper to be "an infallible pledge of glory to come." In his thought, this guarantee of heaven is not magical, since the communicant must "rightly, worthily, and with faith" receive the bread and wine. Indeed, he declared that anyone who receives the Supper unworthily "purchases condemnation."

But when the one condition, faith, is met, "to heaven the mystic banquet leads." Wesley nowhere made the direct statement that it is impossible to find salvation except through the Lord's Supper. He clearly believed, however, that frequent communion makes it a great deal easier for one to be saved. He implied that there is no substitute.

Baptism and the Lord's Supper, in Wesley's thought, are complementary rites. One cleanses man of the guilt he inherits because of his very humanity; the other cleanses him of the guilt he acquires by his own acts.

Both sacraments depend for their effectiveness upon the atonement of the Son of God. They are channels through which the merit of that atonement may be applied to the individual sinner. No other function of the church, not even the preaching of the Word, is so effective in bringing God's grace to sin-burdened man.
ONE bright Sabbath day a stranger in a black suit made his way toward a medium-sized town. Happily he stopped his car at a drugstore as he came into the city. He went inside and looked in a telephone book to find the location of the Seventh-day Adventist church.

The church was not listed in the yellow section, but surely it would be in the front part of the book, he told himself. He searched first in the “S” section and then in the “A” section. It was not listed.

Disappointed, he addressed the man at the cigar counter. “My good friend,” he said, “can you tell me where the Seventh-day Adventist church is?”

The man hesitated. “Let’s see; let’s see. I think it’s over on Oak Street. Yes, it’s over on Oak Street,” and with considerable pointing and arm waving he told the stranger how to get there.

There was indeed a church on Oak Street, but great was the disappointment of the stranger in the black suit when he read the neat sign with the gold letters out in front: “Church of the Latter-day Saints.” He shook his head and was about to get into his car when he noticed a gentleman reading a newspaper at the nearby bus stop.

“Pardon me, my friend,” he said. “Do you know where the Seventh-day Adventist church is, or perhaps I can glance at your paper? Some news or listing of services may be on the Saturday church page.” Since the bus-waiting gentleman had never heard of the Seventh-day Adventist church, he passed over his paper to the stranger. There was nothing on the church page about Adventists.

The stranger thanked him for his trouble and went on, this time to the police station. “They know everything at the police station,” he said to himself. “Certainly they will know where the Adventist church is.” But neither the desk sergeant nor the captain, who was called away from a card game, could give him any information. “Seems to me there was an outfit called Adventists in a store building on Riverdale Road,” said the captain, scratching his bald head. But the sergeant corrected him. “That’s the Jehovah Witness place.”

Then the captain remembered that there was quite a big church directory at the McLaughlin Hotel, just two blocks over on Broadway.

The stranger thanked the policemen for their courtesy, looked at his watch, and hurried to the hotel. He found the directory in the lobby, but alas, there was no mention of the Adventist church.

As he left the entrance of the hotel he encountered a young woman, and almost in despair asked her if she had ever heard of any Seventh-day Adventists in town. He was delighted when she said, “Why, yes, I know them very well. My aunt is an Adventist. She always goes to church on Saturday. They don’t eat pork either,” she added, as if this demanded special emphasis.

The stranger pressed for the address of the church, which she gave him.

With new hope he drove quickly out Bluff Road. Near the edge of town he came upon a little frame building set back from the gravel street. The church had once been painted white, but now it had faded into a weather-beaten gray. A pane of glass was broken in one of the windows at the side of the building. What looked like a couple of tracts, stained with mud from early spring rains, lay under a dead spiraea bush near the entrance. A rusty downspout from the roof had seen better days. An attempt had been made to cut the grass in front of the church, but weeds at both sides of the building were a foot high.

With a heavy heart the stranger in the black suit got out of his car and walked toward a sign near the sidewalk. The paint was badly chipped at the top, but he could make out some of the lettering: “Seventh-day Adventist Church,” it said, and there was the name of the pastor. It looked like “Elder R. J. McBride.”

Just then a little girl with flying pigtails ran from the building. The stranger spoke to her. “Tell me, little sister, is Pastor McBride the preacher here?”

“Oh, no,” said the little girl. “Pastor Thompson is our minister. Pastor McBride left a year ago,” and she went skipping down the street.

Obviously troubled, the stranger glanced at the sign and then at the church. But suddenly a look of amazement and understanding came over his face.

“Well, of course,” he said to himself. “Obviously these good Adventist people have all moved on. It just isn’t possible that God’s remnant church could be so little known and so unmindful of its responsibilities in this community. We know we must let the light of truth shine brightly in every village, town, and city.

(Continued on page 47)
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The title usually given to the sophomore class in religion in Seventh-day Adventist schools of nursing is Ministry of Healing. The sophomore year is the first year actually spent in clinical training in a hospital, the first year of college having been spent in any one of our Seventh-day Adventist colleges. The Ministry of Healing course is an effort to present to the students of nursing the true objectives of the nursing course as a whole. Each of the clinical and theoretical subjects has its own distinctive objective or list of objectives, but the main, over-all objectives, usually accepted as the only purpose for the operation of these schools of nursing, are presented in this important course.

There are probably a few schools of nursing that operate with merely the one objective, that of preparing well-qualified professional nurses. This objective is worthy insofar as it goes. All good schools of nursing should have a similar objective. But Seventh-day Adventist collegiate schools of nursing have a much broader goal. Not only are graduates of these schools fully qualified professional nurses on the collegiate level, but they are also educated to assist their patients with spiritual problems as well as with their mental, emotional, and physical needs. It is in the Ministry of Healing course that the foundation for this training is laid.

The course has taken its name from the book The Ministry of Healing, which traditionally has been the main textbook. This book is also usually found in every room of Seventh-day Adventist hospitals and sanitariums because of the great spiritual help it gives to patients who turn to its inspired pages for comfort and courage. The nurse frequently can direct a patient's reading to choice passages that can give just the help needed under certain situations. The nurse must know the book from personal experience in order to be of help in this way. The nurse must also know and live out the principles presented in this book if she is to attain to the high objectives of a Seventh-day Adventist Christian nurse.

Student nurses come to the school with widely varying backgrounds as to their religious training and experience. Some have an unusually mature outlook on life and their future as a nurse; others, unfortunately, do not have such an advantage. Some come with extremely idealistic attitudes, that may become sadly blunted with reality; others come with a rather materialistic outlook; some just come to school to receive what is offered. It is this extreme variety among the minds of the students that presents such a challenge to the instructor. Real skill and training plus an extremely earnest and conscientious effort must be used to give this course what it demands.

Book knowledge alone will never suffice to realize the objectives of this course. It is conceivable that a student could receive the highest grade in the course and yet never be moved by the principles and objectives presented. The attitudes and behavior could possibly be exactly the same after having taken the course as before. True, this might seem an extreme situation, yet it is possible.

As we consider the most appropriate methods of teaching, it would seem that the dynamics involved in properly guided group discussions could very profitably be used in this course. Only in a free discussion of the group could immature attitudes be seen, and there is no better method of changing attitudes than to have a group of peers denounce them. Obviously group procedures could not, and should not, be used continuously. There is much material that is factual and basic to a proper under-
standing. This must either be read, or received through the lecture method. From past experience, however, it has been found that many of the typical, and at times difficult, situations that a nurse may find herself in can be previewed in a role-playing procedure. Such methods can be very helpful. At other times a panel discussion of problems can be most illuminating. If the nurse can know beforehand what might be best to say when certain questions are asked by patients, she will not be so embarrassed, and the answer will be far more appropriate and satisfying.

Because of the extremely varied background of nursing students, there must be flexibility in the presentation of this course. A stereotyped method could absolutely destroy its true purpose and objective. The individual needs of the students must be met. It is true that the goals are quite visible, and it is hoped that all will attain to them; but it surely must be just as obvious that different methods will have to be used for the students who have never studied religion than for those who may have come to the school with already well-developed and mature spiritual attitudes. Also because of the varying backgrounds, certain attitudes that may positively hinder the progress of the student may be present, and these must be handled with extreme care. Such attitudes must be observed quickly, and dealt with understandingly, with patience and skill, guiding the student into her greatest potentiality.

A course of study that is built with the individual differences of the students in mind, the lofty objectives clearly delineated, and a variety of methods in the presentation, can very materially assist in making the Ministry of Healing course the most practical of all in the nursing curriculum.

**THE DIAL OF LIFE**

Our life is like the dial of a clock. The hands are God’s hands, passing over and over again. The short hand, the Hand of Discipline; the long hand, the Hand of Mercy. Slowly and surely the Hand of Discipline must pass, and God speaks at each stroke; but over and over passes the Hand of Mercy, showering down sixty-fold of blessings for each stroke of discipline or trial; and both hands are fastened to one secure pivot, the great, unchanging heart of a God of love.—J. Ellis in Weapons for Workers.
The Influence of Diet—Part IV

Blessings Promised to Diet Reformers

“If Christians will keep the body in subjection, and bring all their appetites and passions under the control of enlightened conscience, feeling it a duty that they owe to God and to their neighbors to obey the laws which govern health and life, they will have the blessing of physical and mental vigor.”—Counsels on Diet and Foods, p. 65.

“Let it ever be kept before the mind that the great object of hygienic reform is to secure the highest possible development of mind and soul and body. All the laws of nature—which are the laws of God—are designed for our good. Obedience to them will promote our happiness in this life, and will aid us in a preparation for the life to come.”—Ibid., p. 23.

“When we study this question in the fear of God, we shall learn that it is best, both for our physical health and for our spiritual advancement, to observe simplicity in diet.”—Medical Ministry, p. 273.

“The spiritual experience is greatly affected by the way in which the stomach is treated. Eating and drinking in accordance with the laws of health promote virtuous actions.”—Review and Herald, May 27, 1902.

“Only those who practise self-denial and self-sacrifice, living simple, healthful lives, will understand what constitutes the acceptable and perfect will of God.”—Ibid., June 20, 1899.

“He who cherishes the light which God has given him upon health reform has an important aid in the work of becoming sanctified through the truth, and fitted for immortality.”—Counsels on Diet and Foods, pp. 59, 60.

“If man will cherish the light that God in mercy gives him upon health reform, he may be sanctified through the truth and fitted for immortality.”—Testimonies, vol. 3, p. 162.

“In order to render to God perfect service, we must have clear conceptions of His will. This will require us to use only healthful food, prepared in a simple manner, that the fine nerves of the brain be not injured, making it impossible for us to discern the value of the atonement, and the priceless worth of the cleansing blood of Christ.”—Review and Herald, March 18, 1880.

“You should use the most simple food, prepared in the most simple manner, that the fine nerves of the brain be not weakened, numbed, or paralyzed, making it impossible for you to discern sacred things, and to value the atonement.”—Testimonies, vol. 2, p. 46.

“A religious life can be more successfully gained and maintained if meat is discarded.” Medical Ministry, pp. 277, 278.

Right Arm to Protect the Body

“When the third angel’s message is received in all its fulness, health reform will be given its place in the councils of the Conference, in the work of the church, in the home, at the table, and in all the household arrangements. Then the right arm will work to serve and protect the body.”—Review and Herald, June 20, 1899.

“Send out into the churches workers who will live the principles of health reform. Let those be sent who can see the necessity of self-denial in appetite, or they will be a snare to the church. See if the breath of life will not then come into our churches. A new element needs to be brought into the work.”—Testimonies, vol. 6, p. 267.

“There are precious blessings and a rich experience to be gained if ministers will combine the presentation of the health question with all their labors in the churches. The people must have the light on health reform.”—Gospel Workers, p. 231.

“There is no encouragement given to any of the sons or daughters of Adam that they may become victorious overcomers in the Christian warfare unless they decide to practice temperance in all things. If they do this, they will not fight as one that beateth the air.”—Counsels on Diet and Foods, p. 65.

“Abstemiousness in diet and control of all the passions will preserve the intellect and give
mental and moral vigor, enabling men to bring all their propensities under the control of the higher powers and to discern between right and wrong, the sacred and the common."—Testimonies, vol. 8, p. 491.

"The less feverish the diet, the more easily can the passions be controlled."—Counsels on Diet and Foods, p. 64.

"Abstemiousness in diet is rewarded with mental and moral vigor; it also aids in the control of the passions."—Ibid., p. 126.

"As our first parents lost Eden through the indulgence of appetite, our only hope of regaining Eden is through the firm denial of appetite and passion."—Ibid., p. 59.

"By precept and example make it plain that the food which God gave Adam in his sinless state is the best for man's use as he seeks to regain that sinless state."—Testimonies, vol. 7, p. 135.

"Again and again I have been shown that God is trying to lead us back, step by step, to His original design—that man should subsist upon the natural products of the earth."—Counsels on Health, p. 123.

"Here is a suggestion for all whose work is sedentary or chiefly mental; let those who have sufficient moral courage and self-control try it: At each meal take only two or three kinds of simple food, and eat no more than is required to satisfy hunger. Take active exercise every day, and see if you do not receive benefit."—Counsels on Diet and Foods, p. 139.

"The Lord has chosen you to do His work, and if you work carefully, prudently, and bring your habits of eating in strict control to knowledge and reason, you would have many more pleasant, comfortable hours than if you acted unwisely. Put on the brakes, hold your appetite under strict charge, and then leave yourself in the hands of God. Prolong your life by careful supervision of yourself."—Ibid., p. 162.

"In order to have healthy digestion, food should be eaten slowly. Those who wish to avoid dyspepsia, and those who realize their obligation to keep all their powers in the condition which will enable them to render the best service to God, will do well to remember this."—Review and Herald, July 29, 1884.

"When traveling, some are almost constantly nibbling, if there is anything within their reach. This is a most pernicious practice. . . . If travelers would eat regularly of the simplest and most nutritious kinds of food, they would not experience so great weariness, nor suffer so much sickness."—Ibid.

"Food will be prepared, not to encourage gluttony or gratify a perverted taste, but to secure to themselves the greatest physical strength, and consequently the best mental conditions."—Ibid.

"Fruits, grains, and vegetables, prepared in a simple way, free from spice and grease of all kinds, . . . impart nourishment to the body, and give a power of endurance and vigor of intellect that are not produced by a stimulating diet."—Counsels on Health, p. 115.

"Olives may be . . . eaten with good results at every meal. . . . The oil in the olives relieves constipation; and for consumptives, and for those who have inflamed, irritated stomachs, it is better than any drug."—Testimonies, vol. 7, p. 134.

"In order to know what are the best foods, we must study God's original plan for man's diet. . . . Grains, fruits, nuts, and vegetables constitute the diet chosen for us by our Creator. . . . They impart a strength, a power of endurance, and a vigor of intellect, that are not afforded by a more complex and stimulating diet."—The Ministry of Healing, pp. 295, 296.

"Had the Israelites obeyed the instruction they received, and profited by their advantages, they would have been the world's object lesson of health and prosperity."—Testimonies, vol. 9, p. 165.

"Had they been willing to deny appetite, in obedience to His wise restrictions, feebleness and disease would have been unknown among them."—Patriarchs and Prophets, p. 378.

"It is a great thing to insure health by placing ourselves in right relations to the laws of life."—Review and Herald, July 29, 1884.

Benefits to Workers

"Strictly temperate habits, combined with exercise of the muscles as well as of the mind, will preserve both mental and physical vigor, and give power of endurance to those engaged in the ministry, to editors, and to all others whose habits are sedentary."—Counsels on Health, p. 123.
Frequency of the Lord’s Supper

Why Do Seventh-day Adventists Celebrate the Lord's Supper Once Every Quarter?

From time to time questions arise in the minds of some concerning how often the ordinances of the Lord's house should be celebrated. Should this be weekly, monthly, quarterly, or yearly?

Some groups, such as the established churches of various lands, make the communion service available every day of the week to persons who desire to partake of the service. Others celebrate the communion monthly or quarterly. The question has been raised as to whether there is any guidance in the Scriptures or the Spirit of prophecy on this matter. It seems quite clear from the Scriptural record that the Lord instituted these dual ordinances before His crucifixion. He celebrated both during the closing days of His earthly ministry, and gave evidence to show that the ceremony of foot washing and the ceremony of the Lord's supper are ordinances in the church.

While this is so, there is no definite counsel as to just when, or how often, these ordinances should be celebrated. There is perhaps one expression that gives some guidance: that is in the apostle Paul's letter to the church at Corinth. In 1 Corinthians 11:25, 26 he counsels:

“This do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.”

These expressions “as oft as” and “as often as” seem to be the only indications we have; and the thought conveyed to our minds by these expressions is that of whenever we do it. This, I suppose, may be interpreted to apply as weekly, monthly, quarterly, or annually—whichever may be desired. All we have is the expression “as often as.” Hence various bodies have adopted different regulations. Some, like the Brethren groups, celebrate these ordinances every Sunday morning; some, like the Baptists and others, every month. And there are still other groups, like ourselves, who celebrate the ordinances once a quarter.

As far as we know, there is no counsel in the Spirit of prophecy on this matter. As an organization, it seems that from the very beginning we have followed the plan of quarterly celebration of the ordinances, and this plan has persisted, in general at least, to the present time.

Doubtless, in adopting the quarterly plan, the early Advent believers felt that in holding the service more frequently there would be the danger of formality and failure to realize the solemnity of the service. It seems it might have been a decision to keep in the middle of the road—from celebrating it too often, or leaving it for too long a period, such as a year.

So, to any question on the matter, we would say that the celebration of these ordinances is based upon definite Biblical evidence and counsel, but the time when these ordinances are celebrated is determined by the custom of the church.

W. E. Read.
Special
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Every student of the Bible will be interested in a new book by George McCready Price, the dean of Adventist authors.

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Pacific Press Publishing Association, Mountain View, California

The riddle in the title refers to the problem of prime sources in New Testament literature. An examination of this riddle should interest every minister. Although a thoughtful Adventist will not agree with all that is written, there is much to gain and nothing to lose by its study.

This slim volume—183 pages, plus a 22-page index dealing with “Problems of Authorship and Dating,” plus 34 pages of comprehensive bibliography and index of Scripture references—is written by two superb scholars. They examine the language, text, and history of the New Testament. They deal with the synoptic problem, the Pauline epistles, and the Johannine writings; and their conclusions are refreshing. One lays down the book with regret (it could be so much longer), yet with gratitude, thankful that there exist such Davids who are able to attack the Goliaths of unbelief.

The book’s literary qualities more than repay its study. A fastidious choice of words, consummate skill in their use, acute perceptiveness that sees under the skin of familiar phrases, a reticence of judgment that carries more conviction than fistfuls of tub thumping, and a quietly relentless logic these make it an arresting book. Add to these an innate reverence and humility, and the resultant chapters are memorable.

If this work is appreciated, the reader will be ready for a yet deeper, loftier product of the same two master minds, The Fourth Gospel, same authors, same publishers, price about $5.00. It is doubtful if the beloved disciple has ever found more able expositors than these coauthors. Happy is he who keeps them mental company.

B. E. Sparrow.


Concisely and clearly the author sets forth what Rome believes to be the truth. Charitably and honestly he quotes from Roman Catholic sources; then he compares these teachings with the Bible. While the brochure would be of help to individuals and groups studying Rome’s teachings, it could also be placed in the hands of Roman Catholics who have questions regarding the teachings of their church. The table of contents lists the following themes for chapter discussions: What Rome Teaches About God and the Bible; Who May Interpret the Bible? Papal Infallibility; The Pope Should Rule All Nations; Mary’s Bodily Ascension; The Lord’s Supper (The Mass); Purgatory; What Rome Teaches About Marriage.

We can recommend this brochure to those who desire a brief and understandable comparison of the teachings of the Roman Catholic Church with the Holy Scriptures.

L. C. K.


The things I like best about the book are: 1. It carefully gives in detail every plan suggested. Every gospel worker will be able to understand exactly what Mr. Huss has in mind; 2. Many of the suggestions are a bold and newer approach to the solving of any pastor’s problems, such as Mr. Huss’s suggestions on how to increase attendance at the weekly prayer service. 3. The “Ideas for the Church Program” are arranged according to the seasons, winter, spring, summer, and fall. Samples of some ideas for spring: “Two Morning Worship Services,” “Shut-in Week,” “Say It With Flowers.” Each of the suggestions is boldly dealt with and outlined.

Mr. Huss has attempted to make the pastor’s work easier, and I believe herein is the weakness of his book. It would be easy for the young gospel worker to rely on the suggestions and follow this program outlined, and still not accomplish the goal desired. Therefore each suggestion or idea must be adapted and modified to suit the needs of the particular church.

I would recommend this book to Adventist workers because of the heavy load each one is expected to carry. The ideas can and will give punch and variety to their program.

C. J. Dornburg.


The author is an Anglican, Bishop of Down and Dromore. In his own words this book is “an attempt to put into plain language, for the ordinary non-theological reader, the results of much research.” There can be no doubt that the research has, indeed, been immense. Here is a formidable array of facts. They demonstrate beyond all question that the claims and assertions of the Romanists are inconsistent with the teaching of the New Testament, a contradiction of history, and a monstrous distortion of the Christian faith. It is a valuable book.

Carlyle B. Haynes.

April, 1955
How to Be Fit, Robert Kiphuth, Yale University Press, New Haven, Conn., 1953, 191 pages, $2.95.

Here is something different. This is the answer to the busy minister's problem of regular exercise. Fifteen minutes a day will provide the key to healthful living.

The author of this book has coached Yale swimming teams since 1917 and also five American Olympic swimming teams. This book gives exercises to be done daily. The exercises are in two sections: one with general exercises for everyone, and another with more strenuous exercises for the younger.

Each lesson contains eight exercises to be done during one period. Anyone in ordinary health can do them. Combined with proper diet, these exercises will be useful for reducing.

A number of SDA workers have purchased and are using this book, and all report increased vigor and improved posture. This book cannot be too highly recommended to the individual who understands the need for regular exercise and who is willing to do something about it. Only fifteen minutes a day will bring valuable benefits.

M. E. LOEVEN.


Using the affirmations of the Apostles Creed, from God the Creator and heavenly Father to the final triumph of the church, the chapters in this book follow these great subjects in logical sequence. The combined scholarship of Wilbur M. Smith, Robert G. Lee, William Culbertson, Carl F. H. Henry, and eight other fundamentalist leaders is here made available on these basic subjects.

CARLYLE B. HAYNES.


A valuable book for all who are interested in ancient history. The author writes particularly of the period 700 to 530 B.C., and packs the volume full of interesting observations on all phases of everyday life. The lives of all classes of society, from king to slave, are traced in interesting detail.

The author is especially skilled in interpreting the statuary and bas-reliefs of that time. Facts on feminine fashions and masculine barbers, on wild and domestic animals, on cultivation and processing of foodstuffs, on business, recreation, and religious life, are presented in a way that will captivate the interest of even the most amateurish student of early history. M. E. LOEVEN.


This is one of eight reprints of the famous British writer, friend of Dwight L. Moody, and a devotional writer of more than usual power, whose writings (more than forty books) have brought great blessing to millions of Christians. The Zondervan House is reprinting these works which have for years been unobtainable. The other seven are:

Some Secrets of Christian Living, 1953, 120 pages, $1.95

The Present Tenses of the Blessed Life, 1953, 127 pages, $1.95

Ephesians: A Devotional Commentary, 1953, 126 pages, $1.95

David: Shepherd, Psalmist, King, 1953, 160 pages, $2.50

Moses: Servant of God, 1953, 189 pages, $2.50

Abraham, or the Obedience of Faith, 1953, 160 pages, $2.50

Paul, Servant of Jesus Christ, 1953, 155 pages, $2.50

Here is a wonderfully helpful devotional library in eight volumes. CARLYLE B. HAYNES.


Oswald J. Smith, pastor of the Peoples Church, Toronto, Canada, has the sensitive nature of a poet. His friends say that this gift may be a contributing factor to his success as a pastor. A member of the American Society of Composers, Authors, and Publishers, Dr. Smith is the author of some six hundred poems of a decidedly Christian character. His poems, written throughout a lifetime of active ministerial service, reveal a close walk with the Master and a sympathetic insight into human nature. They present beautiful homespun thinking—verses of love and home, for birthdays, weddings, funerals, and various church occasions—really an unusual collection. We find charming poetry of seasons, of bliss and grief, of ecstasy, and of melancholy. Best of all, Dr. Smith's philosophy is practical and sound. His doctrinal convictions, while expectedly differing occasionally from the Adventist belief, are sincere.

Frequently ministers' wives inquire about poetical works that are built around home and parish ideals. Many of our workers have a poetic interest. Poems of a Lifetime meets the need of a ministerial family and will provide hours of pleasurable relaxation as well as themes to grace the various church functions in a busy parish.

L. C. R.

THE MINISTRY

Here is an interesting book that will profit both ministers and laymen—all who use the Bible. It corrects some misconceptions in the minds of many Bible readers who love the Word of God. Warning against a well-meaning but ignorant veneration that borders on bibliolatry, the author shows how we may have a deeper appreciation of God's Word through a truer understanding of its composition, its setting, and its language backgrounds. This scholarly work will stimulate more earnest and intelligent study of the Scriptures.

To illustrate the danger of basing doctrines on isolated passages, Dr. Swaim mentions that the word *dispensation*, which is the favorite word of dispensationalists, occurs four times in the King James Version. The Revised Standard Version, however, has eliminated the word *dispensation* entirely in all four instances: 1 Cor. 9:17, Eph. 1:10, Eph. 3:2, and Col. 1:25.

He cites a number of scriptures that have been wrongly used by preachers because they have been wrongly translated. One example is Acts 26:28, "Almost thou persuadest me to be a Christian." He says, "In the Greek it shows Agrippa was not worried about his own soul's condition, but rather was taunting Paul that he thought he could win an argument so easily. What the Greek says is simply 'In a little you think you can make me a Christian.' 'In a little' may be either 'with a few words' or 'in a short time.'" This may rob the preacher of a good appeal text, but it corrects a misunderstanding of what the original simply states. You will enjoy this very readable book. CLIFFORD A. REEVES.

Radio Bible Schools Bring Results

(Continued from page 11)

Hier, a prophecy class for non-Adventists is conducted. Several members of the class have been or are students of the Faith course. There are ten regular members in the class at present, and there have been as many as sixteen present. Besides the study group at the church, there are, in a nearby prison, twenty-eight inmates enrolled in the Faith course. Because of this interest in the Voice of Prophecy, I was recently given an opportunity to present an evening devotional service for all the Protestant inmates.

"When a Voice of Prophecy interest comes to me I make a visit as soon as possible. Next, I invite him to visit the prophecy class where the Faith lessons are studied as a group. This way there is not the feeling of being forced into some church. Five people have been baptized to date, and there are a number in the class who no doubt will take their stand within a few months.

"We like this method of soul winning so much that eighteen thousand Faith enrollment cards are being bulk-mailed to the homes in San Pedro. In this way we hope to find more honest hearts."

The Stranger in the Black Suit

(Continued from page 37)

This is not the Seventh-day Adventist church I am looking at. This is some new little group that has not even bothered to take down the Adventist sign."

And the stranger in the black suit went on his way rejoicing.

"JUST LIKE GOD" A little girl was one morning reading with her mother in the New Testament. At length they came to the well-known verse, "For God so loved the world..." Stopping for a moment in the reading, the mother asked, "Don't you think it is wonderful?"

The child, looking surprised, replied, "No."

The mother, even more astonished, repeated the question.

Then the little daughter replied, "Why no, Mamma, it would be wonderful if it were anybody else; but it is just like God!"—The Minister's File Service. [See ad on page 49.—Editors.]
Reports of widespread hostility toward Christian missionaries in India were disputed in Cincinnati by a minister in charge of Methodist mission work in that country. At the same time, the clergyman, Dr. James K. Mathews of New York, acknowledged that antimissionary sentiment had increased in recent months. But he warned that "it would be a mistake for American Christians to picture India as aflame with universal hatred of missionaries."

Two stores in the Thriftway Grocery chain, one in suburban Mission, Kansas, and the other in Overland Park, Kansas, shared their profits with local churches during January. Purchasers were given green sales slips. Pastors who brought in these slips got 2 percent of the total amount. The stores urged members and friends of churches to save the slips and present them to their favorite pastor.

The welcome hand is out to any ordained or licensed Adventist minister to join the Voice of Prophecy Ministerial Club. Here is the club plan for those who may not be familiar with it:

By sending a contribution of four dollars, or more, you will receive from the Voice of Prophecy, without the necessity of writing a request, each book-for-the-month for the ensuing year, the Voice of Prophecy News, and copies of all radio sermons plus any other special material that may be prepared.

Many of our ministers have been consistent members of the Voice of Prophecy Ministerial Club for many years and have found much useful material for their ministerial work.

Your full name and address, printed or typed, along with your contribution, will place your name in the Ministerial Club immediately. Address: The Voice of Prophecy, Box 55, Los Angeles 53, California. D. V. Pond

The text of a detailed blueprint for unification of American Protestant churches has been made public. The plan represents five years of work on the part of the Conference on Church Union, a group of 30 religious leaders representing nine Protestant denominations, with a constituency of about 16,000,000 members. In its report disclosing that there was such a plan, the Methodist Union Commission described it as "the most complete blueprint for a united Church ever considered by American Protestantism." Envisaged in the plan is the United Church of Christ, which would bring into one body three types of churches that already recognize one another's ministries and sacraments, but operate under different forms of organization. These, the document says, usually are designated as Congregational, Episcopal, and Presbyterian.

A plan to unite the three major Presbyterian bodies in this country has been defeated by Southern Presbyterians. Three fourths of the 86 presbyteries in the Southern church had to approve the union proposal to put the denomination officially on record as endorsing it. The Presbyterian Church in the U.S.A. and the United Presbyterian Church have consistently indicated they are in favor of union. All but one of 131 presbyteries of the Presbyterian Church in the U.S.A. that have so far voted have approved a proposed merger of the three major Presbyterian bodies in the United States. Presbyteries of the three churches will cease voting this spring, when the results will be reported at their respective General Assemblies.

Present trends point toward separation of church and state in Norway, it was agreed by speakers at the annual meeting in Norway of the Council of Organizations. The council is the central cooperative agency of 11 groups affiliated with the (Lutheran) Church of Norway. Einar Amdahl, general secretary of the Norwegian Missionary Society, said he does not believe it possible that the bonds between church and state can long be preserved in this country.

The official attitude toward religion in the Soviet Union has been significantly revised, Canon Charles E. Raven, chaplain to Queen Elizabeth, said in a talk to McGill University students in Montreal. Canon Raven said that while he was in Moscow last November, the government issued a policy statement which, in effect, admitted that persecution had failed to eradicate religion in Russia. The statement, he said, called for an end to social and political pressure in the struggle against religion, and declared that henceforth the opposition
must be based on ideological grounds alone. It quoted the Soviet constitutional provision that both religion and antireligion must be free, and added that a man could be both a good Russian citizen and also a Christian, Canon Raven declared. The statement, he added, was interpreted in the British press to mean a renewal of a full-scale "anti-God" campaign, whereas its actual wording constituted an admission that this policy had failed.

If IN BRIEF.—American churches spent more than $588,000,000 on new buildings in 1954, an all-time high, according to preliminary estimates by the Departments of Commerce and Labor. And the Government economists predicted that more than $600,000,000 worth of construction would be undertaken by churches this year. . . . New construction in 1954 by the nation's nonpublic schools and colleges hit an all-time high of $560,000,000 or $124,000,000 more than in 1953, the Departments of Commerce and Labor reported. . . . Qualified women will be admitted as regular students in the Harvard Divinity School beginning in the fall of 1955. They will pursue the same three-year graduate course of study offered for men. In most other seminaries women have been admitted only for special, shorter courses. . . . Representatives of the Congregational Christian Churches and the Evangelical and Reformed Church have mapped a program of joint activities by the two denominations prior to their projected union in 1957. . . . American Lutheran groups sent a total of 284 missionaries the largest number in eight years to 18 countries during 1954. . . . Dutch Catholics are planning to send 10,000 Bibles to Iron Curtain countries by balloon, the Vatican Radio announced recently. . . . A 12-week course designed to acquaint ministers and theological students with problems of mental illness and personality disorders is being offered by the chaplain's department of the State hospital for the insane in Raleigh, North Carolina. . . . Enrollment in theological seminaries last fall was 5 per cent greater than in 1953, the Department of Health, Education and Welfare reported.

"GOD WORKS FOR GOOD"

When we read Romans 8:28 in the Revised Standard Version (1946), we find that "in everything God works for good with those who love Him." We are told in a footnote that our older favorite rendering "all things work together for good" is a possible interpretation. . . . We should look at these two renderings of Romans 8:28 again. What is the basic difference? In the one, "All things work together for good," and in the other it is God who is working these things for our good. In the first there is a kind of blind fatalism which seems to imply an impersonal background to existence. In the second there is an emphatic declaration that a personal God is the basis of our Christian life and experience. The first interpretation sometimes leads to reckless exploits, the second provides the basis of quieting assurance.—EUGENE A. NIDA in God's Word in Man's Language.
Personal Acts of Worship

(Continued from page 52)

pean to begin his worship before personally recognizing his God. For centuries confirmation studies in the various churches have molded the worship decorum habits of the children. These habits have spread to the colonies.

Only a few weeks ago we attended a large and popular American Sundaykeeping church where this practice seemed as natural and spontaneous a part of the service as did the singing and preaching. Here were men and women of high and low estate bowing, for the most part, humbly and unassumingly in a moment of self-dedication. I thought how blessed our own people would be if this practice were encouraged in the remnant church.

Maybe its origin was the liturgical system. However, with the removal of the central altar and imagery the practice has developed into a sweetly personal act of worship. Nothing but good can come from it. Minimizing the whispering and setting an example in reverence for our children would not be the least of benefits from the act. And would not the now-receptive spirit of the worshipper participate with meaningful enthusiasm in every part of the service? In a tense and restless age, attention to the simple aids for creative and healing worship will be sincerely appreciated by our people.

The Short Campaign

(Continued from page 24)

with the exception of Charleston, South Carolina, where forty-three were baptized in one month.

“A number of weeks before we go into a city, the pastor and church members take our Bible lessons and our health lessons to the homes of the people. The layman who enrolls the individual continues to call once a week with new lessons. They are graded by the layman and returned each week to the student. When the meetings begin, the student is encouraged to attend.

“He has already heard about the Cemer evangelistic team and its work. A series of health articles is run in the local newspaper to build interest. We have found that health articles do much more for us than straight Bible articles. The members give us names; then special invitations are sent when we start the campaign. From the opening night there is an after-service every night. This is a twelve-minute health class, which we announce at the close of the regular service. Almost everyone stays. It is amazing to see how the prejudice begins to break down at the very first meeting, not through the sermon, but through the health class. Names are taken each evening, and this becomes our baptismal class. While the adults are in this class we have a story hour for all children. After about ten health classes we study the deeper truths of the Bible in preparation for baptism.

“Our meetings begin on a Friday night and close four full weeks later on Sunday night. We begin at once to plan for baptisms, one on the last Sabbath and one on the last Sunday night. With both our regular services and the aftermeetings we cover the whole message, having a jury trial and three other services completely on the Sabbath question. We have found most of the people attending are in a position to make a decision and are ready for baptism before we close the meetings and move on. We extend the meetings longer than some, and not only get the decisions but also help the pastor in getting the people ready for baptism. The pastor conducts the baptism as a climax to the evangelistic program; thus it becomes a real incentive to others. There are, of course, always a number for him to continue working with.

“In several of these campaigns we have found folks coming in who have been on the fence for years. In one campaign no less than ten families were united. In another campaign more than half the baptisms were men.”

Our meetings should be made intensely interesting. They should be pervaded with the very atmosphere of heaven.—Mrs. E. G. White in Review and Herald, Nov. 30, 1886.

CLASSIFIED ADVERTISEMENTS

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The keynote of a worldwide advance in metropolitan and pastoral evangelism that was struck at the 1950 General Conference found re-emphasis in the inspirational meetings of the Ministerial Council at San Francisco in 1954. With the consciousness that the time has come for us to go forward in evangelistic activities with greater zeal, while also strengthening our pastoral labors, came the conviction that the work of the gospel can be finished only as workers are fully consecrated to the world task under the banner of Prince Emmanuel. Hence the choice of the theme for this great Presession Council, "Thine Be the Glory"

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This volume is a rich source of comment on every aspect of successful evangelism and will prove to be a fountain of strength to every worker as the church girds itself for the finishing of the world task.

Ministerial Association, General Conference of Seventh-day Adventists.

APRIL, 1955

Page 51
CONSULTATION SERVICE. Many workers on astronomy sermons avoid reference to astronomy in their Bible studies and sermons for fear of exposing ignorance in a highly specialized scientific area—and rightly so. However, astronomy, when the elementary principles are understood, can be an effective and inspiring support to our preaching of the third angel's message. There are few more effective answers to modern skepticism and the presumptuous pride of the human heart. There are few better evidences of the Sabbath truth via creation.

Ralph A. Wright, of Worcester, Massachusetts, founder of Astronomy Charted, is a devoted Seventh-day Adventist. For many years he has carried a burden to supply our workers with astronomy material, new discoveries, helpful statements, and especially scientific evidence demonstrating the validity of Spirit of prophecy statements on this subject.

Now comes good news. For those workers of us who have frequently wished that we might have at hand expert counsel and guidance on this subject, Ralph A. Wright, amateur astronomer and highly respected in professional circles, is making available to our workers mimeographed material on the subject of astronomy. Together with this he promises a consultation service in your preparation of sermons on astronomy. All this is available at a very nominal fee that will barely cover expenses for our brother, who has an urgent, yet unselfish burden to see this approach used more extensively in evangelistic and revival work. He has correlated all the Bible texts on astronomy, as well as all the available statements from the Spirit of prophecy. These texts and statements, together with quotations from the world's leading astronomers, will, we believe, be of great value to any of our evangelists and youth leaders interested in the subject.

For full details write to: Ralph A. Wright, Astronomy Charted, 33 Winfield Street, Worcester 2, Massachusetts.

KNOW YOUR PRODUCT. Arthur Dunn is credited with the following pertinent statement: "I have drilled hundreds of salesmen, and the principal weakness that I have discovered in most of them has been their failure to realize the importance of knowing everything possible about their product and getting such knowledge before they start to sell. I have often found salesmen who get impatient at the preliminary time required for the study of their product and the principles of salesmanship. They have said, 'I will never have time to tell all of this to the housewife. She is too busy.' My reply has always been: 'You don't acquire all this knowledge for the benefit of your prospect but for the benefit of yourself. If you know your product from A to Z, you will have a feeling about it that is difficult to describe. You will be so positively charged, so fortified, so strengthened in your own mental attitude that you will be irresistible.'

A worker in the cause of God must also know his "product." He must be so familiar with every branch of the message that he will be on fire with it. Ellen G. White had this in mind when she wrote years ago in *Gospel Workers*, p. 105, 1915 edition, "Be sure that you know the real principles of the truth; and then when you meet opponents, it will not be in your own strength; an angel of God will stand by your side, to help in answering every question that may be asked. Day by day you are to be shut in, as it were, with Jesus; and then your words and example will have a strong influence for good.'

"BOOK OF THE MONTH". According to Religious News Service, Dr. John L. Slaughter, pastor of First Baptist church in Spartanburg, South Carolina, picks a book of the Bible for each month and asks his congregation to read it all during the month. For one evening service he preaches on the "book of the month." Attendance at this service always exceeds that of other evening services.

The pastor believes that more Bible reading is necessary for his congregation to fully appreciate his sermons.

He also has utilized other Bible reading promotions. One of these was to have members read the Bible through, using a schedule for the whole year. Another was to ask them to read once a day for seven days in a particular chapter for each week in the year. But by far the most successful has been the "book of the month" idea.

PERSONAL ACTS OF WORSHIP. An American worker is deeply impressed with the reverence exhibited in our European churches. One practice which tends to set the mood and seal the behavior of the worshiper in the house of God is the simple act of kneeling or bowing the head upon finding one's seat. It would be a breach of etiquette for a Euro-