

The Ministry

November, 1958

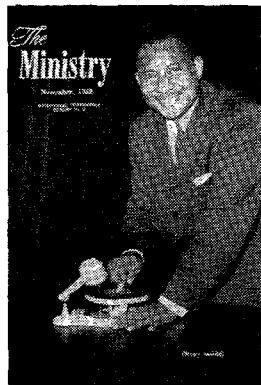
MINISTERIAL CONVENTION
REPORT No. 2



(Story inside)

Behind the Man

Pastor Kila Galama, featured on our front cover, has an interesting background. The following is a summary of a write-up regarding him by W. N. Lock, which appeared in the July issue of the *Australasian Record*.



WHILE Pastor J. R. James was visiting up the coast of Papua in New Guinea, he stopped at a village called Aivagela. There he showed his Picture Roll and told the story of the love of Jesus, using a native boy as his interpreter. When he had finished, two small Papuan boys said, "*Taubada*, please come up to our village and tell our people the story too."

Pastor James did as requested. A man in the village named Galama offered to interpret for him. This man had done some preaching for another mission, but as time went on he became so impressed with the message he was interpreting for the Adventist missionary that he eventually accepted it and was baptized.

After some time spent at our school, Galama was sent back to his own district to help Pastor James. There he did an excellent work. The brethren felt they had found an outstanding man and anticipated the day when he would be able to carry heavy responsibilities in the work.

One day Galama became very ill with a hemorrhage. He was put in a canoe in an effort to reach the doctor at Port Moresby. A strong wind arose, however, and hindered their prog-

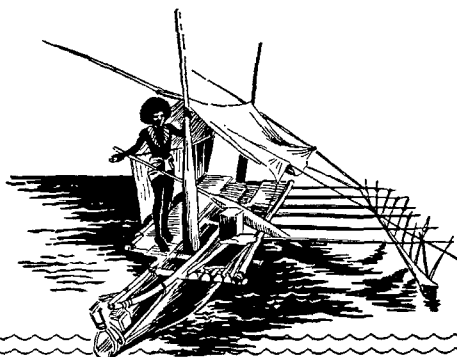
ress. Brother James was informed. He secured a boat, hoping this would get him to the doctor quicker than the canoe. But it was too late! Galama died before help could reach him. The work could ill spare such a man and to the missionary this man's death was a tragedy.

But this was not to be the end of the story. The wife of Galama was a very fine woman and cared well for her children—one boy and two girls. The boy, Kila, attended the Seventh-day Adventist school and made good progress during the years.

Some time later Pastor Boehm set up a little printing press at Mirigeda. This had been donated by the Signs Publishing Company. A hymnbook was needed for the Papuan field, and Kila was sent to assist in the setting of the type. He soon became very efficient in his work. Later the press was transferred to Bisiatabu under the supervision of Pastor L. N. Lock, and Kila became his right-hand man in the printing business. Then the war came and our little press was taken over by the army. Kila had some interesting experiences during this war period and continued to develop as a good Christian and worker for God.

When the war was over and things were back to normal, the brethren decided that this man had many of the good qualities of his parents and that he should be set apart for the ministry. Today, the son of Galama, the interpreter, is the president of the West Papuan Mission with six native ministers and twenty-three native missionaries under his supervision. In the life and work of Pastor Galama we see again the leading of God as He has prepared His man for a great work.

J. I. W.



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Our Cover

Our picture this month is unique in that it depicts a simple evangelistic method successfully used in reaching many isolated tribes in the South Pacific.

Pastor Kila Galama as a representative from his homeland was in attendance at the General Conference in Cleveland, and during the Ministerial Pre-Session Convention he demonstrated this interesting device. We owe a debt of gratitude to certain of our bretheren in California who have donated these machines together with the records for this work. See story on pages 21 and 22.

This issue, like that of October, is enlarged in order to bring the report of the important meetings of the Ministerial Convention. Similar meetings held on other occasions have been recorded in books, but this convention is reported in these two 64-page issues. This will better serve the world field and extra copies of these are available for a short time.

Why Tarry in Jerusalem?*

R. R. BIETZ

President, Southern California Conference



AS A basis for my remarks I will refer to the words of Jesus spoken shortly before His ascension: "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations . . . : teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world" (Matt. 28:18-20).

On three distinct occasions before His ascension Jesus said, "Go ye." He had a great passion for the world, for the unsaved. Although He was greatly concerned for the world, He had perhaps an even greater burden for the church and its leadership. Unless the church and its leaders were ready to go, their work would hardly be more than "sounding brass, or a tinkling cymbal."

In Luke 24:49 we read again: "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem." We find in these two texts four very important words: "go ye" and "tarry ye." Jesus said: "I want you to go; it is important. The harvest is great, but the laborers are few. The sheep are scattered. Please go, but before you go to preach, tarry to pray. Before you go behind the pulpit, tarry behind the closet door. Before you go to win others, tarry until I can win you."

The disciples had a tremendous task to accomplish. They had a message for the world. There were only a handful of Christians to give this great message, probably fewer preachers than in the smallest conference in the North American Division. The world of their day was in deep sin, and Roman society was corrupt. One would think that Jesus would say, "Do not lose

any time; go to work immediately. Souls are perishing all about you." But instead, Jesus said, "I want you to tarry awhile."

The church today is also facing a seemingly overwhelming task. In North America we have large cities with populations running into millions. What can we do to bring the message to them? Then, when we think of China and India and the millions and millions of people over there, we feel that we ought to work day and night to finish the task, but Jesus says, "Tarry awhile."

We may well ask, Why were the disciples asked to tarry? Luke 24:49 tells us: "But tarry ye in the city of Jerusalem, until ye be endued with power from on high."

Does Position Mean Power?

We are asked to tarry because we need power. We must be careful, however, not to oversimplify the answer. What was it that these men lacked? What could the Holy Spirit supply that they were now missing?

First of all, they lacked understanding as to the basics for advancing the kingdom of God. They wanted the kingdom to be advanced by men in position rather than by men in service, and there is a big difference between the two.

In Mark 10:35 we read that James and John came to Jesus and said, "Master, we would that thou shouldest do for us whatsoever we shall desire." Jesus, in His kindly manner, replied, "What would ye that I should do for you?" And these two brethren said, "Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory."

These men were ambitious for position, but they were not the only ones. We read in *The Desire of Ages*, page 549: "The highest place in the kingdom was just what every one of them was seeking for himself, and they were angry that the two disciples had gained a seeming advantage over them." The entire group was anxious for

* Sermon preached at the 8:15 A.M. devotional service at the Ministerial Council preceding the General Conference, June 19, 1958.

position, and because James and John had gotten in ahead with their request, the others were peeved. The disciples needed power, but not the power of authority, nor the power of position or office, nor the power of numbers or of human machinery, plans, and methods. They needed power not to change men but to be, first of all, changed men. They needed power not to convert the world but to be converted.

In the upper room they were to learn that a man's position does not make him one jot or one tittle greater in the sight of God. His character alone God values. The important thing is not whether we are pastors of large churches or small ones; big city evangelists or little city evangelists; presidents of large conferences or small conferences. Rather, the question is, What kind of men are we? Are we large or are we small? If we are still more interested in position than we are in service, then we do well to heed the Master's admonition to "tarry in Jerusalem."

Horace Mann said, "If any man seeks for greatness, let him forget greatness and ask for truth and he will find both." But I hear someone say, "If I do not get a larger church every time I receive a call, people will think I am not 'going up.'" I fear that we have talked about "going up" so much in this denomination, that too many are anxious to "go up" rather than "go out" and serve on the highways and byways of life. When is a man going up and when is he going down? It could be that some are going down when they think they are going up and vice versa. Must a man have ever-increasing responsibilities to go up in the eyes of God, or can he be going up too if he faithfully performs his duties in a small church? Hundreds of our pastors will never have the opportunity to go up the way some people interpret going up, because there are not enough large churches.

Secret of Power

I believe Jesus had the best answer, and it is recorded in Matthew 20:26, 27: "But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant."

Some years ago Chief Justice Hughes and a Chinese laundryman were both received into church fellowship at the same church on the same day. Just before they were given the hand of fellowship, the minister

of the church said, "At the foot of the cross the ground is level." It is at the foot of the cross where we all have to cry out, "God be merciful to me a sinner."

I like the statement found in *Testimonies to Ministers*, page 496: "In our several callings there is to be a mutual dependence on one another for assistance." Our calling, no matter what it might be, should always be used to build up others rather than to destroy others. Pastors, presidents, Bible instructors, teachers, departmental men, are all called to various lines of work, but all should work to help one another, and thus advance the cause of God. "God has given to men talents of influence which belong to Him alone, and no greater dishonor can be done to God than for one

Our character is but the stamp on our souls of the free choices of good and evil we have made through life.—Geikie.

finite agent to bring other men's talents under his absolute control, even though the benefits of the same be used to the advantage of the cause."—*Ibid.*, p. 360.

Perhaps James and John and the other disciples felt that if they could get a high position next to Christ, they could solve the problems of the world by giving orders, by controlling the minds of other men. But this was not Christ's way of working. It reminds us of a certain businessman who called one of his employees to the office and gave him a terrific verbal beating. The employee had made a false move, and the so-called big executive felt it was his duty to give him a tremendous tongue-lashing. After he was through firing his missile, a friend of his sitting in the office and listening in, said to the executive: "You can't do that. If you keep up this kind of program, you will have ulcers." To this the executive replied: "I don't get ulcers, I give them."

There are some pastors and executives who possibly have ulcers because they have given ulcers to their fellow workers. The Good Book says: "Whatsoever a man soweth, that shall he also reap." If I am responsible for the ulcers in other people, chances are that sooner or later I will have a perforated stomach too.

There is something to think about in these simple lines:

Sometime when you're feeling important,
 Sometime when your ego's in bloom,
 Sometime when you take it for granted
 You're the best qualified in the room;
 Sometime when you feel that your going
 Would leave an unfillable hole,
 Just follow this simple instruction,
 And see how it humbles your soul.
 Take a bucket and fill it with water,
 Put your hand in it up to your wrist;
 Pull it out, and the hole that's remaining
 Is a measure of how you'll be missed.
 You may splash all you please when you enter,
 You may stir up the water galore;
 But stop, and you'll find in a minute
 That it looks quite the same as before.
 The moral in this quaint example
 Is to do just the best that you can.
 Be proud of yourself, but remember
 There is no indispensable man.

—Author Unknown

Weakness of Human Devisings

There is another lesson that the tarrying experience brought to the disciples; namely, that human devisings, plans, and methods are all important, but men are more important. Before Pentecost the disciples depended too much on their own ability and strength. Peter thought he could solve a problem with the sword, but it was not solved by clipping off the ear of another man. It seemed to be easier for Peter to pull the sword than to engage in prayer. While Jesus was praying earnestly in the Garden of Gethsemane, Peter was sleeping. Peter depended upon the material things of life to solve problems, but that was not the Christ way. Jesus rebuked Peter and said, "Put up again thy sword into his place." We do well to observe that Jesus said the sword should be put in "his place." There is a place for everything, and we want to be sure that we keep things in proper perspective.

There is a place for evangelistic equipment; we must be careful that it does not get out of place. It should never take the place of the sermon. In Luke 9:54 we read that James and John also were ready to depend upon the material things of life. They were ready to call fire down from heaven to burn up the Samaritan village simply because the inhabitants were not willing to have Christ. If the Lord would have given them fire, these men no doubt would have had a wonderful time going from village to village burning up every hindering circumstance. But Christ's rebuke no doubt startled these evangelistic zealots:

"This is not My way; I did not come to burn up people. I came to save them."

For not with swords, loud clashing,
 Nor roll of stirring drums,
 With deeds of love and mercy,
 The heavenly kingdom comes.

We too are in danger of depending more and more upon our own strength, especially in this twentieth century of know-how. The messenger of the Lord has told us: "Let us not forget that as activity increases, and we become successful in doing the work that must be accomplished, there is danger of our trusting in human plans and methods. There will be a tendency to pray less, and to have less faith."—Quoted in F. M. Wilcox, *Christ Our Righteousness*, pp. 84, 85.

A minister of another denomination recently said: "I feel that there are a good many ministers who feel lost. I am among them. We simply cannot see where we are going in the church. Our churches are successful, we gain more members, we have more activities, we have better Sunday school material, and so on. But we cannot see that we are making much of a difference in our communities or in the lives of the individual members of our communities. This disturbs me."—*Union Seminary Quarterly*, January, 1956.

Well may all of us be disturbed when we see how little impact some of our churches make upon the community. Our fine buildings, our numbers, or statistics, will never change the lives of men. There is great danger that we become so engrossed with statistical success that we forget the importance of spiritual success. There is not a denomination, I suppose, which cannot boast of tremendous success financially and numerically. May the good Lord deliver us from being what one man said: "Prisoners in this world of coins and wires and motor horns; this world of figures and men who trust in facts; this pitiable, hypocritic world where men with blinkered eyes and hobbled feet grope down a narrow gorge and call it life."—*Pulpit Digest*, December, 1957.

Testing for Quality

Someone has said that numbers are not the first consideration of a Christian church. We need to be delivered from the tyranny of schedules and from the erroneous fear of comparative tables and statistics. It is possible for churches to lose in

in numbers, as did Gideon, and gain in strength. Let us look for a moment or two at Gideon and the problem he faced. He was facing an army of the Amalekites and Midianites, whose numbers were like the sand of the sea and as numerous as the grasshoppers. Gideon had an army of only 32,000. Certainly this was small in comparison. Probably Gideon was just about ready to complain to the Lord because of the few in number when the Lord said, "The people that are with thee are too many for me." He was told that all those who were fearful should return, and 22,000 walked away. Gideon had to reorganize his entire army. There were only 10,000 left. But the Lord said, "The people are yet too many; bring them down unto the water, and I will try them for thee there."

Water is an essential to physical life, and God wanted to test these people in the presence of this necessity. Of the 10,000, 9,700 took unnecessary time to do the necessary work, and they were dismissed. There were only 300 left. A small army of 300 to face an army as numberless as the sands of the sea? This was ridiculous and preposterous from a human point of view. But Gideon had faith in the word of the Lord. They went into battle, and it was a great day of victory for Gideon and his men.

Wherein lay the victory? Judges 7:18 tells us, "The sword of the Lord, and of Gideon." It was not Gideon, and the sword of the Lord; but it was the sword of the Lord, and Gideon. Human devisings—numbers and plans and methods—will never produce victory for the church of God. It is still true, as pointed out in Leviticus 26:8, that five can chase a hundred, and a hundred can put ten thousand to flight. We need, not more faith in machinery and the material things of life, but more faith in what God can do for His church.

Results in Tarrying

After the disciples tarried in Jerusalem what results do we see? "No longer were

they ignorant and uncultured. No longer were they a collection of independent units or discordant, conflicting elements. No longer were their hopes set on worldly greatness. They were of 'one accord,' 'of one heart and of one soul.'"—*The Acts of the Apostles*, p. 45.

They now had a clear vision in regard to position; they realized that a position is not something to maneuver into, but rather an avenue of service. Now they understood that it was "not by might, nor by power, but by my spirit, saith the Lord." Now they "prayed with intense earnestness for a fitness to meet men, . . . to speak words that would lead sinners to Christ."—*Ibid.*, p. 37.

Now they understood that the victory of the church depends entirely upon telling and living a story—the story of Jesus. Peter told that story with such love and earnestness that thousands accepted the Lord. Paul told the story with such enthusiasm to Festus that he said, "Paul, thou art beside thyself; much learning doth make thee mad." Paul replied that he was not mad, but simply telling the story of Jesus. Paul spoke so convincingly in the presence of Agrippa that the king replied, "Almost thou persuadest me to be a Christian." Paul traveled all over Asia Minor, all through the Greek cities, telling the story of Jesus. They called him "the babblers." The original meaning of the word "babblers," as I understand it, is "a storyteller," and in this sense of the term surely Paul was a great babblers. He was a great storyteller.

The tarrying time is a time of surrender to God. Surrender is more important than power. Power comes when and if we surrender. As we look at the tremendous task that is facing us there are times when we might feel discouraged. We need to go into the chamber and tarry with God. We need to surrender our all to Him. His promise is still good: "And, lo, I am with you always, even unto the end of the world" (Matt. 28:20).

A GREAT WORK TO BE DONE

☞ THE LORD has a great work to be done, and He will bequeath the most in the future life to those who do the most faithful, willing service in the present life. The Lord chooses His own agents, and each day under different circumstances He gives them a trial in His plan of operation. In each true-hearted endeavor to work out His plan, He chooses His agents, not because they are perfect, but because, through a connection with Him, they may gain perfection.—ELLEN G. WHITE, *Christ's Object Lessons*, p. 330.

City-Center Evangelism

PRESIDING CHAIRMAN: A. L. Ham

PANEL PERSONNEL:

Introduction—R. A. Anderson

Moderator—H. M. S. Richards

Joseph Barnes	A. V. Olson
A. L. Bietz	A. G. Ratcliffe
E. L. Branson	B. R. Spears
E. J. Folkenberg	A. F. Tarr
Stanley Harris	G. E. Vandeman

MODERATOR: "The subject under discussion is evangelism as it relates to city centers. R. A. Anderson will introduce our topic."

R. A. ANDERSON: "Discussion of evangelistic techniques for city centers is really new to us as a people, for only within the past few years have we had such centers. Therefore, I do not feel I have any wisdom to bring you, but I do have some convictions that I would like to share with you. These convictions have come from some experience in these centers. Moreover, the Lord has given us some very clear counsel through His inspired messenger. Before noting any particular techniques, note the words in *Evangelism*, page 178: 'It is harder to reach the hearts of men today than it was twenty years ago.' That was written in 1908. But by comparison, the task is even more difficult today than it was fifty years ago. Yet the very problems we face in our generation present the opportunities for bringing the message to the multitudes. There is so much to please and so much to attract in our civilization today that it becomes increasingly difficult to reach into people's homes and hearts.

"We were discussing on the previous panel ways of reaching the masses through television, films, and radio. But when we have used these methods, what can we do to keep the work in these cities at a high pitch and still be progressive? On page 69 of *Evangelism* we read: 'In every city there is work to be done. Laborers are to go into our large cities and hold . . . meetings. . . . Men of varied gifts are to be brought in. . . . New methods must be introduced. God's people must awake to the necessities of the time in which they are living. . . . In our

large cities the message is to go forth as a lamp that burneth.' Our work must be as a lamp that continues to burn and shine. Could it be that the Lord is trying to awaken us to the importance of some things of which in earlier days we knew nothing? New methods! That is always a challenge. Since those words were written, many new methods have been devised, all of which are being used successfully. Many of these we take for granted today. The evangelistic center is itself a new method—in fact, one of the newest. A few years ago at a Fall Council, Brother Richards, who is our moderator, and some others of us who were there expressed a deep burden to see the establishment of such centers in our large cities. Now we rejoice that in a few places, at least, we have such centers of influence.

"In 1951 I was invited to conduct a series of evangelistic meetings in Carnegie Hall, New York. Before initiating the series we made a special study of the counsel given in the book *Evangelism* concerning the work in New York. This was written in 1901, more than half a century ago. Here we are told that 'God will raise up laborers. . . . In that great city the message of truth will be given with the power of God.'—Page 384. Isn't that wonderful? And at the bottom of the same page we read: 'Here let a center for God's work be made, and let all that is done be a symbol of the work the Lord desires to see done in the world. . . . In New York City . . . your mission work . . . is to be an example of what mission work in other cities should be. . . . You are to make in New York a center for missionary effort, from which work can be carried forward successfully. The Lord desires this center to be a training school for workers.'—Pages 384-386.

"To be this it must be more than just a welfare center to supply the needs of the underprivileged, important as that is. It is to be a center for the training of workers, a center of influence. Note again: 'It is to be a center for missionary effort. . . . A determined effort must be made to unify our churches in New York and the surrounding cities. This can be done, and it must be done if aggressive warfare in New York is

successfully carried forward. . . . There ought to be thousands of Sabbathkeepers in that place, and there would be if the work were carried on as it should be. But prejudices spring up. Men want the work to go in their lines, and they refuse to accept broader plans.'—*Ibid.*, pp. 388, 389.

"In those few words is a challenge to do some broad thinking, to enlarge our vision to try to comprehend what God wants to see done, not only in New York but in other great cities. Moreover, New York should be a symbol of the work to be done in many cities of the earth. Other important cities are mentioned—not only American cities but also some of the leading cities of Europe and elsewhere. Now, what can be done in these great metropolitan areas that will bring the Advent message before the multitudes and awaken an interest? The year following the Carnegie Hall meetings George E. Vandeman went to London. The meetings began in a central theater, and great crowds attended. Large meetings were not unknown in London, for some of us had led out in evangelistic campaigns in that great city more than a quarter of a century before. But there was little chance of really consolidating the work then, and so much of the interest was left to disintegrate. But the Lord providentially opened the way for the establishment of an evangelistic center there in London.

"Think what happened in that center during the first few weeks. Among other things, they introduced a film service in which a picture of our Lord's passion was shown, and by the way, it was the first of its kind ever permitted to be shown in the British Isles. The first few weeks more than 76,000 people came to that center. All were deeply moved and many were converted. As those people left the meeting having heard and seen the gospel of Christ, some for the first time, they went out to tell their friends. But more, they came back to other meetings. A year or so later, our evangelistic film service was a portrayal of the life of John Wesley. This also is an impressive film. What made good Methodists two hundred years ago is the same gospel that makes good Adventists today.

"One night when I dismissed the congregation that had gathered for that film service and stepped down to shake hands with some of them as they left, one man said to me, 'Say, that's a new angle on John Wesley, isn't it?' 'Have you heard of John Wes-

ley before?' I asked. 'Yes, of course, I've read books on John Wesley, but not like this. You see, I'm a Communist, a member of the Communist party. I never knew John Wesley was a preacher. I have always read about him as a social worker. He did a great work for the poor.' I said: 'Yes, he did, but he got all his inspiration from the Bible!' 'Well,' replied the man, 'I never knew that before. That is interesting.' I told him to come back and he would learn more about the gospel of John Wesley. He came back and was thrilled as his mind opened to the gospel of Jesus Christ. The Bible had been an unknown book to him.

"The last Sabbath afternoon I was there I was again saying good-by to the people as they were leaving the New Gallery Centre,

Somebody's always following—

Following in my tracks;
If I lead him out of the pathway,
Have I skill to bring him back?

—Elizabeth Rosser

when a minister reached his hand over the heads of the people and said, 'Brother, let me grip your hand. Wonderful to be with you today.' I recognized him at once. He was Dr. Sangster, one of the most prominent men in Methodism today. 'I didn't know you were here,' I said, 'or I would certainly have invited you to offer the prayer.' He began to introduce me to a group of other preachers. There were always at least ten to twenty-five ministers of different denominations at those film services, and Dr. Sangster had brought some with him.

"Before we finished our conversation, he said, 'You know, you Adventists are doing a wonderful work in this great city.' Then his eyes became moist as he continued, 'Thank God He sent you here to help us meet the challenge of London. Brother, we are praying for you.'

"I could tell you much more of the evangelistic opportunities that such a center provides, but note these words again: 'In our large cities the message is to go forth as a lamp that burneth.' Much could be said about the various types of soul-winning evangelism used, such as reading rooms, health education, youth activities, welfare service, adult education, evangelistic classes, et cetera. These and many other

things are all possible when we have a thoroughgoing evangelistic center. But most of all, such a place makes possible a continuous work. Well, I have just opened up the subject. Members of the panel will have other things to add."

MODERATOR: "That is a thrilling message Brother Anderson has given us, and I am sure that we will have plenty to say. Folks in the audience, we want you to feel free to take part. First, meet the panel. Next to Brother Anderson is J. Barnes, who is in charge of our center in New York. Then A. G. Ratcliffe from Australia, who has just had a very successful campaign in Brisbane. He is on his way to London to take over the work Brother Folkenberg has been doing. Next to Brother Folkenberg is G. E. Vandeman. He was mentioned as starting the work there in the London center. Then B. R. Spears, who is from Oakland, California. He has been doing a very outstanding work there. The next in the line is S. Harris, one of our leading evangelists; then comes E. L. Branson, president of the Greater New York Conference.

"Yes, brethren, the great cities of the world are the greatest challenge we have today. Not only in the United States but everywhere. Look at the cities of Britain, dozens and dozens of them. You just get out of one city and you are into another. And the cities of Europe and Asia are getting bigger all the time. We live in a city age. I don't want to make a speech, I am just the moderator here, but as you read the writings of Saint Paul you will very seldom find one word of illustration from nature and the countryside. Paul uses city illustrations. Paul was a city man and a very wise man. He knew that if the Christian faith ever got a start in that pagan world it had to conquer the cities.

"Cities are where the people congregate. Cities are where we find concentrations of wealth, of intelligence, of culture, and of learning. So Paul thought of the cities—Antioch, Jerusalem, Damascus, Rome. In fact, he was always aiming for Rome, the great metropolitan center of that ancient world. Read his epistles and it is clear that Paul was a cosmopolite and was always going from one city to another. So true was this that in the early days of the Christian faith the word *pagan*, which came to mean an 'unbeliever,' originally meant a 'countryman'; that is, a man from the country or out in the sticks. That is what

the word *pagan* actually means. The last people to receive Christianity were the folks way out in the bush. Christianity started as a city religion, and when it fails to keep up with its city work it loses its power. That is why today it is so important that we not only do work in the hedges but work in the highways too, in the cities. This

If I Could Be

If I could be just one small ray of light
To lead some brother onward through the
night;

If I could always lend a willing hand
To help a weaker one to stand,

And send him on his way;

Then, Lord, I might lift up mine eyes to
Thee,

And feel Thy presence ever near to me;
To see the glory of Thy heavenly face,

To know the riches of Thy wondrous grace,
To dare to praise and pray.

—Jessie Davis Kingsley

is a wonderful subject for discussion. Who'll be first?"

S. HARRIS: "Mr. Moderator, I have found in my work that we have greater success in city-center evangelism than in any other type we have endeavored to conduct. One of the principal reasons is, I believe, that a city center is respected by the people of the city, and that helps to overcome the stigma that has arisen in the minds of many people with regard to itinerant evangelists. We find, in many places, that people are a bit tired, so to speak, of itinerant evangelists, because of religious racketeering. When we go into a place that is well established and permanent, it gives greater strength to our evangelistic endeavors. Moreover, one evangelistic team can follow another. That is what we did at Tower Center in Portland, Oregon. We followed Brother M. Metcalf, and he followed Brother R. A. Anderson."

MODERATOR: "Brother Harris, will you tell us, is that just a hall that you use only for special meetings, or is there a congregation at home there too?"

S. HARRIS: "They have a congregation there. It actually is not in all respects a true evangelistic center. That is, it does not have

all the various factors that some other centers have. But it is recognized in the city as that. A large church can be housed in an evangelistic center, although this is not necessary, nor is it ideal in some respects. However, in some places where we cannot have a special center, could not a large church be used for this purpose?"

A. G. RATCLIFFE: "Another good reason for establishing these centers is the fact that it is becoming increasingly difficult to secure theaters or halls from which we can operate a big evangelistic campaign. In the Australasian field, for example, it is practically impossible to secure a theater for a Sunday night meeting. I had one experience myself in the city of Auckland, New Zealand, from which I believe we lost many precious souls. It was something like this.

"After meeting for about ten to twelve weeks, we approached the more testing truths, including the Sabbath, and appealed to the people to observe that day, suggesting that they come to our churches in the city. Now the difficulty is that our



John Issler at the General Conference session ministering with his hands for those who could not hear. When the auditorium was darkened for a picture, his fingers were covered with fluorescent paint.

church buildings there are scattered all over the area, some in the back streets. And it is very difficult to encourage people to take tram No. 7 for three or five miles out to the northwest, get off at some particular stop, turn down to the left, then to the right and keep left till you find the church. *They just won't do it!* And how often, with that great interest before me, I just longed to have some real center to which to invite them, where they could have been thoroughly prepared for church membership. If I could only have said: 'Now, come back

here, folks, next Sabbath morning, and we will all keep the Sabbath together right here in this church.' What a great thing that would have been! There are great soul-winning potentials in these city centers.

"Now, I know that when we mention this to the brethren the great question is money. But I believe that it is not altogether a question of money but of vision. If we have the vision and the program the money will come. God has a thousand ways of providing for our material needs. It is the vision we need. I am all out for these centers."

E. L. BRANSON: "Mr. Moderator, I think we have two types of situation. We have the situation we have just heard about, where the churches are scattered and small and it would be a good thing to have a large place *in the town where people could meet*. We also have a good many cities in some other countries where we do have fairly representative churches. In such a situation, an evangelistic center could be a much smaller place than we have, for instance, in London and in New York.

"Our fellowship hall in New York seats 250 and has a reading room, and this we operate throughout the week. Every day, films and educational and health lectures can be given, and small meetings held. All of these are a tremendous feeder for the churches. It is not entirely necessary that a great auditorium be provided if we have representative churches in the community."

MODERATOR: "That is a good suggestion."

J. BARNES: "I want to add another good reason to that put forth by Brother Ratcliffe as to why we should have a center, especially in vital cities like New York, where a good auditorium seating about twice the number of persons we have here would cost \$500 to \$1,000 for a two-hour service. The reason is that most of us have some type of visual aids. While working with Brother Anderson in Carnegie Hall, I, with another worker, had the responsibility of setting up the flannel board, or whatever type of illustrations were going to be used. But we had to wait for the program that preceded ours to finish; then we would rush in, make sure the curtain was closed, and start setting up the device. Our program would begin while we were finishing the job behind the curtain, and we just hoped

that by the time the speaker came to his illustration we would be ready. Now I know that many of you who are in a program of evangelism recognize these problems.

"More than that, there is also the tremendous expense of hiring essential union labor; for instance, we paid a man \$30 to sit by while we showed a few pictures. This creates a great difficulty and involves much expense. Then too, in some of our best auditoriums in New York we couldn't put a device on the platform because of safety regulations. A center of our own means that we can have permanent equipment, or even if it is not permanent we have plenty of time to get it in its place. Brother Folkenberg's program at times requires a certain amount of actual rehearsal to make sure that all of the equipment is operating. A center gives you this opportunity. Moreover, it gives us facilities that we can use throughout the week. The New York Center, aside from a very few hours in the night, is never closed. We open our reading room with other functions going on, and the same is true of the center in London. So, if some of you are wondering why have a center at all, if you are faced with this particular problem, I know you will understand."

S. HARRIS: "Mr. Moderator, I think it is true that in some places the church can be used for a center. However, I think that those who are doing evangelism find that in most cities a public place draws larger crowds, and we get greater results. And while I am not speaking for auditoriums as such—because I recognize the problems we have with these auditoriums—yet I think in almost every city in the United States today there is at least one good theater that is vacant and may be obtained. These we have used to very good effect. Television is responsible for some of these vacant theaters."

G. E. VANDEMAN: "Brethren, I am not fresh from this particular type of work as I was four years ago. However, two men here at the table have been carrying on and doing such a splendid work that my convictions regarding evangelistic centers have deepened and, I think, matured considerably. I appreciated especially Brother Branson's remarks regarding tailor-making this kind of evangelistic approach to our staggering problems in these bewildering cities. I know that any man who tackles these great cities needs our prayerful support and

sympathy. Six hundred square miles of London! Think of it! You travel, and you travel, and you travel. There are more people in London than in any one of the three Scandinavian countries. But we face this challenge, and we have proved that men and women can be greatly impressed and blessed by our evangelistic ministry. Some people will not be impressed. Some will never come and listen, at least in the initial stages of our work, unless we have a place to which to invite them.

"When we were negotiating for the Washington Armory, the manager of that huge building down there in Washington said: 'Say, Vandeman, Jerry Bevan, a very personal friend of mine (and I think you all recognize him to be Billy Graham's advance business manager) said to me: "Next time you go to New York City go and see the New York Center, the Adventist center. They have got something there. It will show you what they are doing and the character of their work. Yes, you go to the Adventist center. They loaned it to us, they helped us in our work, and the permanency of that thing was a blessing to our whole program in New York City.'" Well, coming from Jerry Bevan that meant a lot, and our friend went and talked with Brother Barnes and came back to Washington. That visit opened the way, and that man is taking Bible studies today, together with his family. He attended every meeting in our recent series there.

"It was a privilege to go back to London and see how the Lord has led. These men have a thrilling story to tell you if we can just get them started. We must realize that these great cities, while alike in their needs, are nevertheless all different. And I am not too sure that we could have a set of plans to fit all cities alike. What happened in London may not happen elsewhere, but when the Westminster Chamber of Commerce invites Seventh-day Adventists to become a part of the Center City Business Association and recognizes them as a health center for great areas in case of raids, and as a result multiplied thousands of business people go through the center and

The word *thank* comes from the same root as the word *think*. This is no accident. The two words have much in common. Thankfulness grows out of thoughtfulness!—*Messenger of Inspiration*.

touch Adventism, we are certainly sold on the idea. Then when we see what our brethren have done in New York we can thank God for that beautiful building on Forty-sixth Street. But, in view of the fact that you know where I stand on that, may I just say this: In most cities there is another trend.

"In many places the population is moving out of the cities. We have to face the fact that many congregations are building beautiful houses of worship out in suburbia. Men and women living under the pressures of heavy business city life get into their cars and go out into the outlying areas and stay out until Monday morning. Because of that, a large auditorium in every city may not be the answer to God's total program for evangelizing the large cities. But there should be centers of influence. Perhaps smaller auditoriums like the one our good Brother Tucker had out there in the city of Oakland, where he broadcasted many times a day for years, may be the answer in some places. I have seen that little auditorium packed to the doors while the little radio studio and the reading room were in constant use—a center of influence—and right in the heart of the city. While in our grand cities like New York and London we do well to own buildings with large auditoriums, yet more modest accommodations can become the centers of influence where people can come for Bible studies and continual meetings."

A. L. BIETZ: "I was very much interested in hearing what George Vandeman had to say about the uniqueness of these large cities. Yes, there is only one London. Each great city has its unique problems. But I would like this afternoon to speak of a city-centered consciousness. So often we build fine buildings and we think of these buildings merely in terms of shepherding our own people, cloistering them and putting them into—shall we say—an ivory palace. But it appears to me that there is a greater reason for the existence of a church—that the church might overflow itself in behalf of the redemption of a community. This is what I believe the messenger of the Lord

meant when speaking of that 'burning light.' Every one of our churches ought to be a burning light and every pastor using the church the instrument of evangelism.

"It seems to me that too often as Adventists we have had the star concept of evangelism rather than the team concept, the team, of course, being the church membership. When the early church went out to evangelize, the members were dispersed into all the areas and all the communities. In other words, evangelism is not just stepping into a city and spraying that city with words, redemptive as they may be. Evangelism is essentially personal, and it must be anchored in the personalities of the church membership.

"I was perplexed when somebody expressed the idea that an evangelistic center wasn't a true evangelistic center if a congregation was connected with it. But may I suggest to you that a church becomes, in a sense, a true evangelistic center at the point where there are personalities that are stable, and whom the pastor can lead into action. The Voice of Prophecy has done a worldwide work, and why? Because of the continuing personality of a consecrated man, Elder Richards, who has stayed with it through the years.

"As I listened to Elder Ratcliffe and some of the other men last night, I was assured that the key to evangelism is not just in abstraction, but it is in personality. When we speak of great city evangelism, we must not think of brick and stone, or institutions, or a bit of land that we have purchased as a result of sudden assets that have accrued. City evangelism must be based upon personalities—men who stay there and witness year after year. In that way they become identified with the community.

"For many years we have looked forward to a real center in Los Angeles. Fifteen years we worked to build an institution. Now for two years we have had it. We are at the crossroads of the great freeway system of Southern California. And we like to call our church a Seven-day Adventist church. Now we have a Seventh-day Adventist church indeed, and seven days a week something is happening. Too often we build these fine churches, then lock them up and come to see them once a week. Every Sabbath we have two to three hundred non-Adventists attending the White Memorial church.

It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High: to shew forth thy lovingkindness in the morning, and thy faithfulness every night.—Psalm 92:1, 2.

"I believe our greatest success will come when the church itself becomes a living instrument, where the church under the leadership of the Holy Spirit goes out and brings in individuals, their friends, their neighbors. We have established a printing press at the White Memorial church, in which we have invested \$17,000. We are able to print more and more literature to distribute—literature that has the local or personal touch. People today are tired of sensation; they want worship. This we must plan to give them."

MODERATOR: "Thank you, Dr. Bietz. Now let's hear from Brother Folkenberg."

E. J. FOLKENBERG: "When I first accepted the call to London, I did so with a good deal of trepidation. I could not say I was sold on the center program, because I didn't know anything about it. I had been thrilled by the reports that came from London, but the plan was new to me. However, after three and a half years there, I would like to state my conviction that an evangelistic center, coupled with real vision, is the most important factor in working these big cities."

"We have had some thrilling experiences in London. One thing that greatly intrigued me—and Brother Vandeman will probably be interested in this—was that within the city of London alone during the past year forty cinemas have been closed because of the impact of television. And every time one closes they automatically write to the folks at the New Gallery to see if they want another one!

"And by the way, what is happening in London is happening elsewhere. It may be that we would find that right down in the center of some of these huge metropolitan areas there are theaters just waiting for us, which we could possibly lease for a very nominal rent. According to estimates, more than 200,000 people are passing by the New Gallery every day, and out on the front of our building is our constantly changing publicity. That is real advertising. It doesn't cost a thing except the paint and the fee for the sign writer."

MODERATOR: "And, Brother Folkenberg, don't you have a pastor at the New Gallery looking after this congregation so that there is a continuity right through, no matter who comes and goes as the special evangelist?"

E. J. FOLKENBERG: "Yes, our pastor is on

the New Gallery team. He works with us, he plans with us, and the integration of the new convert, from his first decision right through to his becoming established as a church member, is a smooth transition."

MODERATOR: "The point that Brother Bietz brought out was that people are at home right at the place where they first make contact with the message. They are baptized there, and those who live near enough can actually belong to the church there, thus giving stability."

E. J. FOLKENBERG: "Mr. Moderator, the center gives great character to our over-all work. I'd like to mention something about Brother K. Elias, who is working in Belfast, Ireland. He is doing a wonderful work in that city. The gentleman in charge of the auditorium there for years has steadfastly resisted all attempts of Adventists to speak in that great city, at least in the big opera house. But he came to London, saw the work of the Adventists in the New Gallery, and when the request was made for the use of the auditorium, he said, 'Well, if you are the same people doing the same work as the folks in the New Gallery, you can have the auditorium.' And every Sunday night the place has been packed. This turn of events is one of the by-products of the center."

MODERATOR: "Where is the New Gallery situated in London?"

E. J. FOLKENBERG: "I suppose that if you compared it with New York you would say in Times Square. Actually, the street is comparable to Park Avenue. Regent Street is the royal street of the city. The Crown actually owns the building, but we have a 999-year lease with an option to renew."

R. A. ANDERSON: "I would like to say, Mr. Moderator, that the Spirit of prophecy gives us some very clear counsel on this whole program. It says that a center of influence should be established in every city. And we are reminded that the men in the business houses of the large cities, as well as the heathen in foreign lands, must be reached with the message."

"I was interested in some recent figures. Do you know that here in America in the urban areas—that is, city areas—of more than 250,000 population, Protestants are estimated at 49.1 per cent, Roman Catholics at 37.8 per cent, and the Jews at 7 per cent. In the rural areas, Protestants constitute 82 per cent and Catholics 11 per cent



E. D. Dick, president of the Potomac University, studying the coming semester program in the Potomac University booth in Cleveland. **J. W. Cannon**, instructor in pastoral counseling (center). **W. H. Beaven**, dean of the School of Graduate Studies, is talking with one of the many visitors to the booth.

of the population. A total of 79 per cent of Catholics and 96 per cent of Jews are found in the large cities of more than 250,000. That is significant, isn't it? In these challenging cities we will have to plan to evangelize Roman Catholics and Jews, for they congregate in the great cities. Now while it is true that some are moving out, yet millions still live in these cities and must be contacted there. How can we do this?

"We have been counseled to have health education in these cities, and we should have other types of education. So what we are discussing is not merely the establishment of a church, it is the establishment of a many-sided evangelistic agency. The particular pattern for Los Angeles may not fit New York or Paris or Cairo. But every city and every conference must study how to develop a center of influence so as to evangelize the respective territories."

MODERATOR: "Brother Westphal, you wish to speak?"

H. J. WESTPHAL: "What Elder Folkenberg has said about theaters and cinemas being vacant, we have also found true in Latin America. Two or three years ago we couldn't rent any of these halls, because they were full; now we have actually contracted for a couple of them. And we can get all sizes. I think of some of these beautiful theaters that are not being used at the present time. Maybe the Lord will im-

press someone to give us one. In any case, these halls will drop in price as soon as television makes its full impact; then perhaps we will be able to buy them."

B. R. SPEARS: "Mr. Moderator, I feel that the hour has arisen when as conferences we should begin to pray for the baptism of the Holy Spirit on our teams. Jesus said: 'But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.' That includes all the cities in America and elsewhere. Sometimes we feel reluctant to get into large cities, because we feel that we are not qualified for the challenge. But I feel that the world has yet to see what God can do for and with and through a man who is fully and wholly consecrated to Him. God gives the challenge and then says to us, 'Is there anything too hard for Me?' Whatever method we use, we will certainly need divine wisdom. Methods will differ with different men, but God is able and He gives the increase."

J. BARNES: "There is one thing I would like to emphasize, Mr. Moderator. Having been in center work from the beginning and having entered into the initial planning stage on the New York Center, I can say this, that if there is any unchangeable fact about the cities of America today, it

is the fact that they are in constant change. In New York City, for instance, about seven out of ten people in the next two years are going to move. We are in a tremendous flux, and this is true of all of our cities. Therefore, one of the things we have to take into consideration is the fact that we will have to find men who can meet these challenging situations.

Morning Prayer

O Father, hear my morning prayer:
Thine aid impart to me,
That I may make my life today
Acceptable to Thee.

May this desire my spirit rule;
And as the moments fly,
Something of good be born in me,
Something of evil die.

That so throughout the coming day
The hours shall carry me
A little farther from the world,
A little nearer Thee.

—Frances A. Percy

“In saying this I am not trying in any way to minimize the importance of consecration, or the importance of preaching the good old message, but I am emphasizing this point—that we must develop men who have the mentality that can reach out to meet the people of varied mentalities who are in our cities. We are in the business of fishing, and I think that some of us need to study our bait. As a boy I found that with certain types of fish you could have any kind of line and any kind of leader and any kind of hook and any kind of bait, but you would usually get suckers. When you are in the business of evangelism you have more than suckers to deal with. We are told that these great cities are a part of the world into which this message must go. This morning we talked about mass communication, but one point, which I think is in keeping with our discussion now, was not brought out, and it is this: You can have a medium for reaching the masses, but brethren, that does not mean you are reaching them. If you do not have the right kind of bait you will not get them. We need to understand that it does not matter how much we think of the bait,

it is what the fish think that is important.

“I believe there are many people whom initially we cannot reach with just straight preaching, important as that is. I will give an example. Not long ago two women came into our auditorium. I happened to be at the back of the hall, and invited them to come up and take a seat in the front. They went up toward the front, stood there a minute, talked to each other, then turned around and came back. I thought they did not like the seats I had offered them, so I said, ‘Look, come over to another part in the back.’

“‘Oh, no, no, this is a preaching service. We are Catholics.’ They went out into the lobby and I followed. One said to me, ‘Don’t you have films?’ I said that we did. ‘Well, when are they shown?’ So I told them and invited them to come back. Those ladies came back regularly to our film program. It was interesting to find that within four weeks their confidence was such that they came to our Sunday night lectures and continued through the season.

“Now, what I am bringing out is this. In New York City, within twenty miles of the center, we have a population that includes one out of every ten Americans—a tenth of the population of this nation live within twenty miles of the center! Only 8 per cent of these are claimed on the Protestant church books. The bulk of the people do not belong to any church, and of those who do, the majority are Catholics. Then about another 8 per cent are Jews. We must devise a variety of programs that will reach people of a variety of interests, and through these interests build their confidence, and then bring them to some of our preaching services.

“Now at the New York Center we have developed a wide variety of interests, and this is not something we have done entirely on our own. You will find that this is exactly what the good book *Evangelism* told us to do. We are to have men of varied talents. We have film programs at the center, health-education programs, and educational programs. We teach classes. I have in one of my classes several persons who are not members of our church—one is a strict Roman Catholic and goes to confession, but he comes to my class. The reason for it? Our center is not called by the church name. They think of it as they would Carnegie Hall or some of the others.

“These centers are not only the means

of tremendous evangelistic opportunity in a normal public sense but are reaching out to a new group. I was surprised to find that a great percentage of Billy Graham's time was not spent in the pulpit at Madison Square Garden. It was spent meeting business men and women of influence in the city. Right now at the New York Center we could have a man on full time doing nothing but meeting influential people. I had the opportunity of meeting one. He came into the center. I was extremely busy; I thought he was a salesman. I met him downstairs in our reading room. He said, 'I have been reading some of your books and I would like a Seventh-day Adventist minister to talk with me about what you believe.'

"I said, 'Give me your card and I'll call you.' I did. I found this man was vice-president of a world corporation with offices on Fifth Avenue. I have been having lunch with him now for several months. We have discussed many points of faith. You cannot just sit down and dogmatically say, 'This is it!' These are thinking men. This man has accepted the Sabbath—believes it. He has a real burden for people in positions of influence. Here is a man who today is in a circle of the very highest influence in that city, a man who is tremendously interested in our work and our beliefs and in our program at the center. We must have institutions to which we can invite men of this type. Several times he has given a luncheon for thirty or forty of these influential men and invited me to be there. You would think he was already a Seventh-day Adventist, the way he talks. I think he soon will be. And as we see his progress, we are reminded of the statement that says we are to reach men and women in positions of influence.

"I bring my remarks to a conclusion with this point. Our center could never possibly

reach the 8 million people of our city. But we believe with all our hearts that when we have established a well-rounded program that fulfills those words 'a symbol of God's work around the world,' then God will put that center before the eyes of men who can, through mediums of mass communication, take our message not only into the city but into other parts of our country as well. This is the challenge of center evangelism, and by the grace of God may we be the men and women to meet it."

MODERATOR: "Thank you, Brother Barnes. Things are really getting interesting here. Time is just about up and Brother Folkenberg has a minute before we close."

E. J. FOLKENBERG: "May I just comment on something Brother Barnes said. We never know who is going to walk into a center. The king of Uganda sat in the New Gallery for five or six Sunday nights, incognito, before we knew he was there. He brought with him his counselor of state—I believe it was his first counselor of state—and we baptized him in the New Gallery. Brother Cleveland had close contact with this royal family while conducting his campaign in Kampala, Uganda, two years ago.

"Three or four weeks before I left, I learned one night after the meeting was over that the head of the British Broadcasting Corporation was in the audience. We have had cabinet ministers, we have had numerous men of importance come, and it is a wonderful opportunity for letting the world see what this movement is doing."

MODERATOR: "Thank you, Brother Folkenberg, and thank you, brethren on the panel, and you in the audience who have taken part. It surely is the Lord's plan to open up these centers so that we reach all kinds of people with the message for these times. Let us pray about this, that we will soon see some tremendous victories."

"USE ME OR LOSE ME"

¶ A SIWASH Indian knew of a very excellent spring of water. Every time he used it he covered it up. He was afraid other tribes might discover it and use it. He dreaded the day when that refreshing water would no longer be his to enjoy.

Others, however, did find that spring. They used it constantly—and so did the Siwash Indian. To his utter amazement, he discovered that the more people used it the more water there was to use.

People are like that spring. The more we are used by God and man, the more use we can be. God is like that spring. The more we depend and rely on God, the greater His providences, and the more astonishing His mercies.

Someone has correctly said, "Use me or lose me." That's right!—*The Church Herald*.

Overseas Evangelism Rally

PRESIDING CHAIRMAN: R. A. Anderson

SPEAKERS:

J. F. Coltheart	J. B. Keith
G. Cupertino	G. D. King
K. A. Elias	T. Kristensen
A. H. Farthing	O. D. McCutcheon
Kila Galama	H. S. Walters
R. W. Howes	H. J. Westphal

CHAIRMAN: "The Inter-American Division is a very fast-growing division. It is keeping pace with Africa, and it is a very thrilling division to be in. Brother Westphal, tell us something about the work in your field."

H. J. WESTPHAL: "Elder Anderson, the Inter-American Division is an interesting place because of its tremendous possibilities, and because of the response of the people to our missionary work. For the past four years I have carried both the Ministerial Association and the home missionary department, but fortunately we have elected another man so that I can throw myself full force into evangelism.

"One of our men who is leading out with the greatest effect in evangelism in the Inter-American field is H. S. Walters, president of the West Jamaica Conference. If any of you folks ever want to go down to visit him, do so, but be sure to get ready to work. He will go rapidly from one church to another, and you will usually visit six or eight churches every Sabbath. That is what his working force does. He never spares himself. I would like to have him tell you what their program is in the British West Indies."

H. S. WALTERS: "To get the ministry soul-minded, you must get the conference evangelism-minded. So the last week of every year we call in all the church leaders and ministers and set our evangelistic goal. Then every church is given a goal. This is one soul for every five members. The churches that have one hundred members we expect to bring in twenty souls for the year. We publish a bulletin called *Sparks of Pentecost*, showing the progress of each church. Every church has a goal, every district has a goal, and that means that

every minister has a goal. We call a workers' meeting once a quarter, and we have a chart showing how each minister is progressing.

"We keep up this spirit of evangelism by conducting district conventions. This year at our convention we aimed at 3,000 decisions for Christ. We are expecting a very good harvest of souls, and our baptismal goal is 2,000. At the present time we have one pastor at the most to eleven churches, and by the second week in February every pastor begins an effort. I expect to dedicate a good share of my time the next four years to evangelistic work."

CHAIRMAN: "Well, that is wonderful, isn't it? We are very happy indeed to have Brother Cupertino with us. He is the Ministerial Association secretary for Southern Europe. Brother Cupertino is Italian and has a very interesting background. Many of you know that our union office in Italy is just across the Tiber from the Vatican. Brother Cupertino has done some wonderful work, not only in Italy, but in other parts of Southern Europe. Fortunately, he is able to speak many languages."

G. CUPERTINO: "Thank you, Brother Anderson, for this opportunity to speak of our work in Italy. Sometimes our workers are alone in districts where 90 per cent are Catholic. A priest in a train talked with one of our workers. 'Why are you down here again?' he asked. 'We are 90 per cent Catholic. There is no room for Protestants.'

"One day I was sent to give lectures in Sardinia and to enroll people in the Voice of Prophecy program. When I arrived in this town of 70,000 people there were only three Adventists there—one worker and two lay members. They thought that probably we could secure a hall, and we went to see the man concerned. However, the first thing he said to us was: 'You are Protestants? Nothing doing!' Our efforts to persuade him were useless, but I could not think of returning to Italy before I had done something for the town. At last we found a man who would rent us a cinema seating 800. Next I went to the police for

permission to preach. But I almost hoped my request would be refused. How could three Adventists in a town of 70,000 fill a hall holding 800 people?

"Miraculously they gave permission, and in three hours I had bargained with a man to make us a poster advertising our meeting. Remember that all this had to be done rapidly and secretly. We had to telegraph to Italy for our one projector. It arrived in time, and we went ahead with our meeting. My words of courage to my assistant and the two ushers at the door were most needed by me personally. Despite the protests of a priest outside, we opened the meeting with 1,000 people. God helped us to give that audience a message for these times. We introduced the Voice of Prophecy Bible Correspondence Course and received 500 names. We have learned to use even a single opportunity to do our best for God, and He never disappoints us. Just the same, brethren, the work is hard."

Brother Cupertino mentioned having visited the Vatican and hearing the Pope speak of the second coming of Jesus. Some of the Pope's actual words are given in the following paragraph:

"Come, O Lord Jesus, send thine angel, O Lord, so that our night will be illuminated like the day. How many hearts, O Lord, are waiting for Thee, how many souls are consuming themselves to hasten the day in which only Thou, Lord, wilt live and reign in our hearts. Come, O Lord Jesus, there are so many signs that your return is not far away."

Now, when our workers go into the homes of Catholic families and speak about the coming of Jesus, they can mention what the Pope himself said, and this gives much strength to their position.

CHAIRMAN: "I can assure you, brethren, that Brother Cupertino is a great preacher, and we thank God for his wonderful leadership in his field. Now we will call on George King to report for the Northern European Division."

G. D. KING: "The challenge in Northern Europe is the challenge of our large cities. I think Northern Europe has received a great deal of publicity lately by reason of the glamour of the New Gallery, and we are glad for that. We are glad for the New Gallery, but I think it is well for the brethren to know that there are other large cities in our division as well as London. In fact, in Britain they have a saying:

'What Manchester thinks today, London will think tomorrow.' So when we think of Northern Europe, think of these great cities with literally millions of people, not only in Britain but in Denmark, in Norway, in Sweden, and even in Finland.

"We have two of our brethren here who are meeting this challenge. K. Elias is from Belfast, in the great Catholic country of Ireland, and he has just had the largest baptism in the history of our work in Ireland. T. Kristensen, the president for East Denmark, is going to tell us about his continuous program of evangelism in Copenhagen, with a population of more than one million people."

There is dew in one flower and not in another because one opens its cup and takes it in, while the other closes itself and the dew-drops run off. God rains His goodness and mercy as widespread as the dew; and if we lack them, it is because we will not open our hearts to receive them.—Henry Ward Beecher.

K. ELIAS: "When we received the call to go to Ireland, we just did not want to go. Ireland, you know, has the reputation of being very tough in responding to evangelism. Over there the Roman Catholics would never dream of entering a Protestant meeting, and the Protestants are even more prejudiced against Adventists. Well, the day we arrived the brethren said: 'Brother, we are glad you have come, but you won't get a hall because the hall owners will not let Adventist evangelists be on their premises.' However, we are not too easily daunted, so we decided to try and see what could be done.

"That very day we met the local manager of the J. Arthur Rank organization over there. We talked in a friendly way for a while, and then very soon came the question we had been dreading. He said, 'Now, gentlemen, to which denomination do you belong?'

"That is generally the fade-out over there in Ireland. But we looked at him and said, 'We are Seventh-day Adventists.'

"As quick as lightning he came back with, 'I thought you were.'

"We were astonished, and asked, 'Whatever made you think we were Seventh-day Adventists?'

"'Ah, I had my office in the New Gallery building at the time that your people were

"FOR SUCH A TIME AS THIS"



Overseas evangelists participating in one of the most interesting panels of the Ministerial Convention. With this group are also the members of the General Conference Ministerial Association.

negotiating for the purchase of that fine theater over in London,' was his reply, 'and I was very impressed with the way the negotiations were carried through. I cannot do much to help you,' he continued, 'as I have no theater in Belfast that would suit your meetings, but I have already rung up a friend who is the director of a theater in the city, and he is interested in your proposition.'"

Brother Elias then related how God had prepared the way for us to preach the message in Ireland. This theater owner had purposely visited the New Gallery in London to learn firsthand about our work. He was impressed with the dignity of our program in that great city. He was a member of the Order of the British Empire. And now, with the endorsement of the crown, our work was in reputable standing, and succeeded. It was a thrilling report, especially coming out of Ireland, a place so stubbornly resistant to the message all these past years. Evangelism is on the march! Stories of Belfast's converts kept the

convention spellbound. Before leaving for General Conference, the evangelist had already baptized fifty-one souls and expects to have another baptism soon. We know the power of the enemy is strong in this great Catholic stronghold, but, thank God, doors are now opening to the Advent message.

CHAIRMAN: "That is wonderful, Brother Elias. I am sure we are going to remember the work over in Ireland. Now, Brother Kristensen, let us hear about your lovely country."

T. KRISTENSEN: "I come from the beautiful country of Denmark. The first Seventh-day Adventist conference organized outside the United States was there. During the past eighty-one years the Advent message has been proclaimed in my country. I am happy to tell you that our evangelists, besides taking care of the churches, hold at least one or two evangelistic campaigns every year. In our field we have discovered that it pays to let the evangelist work in the same city year after year. The ad-

vantages are many. I will mention four.

"First, when you advertise meetings every week for three or four years in the same city, people know your name, and they know who you are, and that the Adventist church is still in the city. Second, you have time to establish the new members in the faith. Third, by bringing new members into the church every year, you build a strong church; and fourth, it is good for the evangelist himself when he is preaching in the same city three or four years. He has to discover new ways and means of proclaiming the message.

"For the past eleven years I have been conference president, and it has been my privilege all these years to conduct at least one evangelistic effort every year. The past four years I have been working in Copenhagen, our capital city. Copenhagen has 1,300,000 inhabitants, and we have four churches there with 1,400 members. I usually have one young man just out of college as my assistant, and one woman Bible instructor. When the young man has worked with me for one year, I send him out as an evangelist on his own. Thus, in a few years we are able to have a strong group of young evangelists.

"After I had worked in Copenhagen for two years, I received several invitations from different societies and churches to speak at their meetings. A few months ago I was called on the telephone by the president of the spiritualist church in Copenhagen. He asked if I would go to his church and preach. I hesitated a little; when he called me the next day I asked him which subject he wanted me to talk about. 'I would like you to talk about the second coming of Jesus Christ,' he said. Of course I went. By the grace of God we had a good meeting, and since that day at least four members of that church have attended my meetings in Copenhagen.

"We cannot use the radio, but at least once I had the radio to announce my evangelistic meeting. It happened this way. After four weeks of the campaign we had four hundred to five hundred people attending the meeting every night. One afternoon, a few hours before the service was to begin, I had a telephone call informing me that I could not have the hall that night. It had been rented about a year before to another society, and the hall owners had forgotten to tell me. Every evangelist can understand what an awkward situation

that was. We prayed about it, but it was too late to announce the postponement of the meeting in the newspaper. Then someone suggested we call the radio station, explain our situation, and ask them to give the information over the air. To our surprise they did. They announced my name, the meeting hall, and the postponement of the meeting. A few days later I advertised in the newspaper that the meeting that had been postponed over the radio was going to be held the next Monday night. That night the audience filled the hall and we had to turn many people away.

"The past four years in Copenhagen we baptized 120 people. Yes, public evangelism is the real life even for a conference president."

CHAIRMAN: "That is just wonderful. Now let us step away from that highly cultured land into another area altogether. Brother Keith, tell us where you come from and the way you do your evangelism."

J. B. KEITH, president of Coral Sea Union Mission: "It is a privilege to be here. While it is true that we are working in some of the primitive countries of the world and do not have the great theaters or the advertising facilities for evangelism that you have over here, nevertheless we carry forward a very aggressive program throughout New Guinea and are having wonderful results. Last year we baptized more than 1,260, and right now we have thousands in our baptismal classes. This all comes from the faithful evangelistic efforts that are being put forth not only by the European missionaries but by many native teachers.

"You may be interested to know how we work out there. How would you go about teaching the message concerning Christ to a people who have never heard His name and know nothing about God? Well, we just take some of the objects of nature with which the people are familiar to illustrate the gospel story, and from these simple demonstrations we bring forth practical truths they can understand and grasp, and they grasp them very quickly.

"Another method we are using very extensively among our primitive people is the little gramophone that you see here. These little machines come to us from International Educational Recordings of California. Just a very simple piece of machinery, but we have hundreds of them

in the field, and we instruct our teachers and laymen how to use them. Then they go out into the primitive areas, walking many miles over mountain tracks and into deep valleys. When they reach a village it is not very long before they have a group of people around watching and listening.

"I will never forget the first time that I saw a group of primitive people gather around to watch. When they heard their own language coming out of the little box, their eyes fairly stood out and their bodies became tense; in fact, they were about ready to run—they had never heard anything like that before. But gradually the message got over to them, and they relaxed and we saw the tension go out of their bodies, and soon we saw their heads nodding and the words were spoken, 'This is good, this is good.' Thousands of people who have never heard the name of Christ are hearing the gospel message today in their own language by this simple method that we are using so extensively. Perhaps you would like to hear just how this little machine works. [A record was then played as pictured on front cover].

"After the record has been played we ask the listeners what they heard. 'Did you hear such and such in the message?' They nod their heads; yes, they can grasp it. I believe God has raised up this simple little machine, and under His blessing it is doing a wonderful work among the primitive people of New Guinea, so much so that thousands are flocking into our baptismal classes, preparing to study further and to accept the Lord Jesus Christ as their personal Saviour. We are living in a very thrilling mission field, and the workers there are full of enthusiasm as they go forth with the gospel message over the mountain trails, bringing the knowledge of our Lord and Saviour Jesus Christ to thousands."

CHAIRMAN: "We also have here Kila Galama, president of the Western Papuan Mission, who is well known to you by now, and I am sure you would like to hear a word or two from him. He works down on

A man must be both stupid and uncharitable who believes there is no virtue or truth but on his own side.—Addison.

the coast of Papua, and they are using these little machines down there too. However, they often gather the people together into halls and other places, where they speak their own language fluently."

KILA GALAMA: "Elder Keith has just told you how we go out with these little machines. I am going to tell you the way we went out to the heathen people without the machines. I went to work in one of the districts, and one day I was visiting some of the villages where they had never heard the name of Jesus from a missionary before. It was a very new place. Government officials had been there but no missionary. The day we arrived we heard that there was fighting between that village and the other village, and the people told us to leave and go back where we came from. I told them that I was going to tell them something more, but they did not want to hear. Then I opened the Picture Roll to show them. As I was holding it a man came by my side and saw the different pictures. He began to ask me questions: 'Who is this? What is he doing?' and so on. 'This is Abraham and the two angels.' We turned to another picture.

"Then the other people became interested and said, 'Well, let us have this man come and sit down, and let us call all the people to come and see the pictures.' Thus we had a meeting by showing them the Picture Roll. Yes, the Picture Roll, as well as the little machine, makes the people want to stay and listen. Both are opening the way of salvation to these heathen people."

CHAIRMAN: "This interesting little device may look like a toy, but it is one of the means being used for evangelism and the spreading of the gospel in these islands. They have thirty lessons translated into the native tongue. They cover the gospel in a simple way and thus bring these people a knowledge of the Word of God. By the way, John Ford is the one who is responsible for the manufacture of the machine and records. This is a good work and filling a great need."

ANDREW FARTHING, evangelist in South India, was evangelizing in the city of Gun-

'Tis Godlike to forgive, forget the wrong,
Nor even feel the wound that hate has made,
To stretch the helping hand to him who struck
The blow, and pass the insult by, how'er severe
The bitter wrestling that is felt within.

—I. H. Evans

Never does a man portray his own character more vividly than in his manner of portraying another.—Richter.

tur. This is a Lutheran stronghold, and one of its prominent ministers had preached a sermon to try to prove that Sunday was the Sabbath. However, he remained friendly toward our Seventh-day Adventist workers and admitted: "Of course, Seventh-day Adventists are right, for Saturday is the Sabbath. We keep Sunday because this custom began in the early church."

The evangelistic team made friends with the people of all denominations in this city, and this had its rewards. On the opening night of the meetings an anti-Christian organization attempted to stone our workers, but the Lutherans, Baptists, and Pentecostals came to their rescue. Advising the evangelist to look after the safety of his family, they promised to protect the tent. On another occasion fifty leading Lutherans asked Brother Farthing to repeat his Sabbath lecture. About the same time a petition to O. O. Mattison, division president, urged that Adventists consider stationing one of their workers permanently in Guntur. They had become friendly toward our work.

Elder Farthing suggested that a public baptism held early in the series of meetings provides excellent advertising when conducted in a dignified, efficient manner. The baptism of non-Adventists—those newly come to the faith—stirs up a spirit of inquiry and is profitable for our evangelism.

An interesting experience was then related when the Studebaker truck used in Brother Farthing's work failed right in the middle of a muddy stream. Every effort to drive through had failed. While the evangelist struggled with the truck, his children asked God to send the angels to get the truck out of the mud. What happened? Forty people from a nearby village appeared and offered their services. They lifted the truck out of the muddy river bed and refused any pay for their friendly, helpful service. God often intervened to help during these evangelistic meetings, which were very successful.

CHAIRMAN: "We are so sorry to have to cut these men down so much in time, but we cannot avoid it. We are glad to have

a few folks from down under, and I just want to let Brother McCutcheon bring you a greeting concerning the work over there in the New Hebrides."

O. D. McCUTCHEON: "I am very happy to bring you greetings from the New Hebrides Mission. One in every twenty of the population of the New Hebrides is a Seventh-day Adventist. We have different methods of winning souls, but one of them is to sell many copies of our *Church Hymnal* to the people in the villages. They do not know the hymns, so when they see our ships anchored off the beach, they send out their canoes after dark and ask us to come ashore and teach them how to sing the hymns out of the *Church Hymnal*. We do this and make good Adventists out of these people."

CHAIRMAN: "Well, what a wonderful method! That is singing evangelism, isn't it? Brother Coltheart, our next speaker, is from New Zealand. We are delighted to have him here and he will introduce some of the men from down under."

J. F. COLTHEART: "While I am speaking I would like Brother Gilmore to come forward. He is our campaign manager. Down there in Australasia our tempo is set according to the evangelistic pattern. I would like to give you a picture of our all-out evangelism, because in some aspects it seems to be a little different from what we see in this country.

"It begins with our conference president, who is very evangelistic-minded. As Brother Ratcliffe told you the other night, evangelism is just about our whole existence. If a man is chosen to do just pastoral work, he is likely to ask the conference president: 'What is wrong with me? Are you going to drop me next year?' Yes, we just live for evangelism, and we are achieving results in our work. However, we have something to learn from you good folks in North America along the line of lay evangelism. We do not seem to be doing quite as much of that as you do, and perhaps we should. Only as the whole church unites in action will the work be finished.

Let us be kind.
A tender word, a smile of love in meeting,
A song of hope and joy to those entreating,
A glimpse of God above while life is fleeting—
Let us be kind.

—Lutheran Evangelist

"It may not surprise you to know our pattern has been set by well-known evangelists here in America. George Burnside came over here from Australia and moved among you. He visited men like Andrew Fearing and Fordyce Detamore, learned from them, then came back to New Zealand and Australia, and we just copied him. Of course we have had local men of talent such as Pastors W. E. Battye, L. C. Naden, W. R. Scragg, and others who did not visit America, but who still set a pace for public evangelism in tents and auditoriums.

"I did a little experimenting myself about thirteen years ago. I was searching around for some new approach for evangelism. Subjects such as Bible lands, archeology and the Bible, suggested a new approach. We advertised a meeting, and three conference evangelists said to me, 'You won't get anybody out because Pastor So-and-So tried that approach here five years ago, and it just doesn't work.' Well, I am happy to say that approach did work, and it has since been used by many of our men. I use the title 'Dead Men Do Tell Tales,' a title I copied from Elder Anderson, who used it in his London campaign about twenty years ago, though not in connection with archeology and the Bible, but with the lost prophetic witnesses down through the ages. We have gathered huge crowds with that title.

"We usually run our campaigns for a whole year. Maybe we should try something a little shorter, but in the long campaign the people get plenty of indoctrination. During this time we have given them at least eighty meetings. Then our Bible instructors enter the home and give probably thirty to forty Bible studies there. The person is then enrolled in a Bible correspondence course, and receives literature every week. We think that is pretty good indoctrination. As a result, our apostasies are not very high, and we feel proud of that.

"Although we have fewer children from academies to call on for baptism and fewer young Adventists than you do here, yet we have some very wonderful baptisms. We work really hard and do intensive Bible work. I personally visit hundreds of people a month and give fifty, sixty, or seventy Bible studies, as well as preach three or four times a week and organize a team. We do our own painting of signs, silk-screening,

and slide work. We do not have any agencies such as you have here for doing these things.

"This last year we were sent to Wellington, the capital of New Zealand, traditionally an evangelist's graveyard. However, we went in there and advertised two sessions. During the week the telephone hardly stopped ringing, so many people wanted reservations, and we were obliged to put on a third session. Eight hundred people came along to that third meeting. We had

There is no outward sign of true courtesy that does not rest on a deep moral foundation.—Goethe.

3,600 reservation names and addresses as a basis on which to work.

"We have given up a lot of the hand-billing ideas and the heavy radio advertising, and even heavy newspaper advertising. We build up that initial audience with reservations that we mail out to the people during the week. We believe this is a more effective way of advertising, and a great deal cheaper. I would like to say right here that if we could stir up more evangelistic fervor in all the countries of the world, we would see wonderful results."

R. W. HOWES: "We are very happy to bring you the greetings of the workers of the South New Zealand Conference. New Zealand is a favored country. We have very little unemployment, plenty of food, good homes, and everything we need. But, as in some other countries, agencies are working to curtail our efforts to preach the gospel we love. And so we feel the urgency of the hour.

"Dr. E. Heppenstall recently visited our Australasian Division, where he took part in conducting a Seminary extension school. Speaking of the evangelists and workers of that division, he said that here were 'men fresh from the firing line of some of the most dynamic missionary evangelistic areas in the world,' and they 'bring an expectancy and a vibrancy that brooks neither dry formalism nor mediocrity.' The evangelistic record of the Australasian Division is an enviable one, and yet we must all sense the urgency of the hour. The work we might have done in times of ease we will have to do in difficult times. And those difficult times are not far away. Someday

soon in the glorious kingdom of God we will meet those for whom we have labored and whom we have helped win to the message of God. Let us hasten that day."

CHAIRMAN: "Yes, they are real workers down there in New Zealand. Brother Coltheart just told me that he and Brother Gilmore leave here tomorrow, and one week from now they will be plunged right into a big evangelistic campaign. That is the kind of program they carry down there. We thank God for such men."

You cannot dream yourself into a character; you must hammer and forge one for yourself.
—Froude.

"Well, we have come to the closing moments of this meeting and, in fact, of all of the Ministerial convention. I want now to pay a tribute to one of the members of our staff who has done excellent service. He was a real brother with us, carrying big burdens, but now he is no more than a brother-in-law! Brother Buckwalter has done a tremendous amount of work for us, and we can never really repay him for that. But unfortunately the brethren picked him right out of our group, and, as you know, he has been called to head the important Religious Liberty Department. We were urged not to put too much pressure to hold him because it was felt he was definitely needed there. So we did what we were told and he did what he was encouraged to do. And so we lost a very good man. Brother Buckwalter, before you officially leave us, we want you to say a few words if you will."

J. A. BUCKWALTER: "Thank you, Brother Anderson. I want to say the last fifteen months have been a time of real pleasure and profit to me personally, to associate with those in the Ministerial Association, and to have the privilege of working in this great cause. To my mind the ministry is the most important phase of all our work. It is a department of destiny if there ever was one, and I know that Elder Fearing who now takes my place on the staff will add strength to it. I want to pay a tribute to all the people in the department with whom I have worked. They have helped me and inspired me and given me much encouragement in the work. While my body is taken out of the department, my heart is still with the cause there. When the brethren

asked me to accept my new responsibilities I felt I could not refuse. But to all of you who labor in the Ministerial Association I say: 'God richly bless you, and may we make our rendezvous with destiny in the battle for the souls and minds of men and women, to win them to the Prince of Peace, and to prepare them for the coming kingdom of God.' This is my prayer for each of you."

CHAIRMAN: "Thank you, Brother Buckwalter. And while we say good-by to Brother Buckwalter, we are also eager to say a word of welcome to the one who is joining our staff. Brother Andrew Fearing is a man of real breadth of experience and vision, and the Lord has greatly blessed him in his ministry. Let me say, Brother Fearing, we are glad that the Lord has called you to serve with us, and we want to assure you that we are going to do everything we can to make it possible for you to give the broadest and the most comprehensive service to the ministry of the Advent Movement."

A. C. FEARING: "Thank you. It is indeed a privilege to be associated with the ministry of this great movement, and I am wondering, before I say anything more, if you would like to give a tribute to the man who for the past fifteen months has been working along with Brethren Anderson, Schubert, Cleveland, and Sister Kleuser in the production of *THE MINISTRY*. As I think of the inspiration I have received while reading it, and all the material in my files I have gathered from it, I feel that I, personally, would like to say: 'Thank you, Brother Buckwalter, we have deeply appreciated your work!'

"The Lord has told us that we, as ministers, are the living link between heaven and earth for mankind. I pray that God will make us all clean instruments through which His Spirit will flow; make us men of power and inspiration; men who can lift; men who can put their arms around one another to encourage one another. I think Moses has the most wonderful title possible for one to obtain: 'Moses, the servant of God.' That is the title I wish for myself, and I know all of you desire the same. It is the most coveted decoration in all the world. May God bless you all as you go to your various fields of labor, and I hope it will not be too long before I will have an opportunity to meet you in your institutes

and workers' meetings in the many fields from which you have come."

CHAIRMAN: "Well, this has been a good meeting. It has been a fellowship meeting as well as an overseas presentation. This is our last meeting. We close tonight and we will not meet again until another General Conference. The world outlook is grave, but whatever faces the world, there is one thing that faces us all, and that is the coming of our Lord and Saviour. In that we can rejoice. We can go out with the love of God in our hearts and with His peace revealed in our lives. And this we are to reveal to others. You remember the words of the great apostle: 'Brethren, pray for us.' If Paul needed the prayers of God's people, this group of ministers here and our ministers around the world also need their prayers. That little song, 'I Need the Prayers of Those I Love,' expresses our hearts' desire.

"I was in London with H. M. S. Richards a number of years ago. It was his first visit to London. Having lived in London for years, I knew places that a preacher needs to go. These I outlined to him. I had to leave for the States two or three days earlier than he, so I said, 'Now, whatever you do, visit this church, see this, and this.' When I met him and checked up on the places he was to see, I discovered that he did not get through all his appointments. So I said, 'How was that?' 'Well,' he said, 'I got into Westminster Abbey, and the whole atmosphere of that place so impressed me, especially as I reflected on some of the men whom God had used in other years, that I began to think of my brethren in the ministry, and what God wants to do through us. So I sought out a quiet little corner in the Abbey and began to pray. I took time to mention every minister I knew by name, and poured out my soul for them in prayer.'

"Ponder that, brethren. This man could have spent the time sight-seeing—and there is much there to see. Instead he spent the afternoon in prayer for his brethren. Brother Richards is one of the best-loved men we have in the denomination; we love

him because we know he loves us. So many places to see, but the needs of his brethren weighed so heavily upon his heart that he took the time to talk with God about those of us he knew. I know my name was mentioned there in prayer, and so were many of yours. Brethren, don't let us get so concerned about sight-seeing and other things that we forget to pray one for another. Therefore, in the words of the apostle I say: 'Brethren, pray for us.' And we will pray for you. As we go back to our fields let us carry the inspiration of these meetings with us, but above all, let us carry the consciousness that Christ is with us. We are going forward in a great fellowship of love and service to hasten the day of our Lord's appearing, and for that we need God's blessing. Let us seek Heaven's benediction upon us as we separate one from another."

Appointing of the Deacons

THE time had come, the apostles stated, when the spiritual leaders having the oversight of the church should be relieved from the task of distributing to the poor and from similar burdens, so that they might be free to carry forward the work of preaching the gospel. . . . Seven chosen men were solemnly set apart for their duties as deacons.

The appointment of the seven to take the oversight of special lines of work, proved a great blessing to the church. These officers gave careful consideration to individual needs as well as to the general financial interests of the church; and by their prudent management and their godly example, they were an important aid to their fellow-officers in binding together the various interests of the church into a united whole.—*The Acts of the Apostles*, p. 89.

The time and strength of those who in the providence of God have been placed in leading positions of responsibility in the church, should be spent in dealing with the weightier matters demanding special wisdom and largeness of heart. It is not in the order of God that such men should be appealed to for the adjustment of minor matters that others are well qualified to handle.—*Ibid.*, p. 93.

MORE LIGHT

☞ A MAN scoffingly asked, "What advantage has a religious man over anyone like myself? Does not the sun shine on me as on him, this fine day?" "Yes," replied his companion, "but the religious man has two suns shining on him at once—one on his body, the other on his soul."—C. H. Spurgeon.

Bible Instructors and Shepherdesses

PRESIDING CHAIRMAN: D. E. Venden

PANEL PERSONNEL:

Introduction—Robert M. Whitsett

Moderators—Louise C. Kleuser, R. A. Anderson

Mrs. Andrew Fearing	Mrs. C. A. Reeves
Mrs. R. R. Figuhr	E. A. Roy
Mrs. Wayne Hill	Mrs. Thelma Smith
W. B. Ochs	Mary E. Walsh
Mrs. Etheline Porter	Mrs. Thelma Weatherall

MODERATOR, L. C. KLEUSER: "Our panel discussions will emphasize two distinctive ministries in Seventh-day Adventist gospel work. First we will discuss the work of the conference-employed Bible instructor and next, the minister's wife. The Bible instructor should be a well-trained woman capable of assisting the pastor-evangelist as a home visitor. While the evangelist preaches the message publicly, the Bible instructor is his representative personal worker. The minister's wife, however, functions largely in the capacity of a ministerial companion and homemaker. Both types of women render ministerial service and may well be classified as Shepherdesses. There should be much womanly understanding and cooperation between them."

Here the members of the panel were introduced by Miss Kleuser.

R. M. WHITSETT: "Without doubt one of the highest callings in the Adventist ministry is the work of winning souls through personal evangelism. We no longer confine this entirely to women, for there are a number of ministers, too, who make this their special calling and who qualify admirably for this task. Through the years, however, we have been using women as Bible instructors, and God's messenger refers to this type of ministry as a heaven-born idea, opening the way to put hundreds of women into the field to do an important work that otherwise could not have been done. There is need of coming close to people in personal effort, for while public ministry is necessary to bring conviction, personal ministry is certainly

necessary to bring decision. Bible instructors have a great influence.

"During my ministry it has been my privilege to be associated with some fifteen different Bible instructors and consequently I am able to draw some comparison. I know the kind of workers that we need the most in public city evangelism. While every pastor-evangelist has the ideal Bible instructor in mind, her ministry cannot be confined to any one particular area. She does not always have to be associated with an evangelistic team or a large city center, or even with the pastor of a church. She may begin work in new areas as Ina Robinson did years ago, raising up churches by her own efforts. She may lay the groundwork for an evangelistic crusade in seeking out the interests and doing the preparatory work. She may serve in one of our sanitariums or schools. She may serve with a group of doctors in a clinic and follow up the interests that have been aroused by their medical work.

"No, there is no limit to the extent of the usefulness of consecrated Bible instructors. Ordinarily, the task of the Bible instructor is intensive soul winning, but she will be called upon to deal with problems of theology, bigotry and prejudice, sin and unrighteousness. She needs an ever-increasing knowledge of the Holy Scriptures, and of the technique of getting decisions from the hearts of interested people. The call to the ministry of evangelism, both public and personal, demands the highest possible qualifications. Above all else, she should be a woman of consecration and devotion to Christ and the gospel message. She should know by personal experience, the ground over which she intends to lead others; she should know what it means to be saved, to be born again in Christ Jesus and know the richness of His grace.

"However, it is not enough that men and women should know; they should also become what they know is right. There are some prime essentials necessary for successful soul winning in this particular line of the ministry. To love God supremely is the first and great commandment, and un-

less we love God with all our hearts and with all our souls and with all our minds, we cannot truly be successful in this line of activity. Equally important is that of loving people. The Bible instructor must be able to love all classes of people and help them to know that they are dearly loved by God and are His children. Like Jesus, who pitied the multitudes, her heart will be moved with compassion as she

God Knows

He knows the bitter, weary way;
The endless strivings day by day,
The souls that watch, the souls that
pray—
He knows it all.

He knows how hard the fight has been;
The clouds that come our souls between;
The wounds the world has never seen—
He knows it all.

He knows, when worn and faint, we
sink;
How deep the pain, how near the brink
Of dark despair we pause and shrink—
He knows it all.

He knows. Oh, thought so full of bliss;
For though on earth our joys we miss,
We still can bear it, knowing this:
He knows it all.

—Selected

watches the hundreds of unsaved souls enter the auditorium on the first night of the evangelistic campaign.

“Next, the Bible instructor must know the Scriptures. People have a right to expect that those who labor in the cause of the Adventist Church should be experts in Bible study. She should be a woman of prayer. Successful soul winning must be accompanied by prayer at every step. She should indeed be baptized with the Holy Spirit so that she may represent Christ and be empowered for His ministry.

“A pleasing personality is expected of the Bible instructor. This is shown by her gentle solicitude for people. She should also be courteous, kind, helpful, and excelling in tact. In her dress the Bible instructor should be neat and representative, and her deportment must be above reproach. She

should know the proper amenities and how to be introduced and introduce others to people. She should be cheerful and courageous and confident, never complaining or showing discontent but full of triumphant faith. The ability to get decisions on her own, to lead people successively step by step from decision to decision in the great areas of present truth, is another asset required of the Bible instructor. I recall going to one particular city. There had been a number of months intervening between the departure of my predecessor and my arrival. I was greeted by a most efficient Bible instructor. She said: ‘Elder Whitsett, I hope you will not be too disappointed to learn that I have gone ahead and talked to a number of people even though there was no minister directing my activities, and I have fifteen people ready to join the church. Would you see them as soon as possible?’ What a grand welcome for any minister!

“I believe that a Bible instructor should be able to talk to people on every level of life, and have good judgment. My father would never have been an Adventist if it hadn’t been for a godly Bible instructor who took a commuter train from the city out to our suburban home for a number of weeks until my father gave his heart to the Lord Jesus. Surely we need more women like this in evangelism. Some Bible instructors have talents in the realm of music, thereby making it possible to render added service to evangelism. Others are artists who can serve on the platform. Again, some can take charge of a cooking school, giving instruction in healthful living to the new candidates for church membership. I believe that a Bible instructor should be well educated and well read.

“God give us more consecrated women, and may our pastors and evangelists understand that they need some time for study, time to take care of their home and attend to other necessary details of homemaking. May the ministers, evangelists, and Bible instructors work together in close harmony. This will make the Bible work for a devoted woman a satisfactory service.”

MODERATOR: “We consider it an honor to have W. B. Ochs, North American vice-president, with us. Kindly tell us, Elder Ochs, out of your broad experience, how you feel about our denominational need for Bible instructors.”

W. B. OCHS: “Sister Kleuser, I wish that

all our local conference presidents could be here today. If they would believe just one half of what Brother Whitsett has said, I am sure we would have many, many more Bible instructors. To the question, 'Does North America still need women Bible instructors?' my answer is very brief: 'Yes. A thousand times, yes!' I have been in pastoral-evangelistic work and I know from experience that if in my pastoring I had not had a Bible instructor, I would have baptized only half as many souls as I did and maybe less than that.

"I attend many local workers' meetings all over the North American Division, but I'm sorry to say I don't recall ever hearing a local conference president refer to the importance of the Bible work. Why, brethren, are these women so overlooked? How they would appreciate a kindly word of praise! While we hope that such an oversight is not intentional, it still presses home our responsibility to change such a pattern for our workers' meetings. Try, brethren, assigning a topic to your Bible instructors and it may surprise you how much you might profitably learn from their suggestions.

"In closing my remarks I want to emphasize the point that we should all believe in Bible instructors and should enthusiastically build up this work in our conferences and in our colleges. These soul-winning women have long demonstrated their unique talents in evangelism. They bring a harvest of souls into our churches. I believe in their work for North America."

MODERATOR: "Thank you, Elder Ochs, for these cheering words. I am sure that they will help us as we build wisely for the future. Now, Mrs. Reeves, I would like to ask you because of your tried and wonderful experiences in the Bible work, has it been a very satisfactory profession?"

MRS. C. A. REEVES: "Yes, Miss Kleuser, there are many satisfactions in Bible work, but one of the greatest satisfactions is to hear reports of young people with whom I have studied, growing up to fill places of responsibility in the work. It is always a particular thrill to me to read in our union papers of their exploits for God.

"It has also been a source of great satisfaction to me to study with ministers and leaders of other denominations. There comes to my mind the joy of preparing for baptism an Episcopalian, a Methodist, a Nazarene, and a Plymouth Brethren

preacher. Among those of other denominations with whom I have studied was a lady missionary whose husband told her that if she was baptized, she could never come home again. God helped me to guide her through this hard experience. After her baptism she had to leave her home, but eventually her once-bitter husband yielded his will to God and pleaded with her to return to him. These were his words: 'If this truth means so much to you, then I want it too.' Today they are both happy working for souls.

"Time would fail me to tell of my thrill-

You May Count That Day

If you will sit down at set of sun
 And count the acts that you have done,
 And, counting find
 One self-denying deed, one word
 That eased the heart of him who heard,
 One glance most kind
 That fell like sunshine where it went,
 Then you may count that day well spent.
 But if through all the livelong day
 You've cheered no heart, by yea or nay;
 If through it all
 You've nothing done that you can trace
 That brought the sunshine to one face—
 No act most small
 That helped some soul and nothing cost—
 Then count that day as worse than lost.

—George Eliot

ing experience as I helped a woman who was once a nun in Vatican City, Rome, make her decision for baptism. Yes, indeed, no other work brings equal satisfaction. I just love Bible work!"

MODERATOR: "Thank you, Mrs. Reeves. You have refreshed our spirits to see anew the importance of the dedicated Bible instructor. Single or married, a godly Bible instructor is one of God's greatest blessings for His closing work. Larger returns would come to our evangelism if many more women had Mrs. Reeves's vision.

"Next, we have with us Mrs. Etheline Porter, a woman of many talents. Our sister has been an excellent schoolteacher. After some years she wanted to do a larger work for the Lord in winning souls. Mrs. Porter, you tell us, have you found real satisfaction in the Bible work?"

MRS. E. PORTER: "In God's service there are compensations in every field of labor. I especially enjoy working for young people and helping them to become soul winners in our churches. It requires more than just giving Bible readings to the newly interested, although this is a work I greatly enjoy, and it has brought true satisfaction into my life. The Bible instructor who helps to establish the new believer in his new church relationships, who can add to the church developed, dependable, working members, is catching the larger vision of her profession."

If God hath made this world so fair,
Where sin and death abound,
How beautiful beyond compare
Will paradise be found.

—James Montgomery

Here Mrs. Porter told the audience about her organizing "friendship teams" in which young people work for their youthful friends who have lost touch with Adventism. She next related experiences about lay members being trained to bring non-Adventists to our services. It was all very interesting and showed that the work of the progressive Bible instructor knows no monotony.

MODERATOR: "Now let us come to another side of the Bible work. We have with us Mrs. Weatherall, who has very recently come to Washington to help in the follow-up work of the It Is Written program conducted by Elder Vandeman and his team."

MRS. T. WEATHERALL: "We have heard a great deal in this wonderful series of meetings about a new outlook on evangelism. I think we sometimes need a new outlook on Bible work too. Many feel that the Bible instructor's main function in an evangelistic campaign is to go out and ring doorbells, and put literature in the hands of people who could just as easily receive it through the mail. If this sums up evangelistic Bible work, then it is not very much of a challenge for any woman who has a larger vision than that for God's work.

"The world is calling for young women to do social service work as a profession; psychiatry is calling for many others. Great emphasis is placed on counseling of various

types. The Seventh-day Adventist Bible instructor needs some knowledge of all of these lines of service, along with the special message she has to give the people."

Mrs. Weatherall, who is skilled in gripping the hearts of inquirers in evangelism, called attention to the Bible instructor's need to be an organizer. To be able to organize your visiting list quickly as well as to learn the best approach to each home, requires more than the ability to give a persuasive Bible study. Today's public evangelism has many needs to be met. We are in a decade of intensive evangelism by various evangelical Christians. We must guard well our own methods, but we may also learn much from other groups in reaching and winning people for Christ. We have come to a new day, and the alert Bible instructor will not attempt to cling to traditional approaches but will keep on learning for her profession.

Elder R. A. Anderson commented on the tasteful floral decorations on the platform, suggesting that a woman's touch was very evident. While efficiency and precision are important for the functioning of any program, a woman's part adds cheer and loveliness in evangelism.

MODERATOR: "Now, Elder Anderson, with your acquaintance of the Bible work in the British Isles, and even more recently at the New Gallery Centre in London, kindly inform us regarding the services of our women Bible instructors in that area. We have become conscious that many of them are very efficient."

R. A. ANDERSON: "If we did not have Bible instructors in England—and this is true of all of Northern Europe—the work would not be where it is today. We have about forty Bible instructors in the British Isles, nearly as many as we have ministers. Every minister who is doing any evangelistic work over there tries to have at least one Bible instructor. It is much more difficult for a minister to get into the home by himself. The people will come and listen to him speak, but they are shy about inviting the minister to their homes. But a woman can go to the home and will be readily received, and will eventually open up the way for the minister to visit. Thus it is a very vital part of our program over there."

MODERATOR: "The Bible instructor in many lands is making her unique contribu-

tion to the winning of new converts. We will be learning more about this at the Bible Instructor Fellowship meeting when we will hear from our Finnish lady evangelists.

"Now, we'd like to have a word from Brother Roy. He works in this wonderful city of Cleveland and is a personal worker from the crown of his head to the soles of his feet. We want him to tell us how men can do personal work in these busy cities."

E. A. Roy then responded enthusiastically to Elder Ochs' earlier suggestion that the Bible work in our ranks receive a new emphasis. He hoped that our college training of young men for ministerial work would include more practical training for those who had interest in personal rather than public evangelism. Suggestions were made relative to the needs of men who would serve as assistants to our evangelists, men who had skill in directing music publicly, who could handle platform presentations. Again, present-day evangelism requires that someone in the evangelistic team can enlist and guide soul-winning laymen in sharing the burdens of evangelism. Brother Roy made suggestions for training new Bible instructors from the lay ranks.

MODERATOR: "We do not think of America alone, for Bible work is also conducted in lands overseas. In fact, these lands promise to give us some surprises. We have some wonderful workers in other countries such as Inter-America and South America where the women are coming to the front in Bible work. We will ask Mrs. Smith from Formosa to tell us something about the Bible work in her country."

MRS. T. SMITH: "I am very thankful that God called me to the Bible work. I love the Chinese people and I am very happy to work there. They have some customs that are different, but to work with them gives us the same joy as Bible instructors receive who work here in the States. We use the Voice of Prophecy; we have evangelistic meetings; we follow the colporteur. In Taiwan we have recently opened a new sanitarium, and this is bringing good results. I have been visiting many persons in the sanitarium who have been sick. I visit them in their homes and study with them; then they come to church and later join with us. But there are so few to do this work.

"Miss Abbie Dunn has been in China many years. We are just like sisters and love to work together. We train the Chinese to work for their own people. It gives us great satisfaction when we see a Chinese Bible instructor in action. We work with them to bring people to the truth, and we rejoice with them when they succeed. Miss Dunn and I not only prepare Bible instructors but we prepare ministers' wives, because the Bible workers usually marry ministers. Just before I left Formosa, the girl who has been working with Miss Dunn married a young minister. One who had been work-

Many favors which God gives us ravel out for want of hemming through our unthankfulness: for though prayer purchases blessings, giving praise keeps the quiet possession of them. —Fuller.

ing with me will be married soon. Pray for us, for we want to faithfully train Bible instructors for China. The need is so great."

MODERATOR: "Mrs. Smith, America has been liberally sharing with our overseas fields some of its best-trained Bible instructors. We would here urge our training schools everywhere energetically to promote the training of native Bible instructors. We would also urge our American colleges, together with the Potomac University, to lead out in preparing both men and women skilled in personal evangelism. Bible work is a universal need while the gospel is being proclaimed.

"Now, Miss Walsh, you have been a veteran trainer of Bible instructors from the lay ranks. Tell us about your specialized work."

MARY WALSH, Bible instructor in the Pacific Union Conference, here presented some challenging suggestions for the urgent training of our laity. Her work, primarily, is to train lay groups in our churches to do Bible work. Referring to the parable of Jesus, she appealed to our workers to consider seriously the idle talent in our ranks. Many are waiting to be hired for the Lord's service. Some are too timid to begin using their knowledge, and need to be helped in overcoming the fear of meeting non-Adventists. Working with an experienced Bible instructor, they learn how she meets

(Continued on page 48)

Be Ye Thankful

N. F. BREWER

Personnel Director, General Conference of Seventh-day Adventists

WHAT words in any language bring deeper satisfaction and truer joy than the words "I thank you" when they come from a sincere and grateful heart? It is the will of God that we give thanks. Not only for the outstanding and unusual blessings but for "every thing give thanks," and that means gratitude for the rain as well as the sunshine, for adversity as well as prosperity. Only when a person is a Christian can he honestly and consistently give thanks for *everything*. This is because he recognizes God as his God, a loving Father controlling his destiny, and Jesus as his Saviour, who saves him from the things that would make him unthankful.

The Spirit of Thankfulness

It is significant that the first holiday instituted on the American continent was a day of thanksgiving. Our thoughts go back to that brave little band of Pilgrims, who had lost nearly one half their number. During the rigors of that bleak New England winter the little colony had been sorely tried. They had suffered cold, hunger, disease, and disaster from the hands of the Indians. Only 55 of the 101 remained alive. Yet these gathered to thank God for the bountiful harvest, and for the health and the strength He had bestowed upon them. The record says that their crops were barley and Indian corn, "the

peas not being worth gathering, for as we feared, they were too late sown."

If those early settlers, with so few blessings to brighten their privations, could be so thankful, how much more often should we, for all that God has showered upon us, lift up our hearts and our voices in sincere, earnest thanksgiving today?

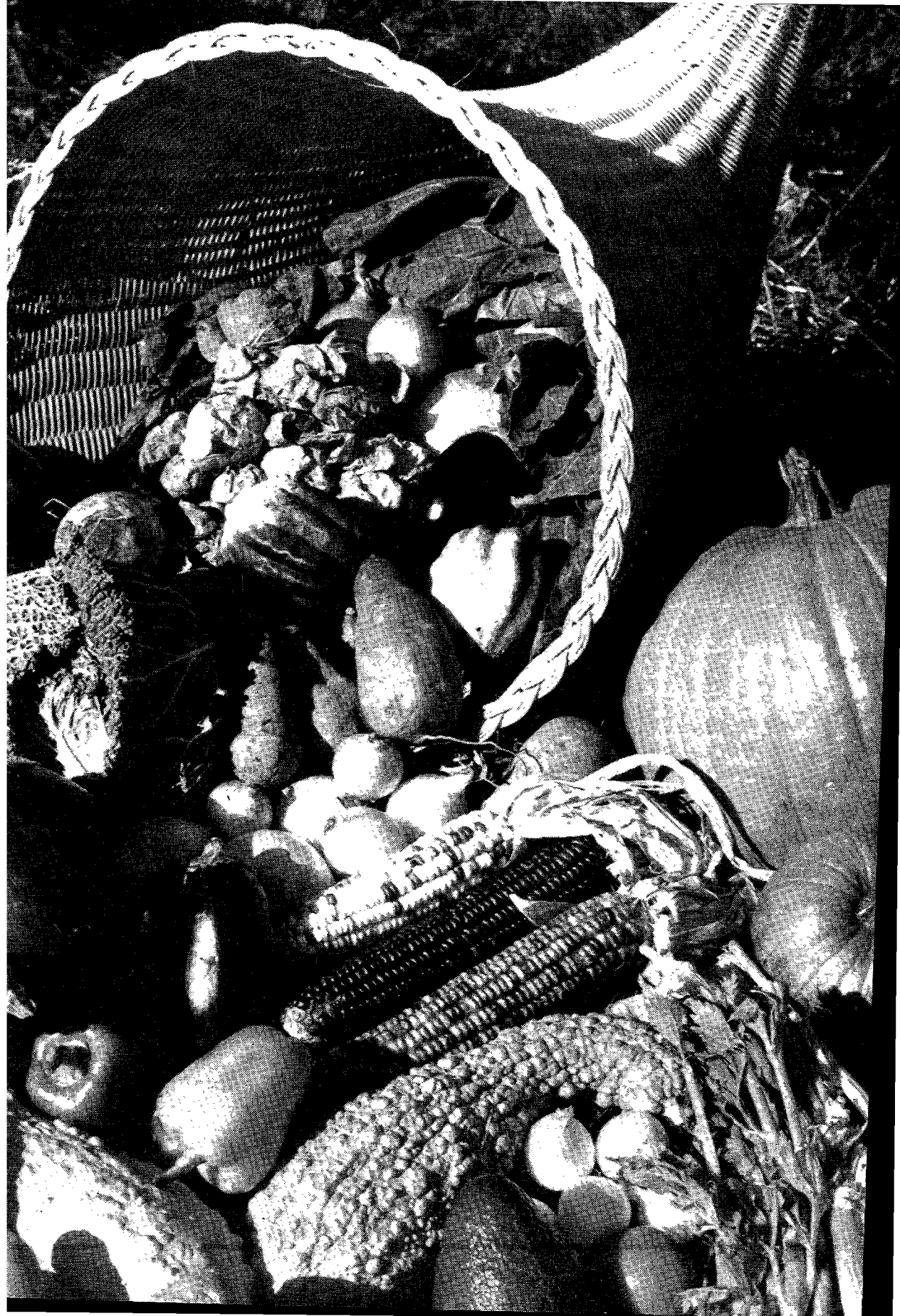
Every day should be a Thanksgiving Day. Daily we receive blessings, and one of the most helpful, valuable habits we can cultivate is the habit of being thankful. Cicero said, "A thankful heart is not only the greatest virtue, but the parent of all the other virtues."

Some people are never grateful to God. Others are thankful when all goes well with them. But the true Christian should *always* be thankful to his Father, because "no good thing will he withhold from them that walk uprightly." In adversity as well as in prosperity he sees God within the shadow, directing, leading, and keeping a tender watchcare over His own.

The Duty and Privilege of Gratitude

Gratitude is not only a duty but also a privilege. The feeling of thankfulness within our hearts should not depend upon outward circumstances or conditions. We are to make thankfulness a part of us, so that no external condition or circumstance can drive it from us.





One of the best ways to conquer worry, fear, envy, or sorrow is to begin to count our many blessings and to thank God for them. Our blessings always outnumber our misfortunes. If we look around us we can always find others who have much less than we do and who are in much worse circumstances. There is an Arabian proverb that says, "I had no shoes and complained—until I met a man who had no feet." One of the best ways to eliminate the habit of complaining is to cultivate the habit of thanksgiving. "Some persons grumble because God placed thorns among roses. Why not thank God because He placed roses among thorns?"

We should thank God for life. Carlyle said, "Every man should put himself at zero and then reckon every degree ascending from that point as an occasion for thanks." "It is of the Lord's mercies that we are not consumed." Then "why should a living man complain?"

Thankful for What?

There are so many things for which we should be thankful:

1. We should be thankful that we know God and that through Christ He accepts us as His children. For the sacrifice of our Saviour and the plan of salvation we should ever express our gratitude to God.

2. For the common blessings of life that we so often take for granted, we should be thankful. Spurgeon in his quaint way puts it in these words: "Even the little chick never takes a drink of water without looking up and giving thanks." Let us not fail to look up and recognize God as the giver of every good and perfect gift.

3. Think of your children, your home, your friends, and how much happiness they mean to you. What would it mean to suddenly find yourself with no friends, no one who seemed to care? How profoundly thankful we ought to be that we have friends and that they love us.

4. We should be thankful for the love that God places in our hearts. What would this world be without love? Love is that light that illuminates all who come within its influence. It is an attribute of God. "God is love." It is love that forgives and forgets. It is love that smooths the rough places in the life and makes home a little heaven on earth.

5. We should thank God for work and for the strength and ability to accomplish the task set before us. There is real satisfaction in completing work that must be done.

6. We should be thankful for the balm of heaven that can heal all our sorrows. When we

take them all to Jesus, He understands and says, "My grace is sufficient for thee." "He careth for you." It is an individual care He has for each one of us. Thousands today are sorrowing, but Jesus bids us come unto Him and find rest and peace.

Expressing Our Thankfulness

Gratitude is really a debt, and while it is one of the greatest obligations, it is one of the easiest to pay. "Gratitude is the hallmark of culture." But gratitude never expressed soon dies. Expressing our thanks produces a pleasant feeling, not only in the one thanked, but in ourselves as well.

Of course one *may* be thankful without expressing it. We often hear people glibly say, "He knows I am thankful." But does he know? As a rule he does not, and if he does know, surely he would be greatly encouraged and heartened by hearing us tell him so. Even the Lord noticed the one leper who returned to thank Him, for He asked the leper two searching questions: "Were there not ten cleansed? but where are the nine?" Would not the heart of Jesus have rejoiced to have heard from the lips of the nine a word of gratitude as He did from the one? The nine were so absorbed in the gift that they forgot the Benefactor. Can it be that some of us are guilty of this very thing?

The result of not expressing our thankfulness is twofold. "First, it lifts no loads, brings no joy, dries no tears. Second, such gratitude is sure to be a sickly plant that will soon die for lack of sunshine. You might as well try to grow lovely roses in the darkness of a dungeon as to grow gratitude in a heart that never gives it expression." True gratitude will struggle for expression.

An Illustration

The story is told of an aged mother who had struggled and saved and sacrificed to educate her children. She had seen them through college. She had literally worn herself out for their sake. But not until she was on her deathbed did they seem to sense or realize the sacrifices she had made for them. Then, tearfully, one after another approached her bedside and said, "You have been a good mother to us." The weary little woman looked up sadly and replied, "My children why have you never said this before?" "In everything give thanks: for this is the will of God in Christ Jesus concerning you." . . . This command is an assurance that even the things which appear to be against us will work for our good. God would not bid us be thankful for that which would do us harm."—*The Ministry of Healing*, p. 225.

The Place of Public Relations in Evangelism

ANDREW FARTHING *

Evangelist, Northeast Union, Southern Asia Division

(One of four participants in the symposium Soul Winning in Action)

WE HAVE a very challenging situation in India, challenging because of the problems of great Oriental religions like Hinduism, Buddhism, Mohammedanism, and a score of other religious philosophies. Non-Christian peoples are not easy to impress, and as a denomination we have not made much headway among them.

The majority of our converts come from the already established Christian churches. This poses a real problem, and while we rejoice in the success the Lord has given us, yet we are not surprised that prejudice has been building up over the years causing us at times to be labeled "sheep stealers." We have not set out deliberately to win members from other Christian groups, but some seem to feel that such is our aim.

Early in our ministry my wife and I decided that we would embark on the plan of public relations that is outlined for us by the messenger of the Lord. We have been explicitly told how we should meet with Christians of other denominations, as well as those of no church affiliation. First make friends with them; get into their homes, study with them, pray with them, get to know them, help them to understand the meaning and the significance of our program.

The fruitage of this public relations program with other churches was demonstrated in our experience when we went into one town in Southern India. We could not find a place anywhere to put up a tent. Nor could we find a hall, but because we were friends with the Lutheran church, they offered us their cemetery. That may sound amusing, but even that takes on a new significance when you can get forty or fifty baptisms out of a Lutheran cemetery! We could say that these were raised from spiritual death and are among those who are looking for the coming of the Lord.

An evangelist is fortunate whose wife mingles with the Dorcas Societies and Ladies' Aids of other denominations. It paves the way for him

to get into the homes of the ministers of these different groups. Because of that, the pulpits of almost all the churches open up to us. I have preached in the Baptist, Methodist, Lutheran, and even the Plymouth Brethren churches. We never abused the privilege. We always sought to preach the love of Christ, and that binds the hearts of all. We won their respect, and they love us today in spite of those who have been baptized into our church from their churches.

When we went into the city of Madurai, so great was the esteem of other churches for us that when they were placed under an interdict by their bishop for enabling us to raise funds for our new church there, nine hundred of them turned up at the meeting. Think of it! Nine hundred people of another denomination raising money to build a Seventh-day Adventist church in their city! Strangely enough, the bishop's church was called the Church of the Divine Patience. It bears that name because it took twenty-two years to build. Its members helped to build our church in eight months!

Right opposite our little church in Madras is the headquarters of the Salvation Army, and I made it my first business to make friends with these good people. We went over there and had some wonderful times with Colonel Booth Tucker, granddaughter of General Booth, founder of the Salvation Army. The American leader, Commissioner Allan, came to ask whether they could borrow our truck. When I came on furlough this time I was asked to preach from the pulpit of the Salvation Army in London. As you well know, that is an unusual privilege, especially in Britain.

In one town we had tremendous opposition, and I was determined to break this dislike for Seventh-day Adventists. I followed one of the ringleaders into a store. He eluded me and escaped, but I chased him into another store. When at last I managed to get him in a corner, I said: "Friend, I understand that your wife is very ill. We have been praying that God will heal her. In fact, we brought her name before

* At present on furlough attending the Potomac University.

our church for prayer." As we talked, the tears rolled down his face. Immediately we were friends, and for two or three hours, until closing time, we talked about the great truths of our message—the atonement, the 2300 days, and the Sabbath. Three months later at an Anglican conference he gave a fifteen-minute eulogy on the work of Seventh-day Adventists in India.

There was another minister in that town by the name of Jerry Hayes from Australia, and he was really angry because Dan Harris had baptized some of his people. Dan Harris had left the town, and this man demanded to see me.

As the grave grows nearer my theology is growing strangely simple, and it begins and ends with Christ as the only Saviour of the lost.—H. B. Whipple.

Actually, I was not too sure I wanted to see him, for he had given me to understand what to expect. He was in a great rage and started in on me. When he had finished, I said, "There are a few things I would like to say, Brother." Then I talked to him for four hours. We had prayer together. I left his house at twelve o'clock that night. As I passed through the door he put out his hand and said, "Good night, Andrew, God bless you." That week I received a letter from him which said: "I am asking you and your wife to join the Council of Anglican and Non-Conformist ministers in this town. I believe this is God's way." We have been members ever since.

A terrible tirade about Seventh-day Adventists had been written to be presented at a council meeting. We were in attendance and had to listen to this report. At the conclusion Mr. Hayes stood up and nominated us for membership. One man, a Canadian Baptist minister, asked, "Are these people here?"

"Yes," was the reply, "but they understand."

After it was over, Jerry Hayes said to me, "Something happened this afternoon that has never happened before in this meeting!" Because we had shown a Christian attitude, the sixty august ministers present burst into a round of applause. From that day on we had their respect and esteem.

We do not compromise in our public relations. We never hesitate to declare our identity. On the first night of our meetings we let people know that we are Seventh-day Adventists. We tell them: "When we get through with this series some of you will keep the Sabbath, and some will not. However, we are glad to have

you here. We have a message to share with you for these times." In spite of this method, or possibly because of it, we keep our crowd until the last night, even after we present the Sabbath. The place is always packed to the doors, and in stating this I am not using any evangelistic license. There are men from the General Conference in this audience who know this to be true because they have been there.

When the bishop arranged for a conference in the town of Madurai and it was decided to have a procession of witnesses, we joined the procession. He nearly fell down with fright. "We have come to join the procession," we said. "We believe in Christian witnessing." He put us at the end of the procession, and he followed behind us with all his pastors.

I believe we have much to learn in inter-relationship or public relations that will make friends. It was Christ who said, "Make to yourselves friends of the mammon of unrighteousness." He was not talking so much of affluence as influence. These men are rising in our defense. Many of them are accepting this message because of the love and kindness and understanding that has been demonstrated in our ministry to them.

It was just the same with our relationships with the police officers of each town to which we went. I always made it my business to get to know the commissioner of police. We go into the commissioner's office and say we want to get acquainted. Sometimes these men are more scared of us than we are of them. I am not naturally a brave man, but this is something the Lord wants us to do. Our intimacy with the police department bore fruitage when the Central Government decided to hold a general election in India. An order came out that all public meetings, political and religious, were to close down. I was in the middle of an evangelistic campaign. That would have spelled ruination to our program. I went to the commissioner, and he said, "I know what you have come for. Your meetings can go on." We went on preaching the Advent message.

When I was in his office one day an under-officer was trying to be very officious. "My friend," the commissioner said, "there is no need for you to talk to Mr. Farthing like that. Seventh-day Adventists keep the Ten Commandments." That came from a Hindu—a wonderful testimony to the standards we have.

We got to know the family of the Nizam, the king of Hyderabad, the second richest man in the world. How does that help us? It helps a lot. I have just received a letter from Pastor Peter Beach, who is stationed in that city. He said the

Nizam had just given him a donation that was equivalent to the entire amount we had ever raised in the whole of the city for one year.

It was our privilege in Madras to baptize the daughter of a Captain Azaria of the Indian Army, and through him we were invited to army functions and came to know other officers. We went out to hold some meetings and were able to meet a major in the army who knew many of the people we knew. I was telling him about our program and that we were going to put up a tent. "How are you going to put up a tent?" he asked. I said, "We will manage somehow." He ordered a detachment of soldiers to put up the tent for us!

We have been called to such an hour as this,

and God expects us to utilize every possible means that is going to be an aid in the saving of souls for the kingdom of God. We are men of the hour, men of destiny.

When Napoleon was planning his Middle East campaign and was looking for a cavalry officer, a young man, twenty-eight years old, named Murat, came into his office and said, "I understand your excellency needs a cavalry officer. I am the man." Napoleon appointed Murat as his cavalry officer. He served Napoleon faithfully throughout his career. He became one of France's greatest soldiers. He never betrayed Napoleon's trust. God needs officers in His army. Do not let us betray the trust of the God of heaven.

Vigorous Crusading

FORDYCE W. DETAMORE

Evangelist, Texas Conference

(One of four participants in the symposium *Soul Winning in Action*)

As you may know, we are involved in short campaigns. Our work has taken us over quite a bit of territory. We belong to the Texas Conference, but the Texas Conference evidently reaches all the way from California to Ohio.

Since last General Conference our team has carried on work in fifteen conferences. We have appreciated the privilege of being with the brethren in the different fields. Our team includes Pastor and Mrs. R. M. Turner, Pastor and Mrs. W. R. Holley, Pastor and Mrs. H. Flory, and my wife and I. Our team work together on the same basis; all live in trailers; all get the same wages; but we are not all the same size. Brother Turner, as you know, is tall, and I am short. Our children take their work by correspondence, as we do not stay long enough in one place for them to go to school.

In the last hours the message is to fly in the midst of heaven. We need to step up the tempo of our work. In our institutes we have ministers in for the full three-week campaign. Our institute work covers both the short and the long program. Yes, we still believe in long campaigns.

Now, a word about the various types who come into the meetings. One third are related to Adventists, one third are backsliders, and the rest are strangers to the message. But these are just round figures. It is our aim to give the

entire message in three weeks. But we believe that we should build a firm foundation of consecration before giving the testing truths.

We feel we need to preach the old-fashioned Seventh-day Adventist doctrines, the old-fashioned Bible message with Christian love and phrased to fit the time in which you and I are living. I used to think I could not do it, but the message the pioneers preached still fits our day. We must not be discouraged and think evangelism is more difficult in our day. If it is, it is not because of the people. We ourselves must arouse and challenge the difficulties. There will be obstacles, but we have one understanding with the devil—we are going through with our evangelistic meetings. The Lord will give the victory.

Now, pertaining to the visiting program, I would like to emphasize the importance of visiting 200 to 250 homes in the three-week campaign. We visit all the time; we must. One time we came into a small town and the pastor apologized, "I do not have many names for you—only ten to fifteen Voice of Prophecy and Faith for Today interests."

"Well, with whom shall we start?" I asked. He mentioned the name of a woman, and we decided to go and see her. She began talking about the *Signs* and the *Review*.

"Are you a Seventh-day Adventist?" I asked.

"I wish I could be," she replied. "I have been keeping the Sabbath for some time, but there are no Seventh-day Adventist churches in this area."

How had she learned about the Sabbath? Through reading her Bible as she was guided by the *Signs of the Times*. Today we have a branch Sabbath school in her community and the prospects of a good church for the future.

I went to a doctor's office at his brother's invitation. He was alone, and after we talked with him awhile, he remarked, "Yes, I believe this message with all my heart, but I am in such a mix-up."

I invited him to have prayer. After prayer he leaned back in his chair and started sobbing. These were his words: "O Brother Detamore, you are nine years too late! If only you had come with an appeal nine years ago I would be in the church, but now my life is all tragedy."

I believe with all my heart that the harvest is ripe. Maybe we cannot have big crowds, but we should keep on preaching. Keep at it, always. If there are thirty or forty on a week night, be grateful to God. Where you might be giving a Bible study to only one, you are now preaching to forty people.

If you want to solve your pastoral and evangelistic problems, make good use of your laymen. I once thought I had no time for evangelism. The previous week I had conducted six funerals. It seemed hopeless to think of an evangelistic campaign. However, we started the next Sunday night and ran for fourteen weeks, and we had no funerals! Evangelism helps to keep people alive! Carrying on vigorous, aggressive evangelistic work will help to keep our own people spiritually alive, as well as solve the problems of the church. It is true that in evangelism today it is harder to draw crowds to the meetings. You may get only half the number you used to get, but the interest is deeper, and after all, that is what counts. There is an earnestness and intentness in many people today, for they seem to sense the lateness of the hour. We ought to be using this hour to point men and women to what is coming.

We Sorrow Not as Others

The headlines said a KLM airliner had crashed in the Atlantic. More than ninety persons had died, twenty of them members of the Church of the Brethren, who had been returning from a ceremony marking the founding of that church. M. Carol Hetzell, of the General Conference Bureau of Public Relations, read the headline and felt a tug of sympathy. "Why not express our feelings of sympathy to that church, which has lost so many of its faithful in one stroke?" she thought.

Working with E. W. Tarr and Herbert Ford, associate secretaries of the Bureau of Public Relations, Miss Hetzell drafted a telegram expressing the sympathy of Seventh-day Adventists. The telegram was dispatched by W. P. Bradley, General Conference associate secretary:

SEVENTH-DAY ADVENTISTS AROUND THE WORLD EXTEND THEIR DEEPEST SYMPATHY TO YOUR CHURCH AND ITS BEREAVED MEMBERS FOR THEIR LOSS. MAY GOD GIVE YOU HIS COMFORT.

A letter received from Grace Hollinger, administrative assistant of the General Brotherhood Board of the Church of the Brethren, expressed her appreciation for the sympathy that was extended to them by the Seventh-day Adventist Church. She said:

"The twenty members aboard this particular airliner were among the first of approximately 300 to return from the celebration in Germany of the 250th anniversary of the founding of the Church of the Brethren. Their loss will be felt keenly in many areas of the church and its program. The sustaining fellowship of Christians around the world provides comfort and strength in times like these.

"Dr. Baugher, our general secretary, is still on the continent. I am sure that I am expressing for him his sincere appreciation for your thoughtfulness."

We again pray that the healing comfort of the beloved Master will be with the bereaved in this awful tragedy.

A. C. F.

HEAVEN ALWAYS RESPONDS

☞ HEAVEN always responds to the call of a soul; it is pledged to do so, and will fulfill the promise. So the prayers which are ascending daily are as sure to be answered as the truth is sure that God's throne is eternal. Angels are rearranging environments, changing circumstances, weaving about disinterested souls a network of influences which will some day lead to a surrender. God never forces Himself upon a single life, but there is one way to connect a man with heaven in spite of himself, and that way is through prayer.—S. N. HASKELL, *The Story of the Seer of Patmos*, p. 147.

Evangelistic Question-and-Answer Panel

PANEL PERSONNEL:

Moderator—R. A. Anderson

R. K. Cemer	S. L. Folkenberg
E. E. Cleveland	Walter Schubert
F. W. Detamore	J. L. Shuler
A. C. Fearing	G. E. Vandeman

The closing panel discussion of the Ministerial Association preceding the General Conference session was given to answering questions from the floor.

Among the panel members was Walter Schubert, whose major evangelistic experiences have been in Latin-speaking countries of the southern continent. He is able to preach in English, Spanish, and German. He is more at home, perhaps, in Spanish than he is in English, but he has done successful work for the Master in all three languages. Elder Schubert was asked: "What kind of subject would you choose as the opening subject of an evangelistic campaign?"

WALTER SCHUBERT: "About twelve years ago I found a statement in *The Ministry of Healing*, page 143, that gave me the clue: 'Christ's methods alone will give true success in reaching the people. The Saviour mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, "Follow Me."' I thought to myself, if Christ did that, I will do it too. My first plan then is to minister to the needs of the people. What do the people need? Many are disillusioned with life and they want hope. Some are full of anxiety and remorse and want peace and happiness. They are sick and want health. People want a sense of belonging. They want happy homes. So I might begin with titles such as 'The Secret of Happiness' and 'Why Are People Unhappy?'"

MODERATOR: "Elder Fearing, what introductory subjects do you use in your public meetings?"

A. C. FEARING: "Subjects that are geared to the times and the immediate concern of the people are always acceptable. However, in a war or space-thinking period, the public often grows weary of reading and seeing and hearing the same things. Often-

times it is wise to present something completely different for a refreshing change.

"I surely would not want another man to try to work in my harness, but I prefer to use conversion themes for the first two or three weeks—subjects that will motivate a desire for heaven, salvation, and a better life. At the beginning of a series of evangelistic meetings a message that will create in the mind a deep longing to study the fascinating truths of Holy Scripture, is of paramount value. Sermons on the life of Christ, His second coming, angels, the plan of salvation, and certain prophecies, are of vital importance. Startling and curiosity-arousing titles can be used for these subjects.

"I especially want my early messages to be those that allow me to use much Scripture. The audience must become cognizant that I am a man of the Bible, who loves the Bible and the Christ of the Bible.

"A converted man is a teachable man. This procedure, I feel, is based on counsel from the Master Evangelist. He has never allowed this plan to fail in our evangelistic campaigns."

R. K. CEMER was next asked about the topics he considered interest building and important at the beginning of an evangelistic campaign. He agreed that people today need conversion; they need an experience with God to be able to appreciate present truth and to evaluate the Scriptures for its support. "Millions are wistfully looking for a better world, and the answer must be in Christ's coming kingdom and the earth made new," he said. "Our audiences must learn that a prepared people have this hope even when all around them hearts are doubtful and fearful of the future. The evangelist has the responsibility of preparing men and women to know Jesus and to look forward with joy to His return. Our wonderful doctrines point the way and give authority for our preaching."

J. L. SHULER contributed a plan for laying the groundwork for city evangelism in cities with a population of 100,000 and over. "The colporteur is a useful ground breaker," he said, "and his work should begin at least six months before the opening of our public meetings. He will supply a list of names and addresses of people who

Whatever our position, we are dependent upon God, who holds all destinies in His hands. He has appointed us our work, and has endowed us with faculties and means for that work. So long as we surrender the will to God, and trust in His strength and wisdom, we shall be guided in safe paths, to fulfill our appointed part in His great plan.—*The Desire of Ages*, p. 209.

have invested in our literature, and will especially mark those who have manifested interest in religious themes.

“Church officers and members will also be helpful in supplying the names of relatives and friends who should be invited to our public meetings. Those who have lost interest in attending our Sabbath services are excellent potentials to build up our membership.” Elder Shuler emphasized the evangelistic enlistment day to be held a few months before the actual opening of the public campaign. “This,” he continued, “is the occasion for inspiring the church to answer God’s call of evangelism. Merge the sermon into the formation of prayer and service bands, and appoint a time for instructing our members as to their visitation and personal work. Such a meeting may be made very spiritual.”

Elder Shuler then commented on the use of television in evangelism and more specifically on the It Is Written plan so recently used in Washington, D.C. “This campaign began September, 1957, and continued into June, 1958. Elder George Vandeman’s prepared films were shown each Sunday evening at 9:00 P.M. over Station WTTG in Greater Washington and an adjacent area. Thousands of the laymen of our Washington churches responded loyally to the call to visit with the prepared leaflets entitled *Take His Word*, and W. O. Reynolds led out in organizing this work in a most successful manner. The leaflets provided a study guide of an entirely different approach from that which Adventists have used in the past, and the telecast called attention to the importance of the leaflets for home study. Later, four hundred laymen visited enrollees for the *Take His Word* course and at intervals delivered several leaflets for creating interest in prophecy.”

Relating that Elder Vandeman’s three-week decision meetings in the D.C. Armory had caught the interest of our entire membership and of those for whom such

faithful preparatory work had been done, Elder Shuler highly commended this project and this type of evangelism. It should be remembered, however, that he and Elder C. A. Reeves together with Elder Vandeman held other brief series of meetings to reap the interest in the outlying areas of Washington. Their efficiency in the follow-up program greatly helped in preparing interested people for baptism. The local pastors of the entire Washington area must continue to conserve the interest for months to come if the It Is Written program is to meet the expectations this unique project has aroused. It is a wonderful plan for harnessing our evangelistic leadership and the laymen in a challenging, soul-winning work in a great city.

To the question: “How did it work?” it was reported that by June about 200 souls had been baptized. The baptism of another hundred is anticipated by September. Noteworthy is the interest of our laymen who have supported these It Is Written meetings in every way suggested by their leaders. Without their help such an evangelistic experiment would not succeed.

ELDER VANDEMAN: “Some time ago the film committee of the General Conference asked that we prepare a kit for this session and for the brethren out in the conferences. It was felt that such a kit should describe something of the It Is Written plan of evangelism, how it involves the laymen, what our ministers in various areas have thought about it, and how it has worked in the areas where we have experimented quietly with it. It seemed that a kit might be too large and bulky and expensive, so instead we have put the entire plan into a twenty-eight-page brochure called *The Story of It Is Written—a New Experience in Adventist Evangelism*. We want you to have one of these booklets.

“We had the privilege of having several men of experience work with us. We felt that if we could learn to combine a seed-sowing program with the reaping methods of public evangelism, adding these to the media of mass communication, the combination would be an encouragement to our workers throughout the field.

“This is a typical experience. Brother Shuler went into a little suburban village and made nineteen visits in the homes of interested ones on Thursday and Friday. He then held four decision meetings over the weekend, and secured from that little

community thirteen decisions. If the workers of every little church would do that, going right into the homes of those who are ready for decision, I believe God would help us to reap these precious souls who are waiting only 'to be gathered in.'"

J. L. SHULER: "For years I have prayed that God would give us some plan that would help us to break through in these great metropolitan areas. I believe that God has given us a plan in *It Is Written*."

Earl E. Cleveland ran a campaign in Washington simultaneously with the *It Is Written* campaign but did not use this plan. He was asked what particular plan he had used to get his crowds, and how he laid the groundwork for his successful campaign.

E. E. CLEVELAND: "It should be kept in mind that some evangelists may not be operating in an area where they can benefit from a plan such as the *It Is Written* program we have just discussed. We are then called on to develop our own resources and trustingly depend on God's help for the harvest He has promised His consecrated, faithful workers. Our plan included a preparatory work of four months of literature distribution in which the laity of our regional group nobly participated. They helped wonderfully to make friends and to

overcome some prejudice in the district where our meetings were to be held. We should remember that the tactful, preparatory work of a colporteur is invaluable.

"When the church itself is being spiritually prepared by our pastors, results are never disappointing. Our members entered heartily into the work that rested heavily upon me and our pastors. We held an all-night prayer meeting before we began. It was my first; I assure you it will not be my last. I believe that the success of the Washington campaign can be mainly attributed to the all-night prayer meeting."

MODERATOR: "There is another question that comes to us, a very important one; one that perhaps concerns North American evangelism mainly. What about identifying ourselves? Are we wise or unwise to do that? Brother Vandeman, perhaps you could give us just a word or two on that."

G. E. VANDEMAN: "I feel we have come to the time when we can tactfully identify ourselves and greatly increase our effectiveness in reaching thinking people throughout the world. On our *It Is Written* program Seventh-day Adventists are definitely identified at the end of each film.

"*It Is Written* is actually an experiment in which our leading brethren try to meet



New missionaries kneeling in consecration with R. R. Figuhr praying the dedicatory prayer.

some of the frustrations and problems that our evangelists have been facing in getting audiences and holding them. The brethren asked me to participate in this experimentation to reach the masses in a preparatory program before public evangelism actually strikes. Then when we preach in a public auditorium we can preach to men and women who have already been somewhat indoctrinated in our message before they ever attend a public meeting.

"On these programs there is clear identification. And throughout the series Seventh-day Adventists are occasionally mentioned. The Sabbath is taught, tactfully to be sure, and as interestingly as we know how to present it. We have discovered that such teaching does not dissipate an audience, especially since it goes into the home and there is no fear of people seeing them come to a meeting. In fact, we have discovered the heads of three large Protestant denominations have been watching *It Is Written* in Washington. We have twenty-five ministers from twenty-five different denominations taking the *Take His Word* Bible course. A Presbyterian minister canceled his prayer meeting the other night to attend a baptismal class and a teacher in a Catholic university has been attending the baptismal class. Evidently, telling men and women who we are does not hinder if the message gets into the home first.

"There are tactful ways to identify ourselves. Some years ago Brother Eckenroth wrote up a very tactful paragraph describing the work he was representing in a certain city. He presented it as a continuation of the great revival, begun in the days of St. Paul and the Reformation, stating that this work had now spread to some seven hundred countries and islands, and that the Seventh-day Adventist churches of that area brought him to that city. That is an appealing way of doing it. It does not create prejudice, but turns the attention away from Adventist doctrine to what Adventists are doing."

MODERATOR: "We are conscious, of course, that there would be places in certain areas of the world where revealing our identity would be a little more difficult. Brother Folkenberg, we are glad to have you with us. He comes to us from California and is a successful evangelist. Please give us a word as to what you feel would help in maintaining an audience."

S. L. FOLKENBERG: "I have before me a quotation from *Evangelism*, page 129: 'Workers with clear minds are needed to devise methods for reaching the people.' God has given us minds, brethren, and He expects us to use them, to think up new and wonderful ways with which to grip the hearts of the people. This *It Is Written* program is one example of it. Four years ago when we brought you the black-light demonstration, that also was an example of it. All of these things are to be used to

God has two dwellings; one in heaven, and the other in a meek and thankful heart.—Izaak Walton.

rouse the interest of the people in the gospel. To those who do not have a large corps of workers, and have to carry on their evangelistic program alone, I would like to give this suggestion. In the first place, don't be afraid to try something new. Just because you are alone, don't sit on your hands and say: 'I can't preach the gospel.' We have found out that we can have a wonderful service without a song leader, and an excellent service without a song service. Make it purely a lecture program if you wish. Have quiet music while the people are gathering. The effort that I have just finished and from which we are now reaping the harvest, is the first effort where I have had live music.

"In fact, if a little boy who used to sit on the front row thought Elder Detamore was wired for sound, he should see me! I have buttons, and gadgets, and wires connected with me or in front of me to make this evangelistic program work smoothly. When we step out by faith and use the talents the Lord has given to us, and lie awake nights if necessary, thinking up new ways to proclaim this wonderful message, God will answer our prayers and reward our efforts.

"I think, fellow workers, that on this matter of advertising we are too prone to copy one another. I have come to the conclusion that handbills are relatively unimportant in getting people to come out to meetings. If you think back to the last General Conference session, we had one side of our hall displaying the different handbills of our evangelists. What impressed me as I looked at them was the tremendous same-

ness of these bills. The atomic bomb was going off on one side of the handbill and the picture of the evangelist in a very dramatic pose was spread on the other side. Evangelist So-and-So advertised himself as a world-renowned lecturer. Brethren, surely there are better ways of presenting our invitations to the public.

"We have gone so far as to send out our announcements without using a name on them and letting the message itself bring the people, and we have found it very suc-

You have not fulfilled every duty unless you have fulfilled that of being cheerful and pleasant.—C. Buxton.

cessful. Now, how to inject a little personal touch into our advertising. Brother Detamore mentioned the plan of the wedding-type invitation that he found very successful. We had the same experience. For our more recent series we incorporated something we had never used before. We were fortunate to be in a church where we have ten doctors, and we combed their patient lists for names. A formal invitation was sent out in a hand-addressed double envelope by first-class mail. Down in the corner we put these words: 'With the compliments of Dr. ———.' His patients received this invitation from the doctor, as it were. There was a large number of patients and this friendly advertisement did give a tremendous personal touch. We were greatly privileged in being allowed to use the doctors' patient lists. When we evangelize later on in New York we will not have a situation like that. We may have to spend a few months in experimentation on the best kind of advertising to reach the masses of that metropolis. These cities are not easily stirred."

MODERATOR: "But what type of advertising would you recommend if you were presenting 'The Nature of Man' or 'The Condition of Man in Death'?"

S. L. FOLKENBERG: "Let me mention a very successful title for the 'State of the Dead.' I usually play it up some five or six lectures beforehand. My title was lifted out of the *Signs of the Times*, based on an article that appeared several years ago from the pen of a brother down in Panama—"What to Do When Dead."

MODERATOR: "Thank you, and by the

way, I should mention that the Folkenberg brothers are beginning at the New York Center in just a few months. I am sure that it will be a very interesting team and they will do a great work right in the heart of that great metropolis. Let us remember them, brethren, for this is a difficult mission. And let us remember all our brethren who are carrying a heavy evangelistic load. Brother Detamore, just give us a word as to how you would begin a campaign."

F. W. DETAMORE: "Everything we use revolves around somebody. We found the Folkenberg plan of the formal invitation with a very neat ticket is by far the best. We picked that up last General Conference, and then I took a trip out to visit them in California and it was well worth the trip. That is the only plan we have found that hasn't failed anywhere. We cannot use radio in our work because we move faster than radio. In our type of work we cannot build up a friendly audience in advance. We rely on the church members. We do not feel that in short campaigns we should spend much money in large advertising; perhaps just a third of a page in the newspaper. I think if our evangelists actually checked their advertising results, they would find that they are wasting a lot of money on the newspapers. That is the reason we have cut out almost all newspaper advertising except for the first week. Now we are giving the people rewards. We encourage them to bring others by offering a reward, such as a Bible."

MODERATOR: "We are going to close soon, and I will give each one of the panel members about half a minute if they would like to say something quickly."

WALTER SCHUBERT: "My prayer, brethren, is that I will not have a horse-and-buggy concept in this twentieth century. This is a glorious age of opportunity for evangelism. Let us thank God, brethren and sisters, that we are privileged to live in such a time as this. Let us study, plan, and devise methods to reach the people where they are. We must do something out of the common course of things; we must arrest their attention."

"I think the most important single thing that we as pastors need to bear in mind is that the decks must be cleared for action in evangelism. Do this by laying some responsibility on others; let the deacons take care of leaky downspouts, and have recep-

tionists take care of special affairs like farewells, and wreaths, and showers of different types; have a church business clerk who will take care of all ordinary business matters such as where to get a carpenter and how much we should pay for paint. Let the church elders serve in every capacity where they can. If you have board meetings after the evangelistic meeting at night, that will save a lot of time, and it will also bring the people out to the meeting. If it is late, folks don't talk so long. By properly organizing your work and laying the responsibility on others, you will find time to hold evangelistic meetings."

R. A. ANDERSON: "Well, thank you, brethren, we have appreciated your counsel very much. Now let me read a verse as we come to the last five minutes of our convention. We know so well the words of this scripture: 'Who knoweth whether thou art come to the kingdom for such a time as this?' (Esther 4:14). It was a great man who made that statement. Mordecai not only knew that it was an hour of crisis but he knew what to do, and he knew what other people ought to be doing in the crisis. He knew the significance of the times in which he lived because he knew the God of eternity. God and Mordecai were in fellowship, and this godly leader knew exactly what to tell his young cousin to do. Moreover, he told her with such confidence and such spiritual fervor and love that she did it and saved the nation. He was careful to remind her: 'Esther, if you do not do this, you are the one who will lose. God's work will go on in spite of you. Deliverance will come, and it may come "from another place." This is your hour of opportunity. You are called "for such a time as this."' "

"Brethren, we too are called 'for such a time as this.' We may fail God but God's work will not fail. God's work will go on to a glorious conclusion. The Lord is coming, and coming soon. Of that we are all certain. If every one of us fails Him, His work will go on; deliverance will come to the people of God. It may have to come

'from another place.' God is not dependent upon me or upon you. God can find a multitude of people who can do His work. But He has given us the great privilege of having a part in it. Like Esther, we have been called 'for such a time as this.'

"When Brother Beach was delivering the baccalaureate sermon to the graduates of Washington Missionary College, he reminded us of something that happened in Harvard University about a century ago. It was the 250th anniversary of the founding of that great university, and the various classes were given opportunity to express their ideas as they joined the parade. The classes were big, of course, and when the freshmen came down the road this was the wording on their banner: 'For 250 years Harvard has been waiting for us.'

"That may have been a bit of facetious foolery on the part of somebody, but it also had very real meaning. One hundred years of Adventist evangelism has preceded us. Is it too much to say that the Lord and the world has been waiting for this generation of preachers? This group of men and women here and the group of workers that we represent scattered around the world, have we come to the kingdom for such a time as this? Our work is to prepare a people to know what to do in this hour of destiny. In this hour when Sputniks and ballistic missiles are claiming the attention of the world and our Saviour as High Priest is climaxing His work in the heavenly sanctuary the Lord is depending upon us to do a tremendous work. Who knows whether we will have another General Conference? Who knows where we will be in four years' time? But we do know that we have been called for such a time as this, and that no other people has ever been given the clear instruction that has come to us. These have been intensive days during this convention. Now may God send us back to our different places of labor with new vision, with lifted sights, with clearer concepts and, more than ever, with deeper consecration."

FAME THROUGH SERVICE

¶ THERE were two boys in the Taylor family. The older said he must make a name for his family, and so turned his face toward Parliament and fame. The younger decided to give his life to the service of Christ, and so turned his face toward China and duty. Hudson Taylor, the missionary, died, beloved and known on every continent. But when I looked in the encyclopedia to see what the other son had done, I found these words, "The brother of Hudson Taylor."—*Selected.*



Worship together this week

Consistent worship of God in our churches gives strength and stability to the life of the individual, family, and nation. This is the purpose of the tenth annual campaign launched throughout the nation this month to encourage faithful church attendance.

Notice the reproduction of the poster that is appearing in brilliant colors on more than 6,000 billboards; on 90,000 cards in buses, streetcars, and trains; in posters on the sides of buildings, in store windows; in 10,000 newspaper advertisements, in hundreds of magazines, and over television. The space valued at 8 million dollars is being contributed by American business and advertising firms throughout the nation. This united organization's official name is Religion in American Life.

This program of encouraging church attendance is supported by twenty-four national religious groups including Seventh-day Adventists.

Shall we not take advantage of this worship emphasis to gather into the fold all of God's children that they may receive the riches of His blessing?

May the Lord grant us His Holy Spirit in copious showers for a great revival during the special season of worship for all our churches, November 15-22. Our heavenly Father has given divine guidance to the men who have written the daily messages found in the *Review and Herald*. When we realize that all over the world these same readings are presented, it does give power and purpose to the Week of Prayer.

These are times to watch and to pray. These are days to be certain of a personal victory. These are precious hours when we should be drawn closer together in fellowship and love one with another and with God.

A. C. F.

THE ESSENCE OF FRIENDSHIP

Oh, the comfort, the inexpressible comfort of feeling safe with a person; having neither to weigh thoughts nor measure words, but to pour them all out, just as they are, chaff and grain together, knowing that a faithful hand will take and sift them, keep what is worth keeping, and then, with the breath of kindness, blow the rest away.
—George Eliot.

SHEPHERDESS -- Her Vital Partnership



Lesson XI

Acknowledging Our Blessings

LOUISE C. KLEUSER

In the year's march of days the seasons come and go, each month bringing its own joys and opportunities. It is the Christian who enters heartily into the annual day of gratitude—Thanksgiving Day! And yet every day may be an opportunity to praise God for His many blessings. He abundantly supplies His children with love, goodness, mercy, and protection. And to help us remember these gifts in a special way we celebrate Thanksgiving.

The First Thanksgiving Day

Because America is still among the younger nations we might gather from her history a few reasons for national gratitude. The first Thanksgiving Day found the Plymouth colonists facing a severe winter without sufficient food. It was then that Governor Bradford welcomed the ship with supplies of food from England, and new courage gripped the people. According to Benjamin Franklin, "In a time of great dependency among the first settlers of New England, it was proposed in one of their assemblies to proclaim a fast. An old farmer arose, reviewed their mercies, and proposed that, instead of provoking Heaven with their complaints, they appoint a day of thanksgiving."—Millard A. Jenkins, *Special Day Sermons* (Broadman Press), pp. 104, 105.

Of the close of the next century we read: "When George III proclaimed a day of thanksgiving after he had lost the American colonies at the conclusion of the Revolutionary War, one of his bishops asked: 'What shall we give thanks for at such a time as this? Is it because you have lost your thirteen colonies, and the millions of treasure spent in the war, and the thousands whose blood has been spilt?' 'No,' said the king, 'let us thank God it is no worse.'"—*Ibid.*

To be sure, the first Americans who commemorated this day were thankful for food. They had learned their lesson the hard way.

But had they been asked what blessing filled them with deepest gratitude they would certainly have said, "The freedom to worship God as we choose." Pride and humility must fill the heart of every American as he ponders the wonder and blessing of having been born in a country that has chosen Thanksgiving as one of its national holidays. Pity the man who takes such blessings for granted without a whisper of thanks! How appropriate are the words of the psalmist, "What shall I render unto the Lord for all his benefits toward me?" (Ps. 116:12).

"The Sacrifice of Thanksgiving"

In this psalm (116) we find specific reasons for gratitude. First David thanked God for answered prayer and declared in grateful mood, "I love the Lord." Next he recounted God's loving care and mercy when he was "brought low." He was delivered from affliction and death. He then resolved to "walk before the Lord." David also repented of his rash conclusions regarding his enemies who had falsified him. His thankfulness brought forth sincere vows in the presence of God's people. He would take the "cup of salvation" for himself, and undoubtedly offer it to others. He would pay his vows unto the Lord and offer to Him "the sacrifice of thanksgiving." While salvation is a free gift, our appreciation for it is expressed in deeds of humility and loving service for others. We bring our sacrificial offerings for the promulgation of God's work in all the world.

The Magnet of Gratitude

Oliver Wendell Holmes once remarked about God's goodness in life's unpleasant testing experiences: "If one should give me a dish of sand and tell me there were particles of iron in it, I might look for them with my eyes, and search for them with my clumsy fingers, and be unable to detect them; but let me take a magnet and sweep through it, and how it would draw to it-

self the almost invisible particles by the mere power of attraction! The unthankful heart, like my finger in the sand, discovers no mercies: but let the thankful heart sweep through the day; and, as the magnet finds the iron, so it will find, in every hour, some heavenly blessings; only the iron in God's sand is gold."—Wm. H. Leach and J. W. G. Ward, *Special Day Sermons With Worship Outlines* (Cokesbury Press), pp. 261, 262.

Here we would want to train ourselves to refrain from grumbling and complaining. The knowledge that God's purpose is being worked out in our lives should give us confidence in His interest in us, moving us to declare with David, "I love the Lord."

Dispensing Cheer and Courage

Too many Christians in our churches are immature. Life's problems weigh them down with perplexities. They need to know God—not doctrines only. Today, ministers pastoring churches and teachers leading out in our schools and institutions need a double measure of spiritual poise and courage—more than just sufficient for themselves. Others must catch the spirit of our joyful service and take heart for their daily tasks. As God's men and women we must awaken feelings of gratitude in the hearts of men and women, teaching them by precept and example how to develop cheerful dispositions.

Note these emphases in Psalm 116: The child of God is happy. He overlooks the provocations of the enemy. But how? By being active for the Lord. Children reared in homes where Thank you's and words of commendation are not heard will disseminate the spirit of discontent and faultfinding when they attend our church schools. How necessary it is for every teacher to look upon her classroom as a mission field where it is her duty and privilege to sow the good seeds that build character for God. If we have a personal interest in those who need our help, we will sow in faith, expecting to reap in joy.

Thanksgiving in Our Midst

The Thanksgiving season provides an opportunity for the church to extend a helping hand to the poor and feeble of the community. Encourage the youth to share in scattering cheer and sunshine among the needy and the

aging. Let many have a part in ministering to the less fortunate, carrying tokens of our thoughtfulness and love. Welfare groups in the church may need to lead out in the project, but young and old alike will want to experience the joy of sharing. Let the children take an active part.

DISCUSSION POINTERS

How do my blessings compare with those of the Plymouth colonists on the first Thanksgiving Day?

How do they compare with those of the afflicted I know? (Iron-lung cases or victims of tragedy well known to the Shepherdess group.)

When inviting friends to a Thanksgiving dinner, who should not be overlooked?

Thanksgiving

For the days when nothing happens,
For the cares that leave no trace,
For the love of little children,
For each sunny dwelling-place,
For the altars of our fathers,
And the closets where we pray,
Take, O gracious God and Father,
Praises this Thanksgiving Day.

For our harvests safe ingathered,
For our golden store of wheat,
For the bowers and the vinelands,
For the flowers up-springing sweet,
For our coasts from want protected,
For each inlet, river, bay,
By Thy bounty full and flowing,
Take our praise this joyful day.

For the hours when Heaven is nearest
And the earth-mood does not cling,
For the very gloom oft broken
By our looking for the King,
By our thought that He is coming,
For our courage on the way,
Take, O Friend, unseen, eternal,
Praises this Thanksgiving Day.

—MARGARET E. SANGSTER

Shepherdesses, the following books will provide ideas and inspiration for your talks.

How Long the Night, Claribel Dick, The Judson Press

Through Gates of Splendor, Elisabeth Elliot, Harper and Brothers.

GOD KNOWS YOUR NEED

¶ IN THE darkest days, when appearances seem most forbidding, fear not. Have faith in God. He knows your need. He has all power. . . . And He will bestow upon His faithful servants the measure of efficiency that their need demands.—ELLEN G. WHITE, *Prophets and Kings*, pp. 164, 165.

Bible Instructors and Shepherdesses

(Continued from page 31)

the doctrinal questions that come up, and follow the theoretical instruction provided in a class. Who would not wish that every union conference might have the services of a skilled Bible instructor like Miss Walsh! With the great need for more personal workers to follow up the evangelist's public message, the training of consecrated laymen is a continuous challenge to all our churches. A little knowledge is a dangerous tool in the hands of an unprepared workman, but where lay Bible work has received due attention, the church will develop skilled laymen to supplement our evangelistic worker force.

MODERATOR: "Thank you, Miss Walsh, for your stimulating thoughts regarding this wonderful work of training the laymen to give Bible studies. We wish that we might devote a whole hour to this important phase of personal evangelism.

"Now, Elder Anderson, this concludes our Bible instructor discussions. Will you take over and introduce our Shepherdesses?"

R. A. ANDERSON: "We are going to deal with a very vital part of our work. Shepherdesses are Bible instructors, too, but they are not giving their full time to one particular type of work. About five years ago we introduced in *THE MINISTRY* 'The Shepherdess' section, and we have been told by many—not only women but also men, presidents, and union presidents—that it is the most popular section of *THE MINISTRY*.

"We have with us today some who have been interested in this phase of heavy responsibility. I want to read this scripture. The apostle Paul, closing his letter to the Romans, said: 'I commend unto you Phebe our sister, . . . that ye receive her in the Lord, . . . and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also' (Rom. 16:1, 2). She was evidently a very wonderful woman. Whether she was actually employed as a Bible teacher is not evident, but she was able to assist when a woman's help was needed. Priscilla and Aquila were Bible instructors, helpers in Christ, who 'laid down their own necks.' Then Paul instructs: 'Greet Mary, who bestowed much labour on us.' In the apostolic team there

were women who played a very real part. Right now we want to inspire all our women—our ministers' wives and all our workers' wives—to recognize that you are not just part of the goods and chattels that move along with the Advent Movement, but you are a vital part of the actual working force of this denomination.

"Mrs. Figuhr, will you give us that message that is on your heart concerning the work that Shepherdesses can do in a home, in a church, and in a community?"

MRS. R. R. FIGUHR: "It is a privilege to stand before such an august audience. Brother Whitsett has well covered most of the general aspects of a Shepherdess' life, excepting perhaps the most personal matters, which I would like to interpret briefly

The science of redemption is the science of all sciences. . . . This is the highest study in which it is possible for man to engage.—*Education*, p. 126.

this afternoon. We are told that being a Shepherdess is a profession of the highest order, because a pastor's wife is expected not only to do all the other things that women do, but to take a leading part in the activities of the church, to teach Sabbath school classes, preside over meetings, conduct study groups, organize social affairs, and in general to undertake any task that no one else has the skill or courage or time or consecration to do. The work of a Shepherdess is manifold and we have to learn how to do these things. We may sometimes feel inadequate for our duties, but we should not feel that way. I have found from experience in the mission field that we can do a great many things that we never thought we could. When a task has to be done, just start out and do it.

"We are told in *The Desire of Ages*: 'The Lord is disappointed when His people place a low estimate upon themselves. He desires His chosen heritage to value themselves according to the price He has placed upon them. God wanted them, else He would not have sent His Son on such an expensive errand to redeem them. He has a use for them, and He is well pleased when they make the very highest demands upon Him, that they may glorify His name. They may expect large things if they have faith in His promises.'—Page 668.

"Shepherdesses, as we said before, are not only the ministers' wives but they are also the wives of teachers and all those who are in the work in any capacity. We should be winsome, charming, and attractive. As soon as we get up in the morning should we not comb our hair and dress ourselves neatly? To sit down to breakfast with uncombed hair and slovenly attire is to perhaps cause our husbands to lose respect for us. Dress tastefully. Avoid extremes and let our dress be always modest.

"Someone asked my opinion regarding the use of loud nail polish, lipstick, et cetera. A Shepherdess should not lend her influence in the use of these things. They are very artificial and we should always be as natural as possible. We are told by Mr.

I have known ninety-five great men of the world in my time, and of these, eighty-seven were all followers of the Bible.—William E. Gladstone.

Mitchell, who has written a book for the Shepherdess, that man has a deep instinctive loathing, a repulsion, for a painted face. An Indian paints his face to be terrible, and he is. A clown paints his face to be ridiculous, and he is. So we should consider that when we use too much make-up.

"We should show much affection, especially in our homes, and we should respect others. If we loved our husband enough to marry him, we should respect him and honor him, especially in public. Nobody loves a scolding woman. So avoid scolding and nagging.

"A Shepherdess should have a close walk with God. The husband and wife should pray together, work together, and play together. The wife should respect the husband's periods of study and moments of absorption. Do not think he is neglecting you when his thoughts are on something else.

"A Shepherdess should be a good housekeeper. I have known of men who have lost their positions in the work because their wives were slovenly housekeepers. We should not be fussy housekeepers, but neat and clean always. It is important that we keep ourselves physically fit, and know how to cook and prepare nourishing, delicious food. We should teach our children obedience and respect.

"The talent of common sense in dealing with others is most valuable to a minister's wife. We must be able to put ourselves in the place of other people. Diplomacy is a true virtue to the Shepherdess. It does not do to speak out too frankly before we make certain that our counsel will be accepted. A Shepherdess should remember to keep confidences to herself. In her ministerial capacity she dare not gossip, and yet she must not be abrupt with any who seek her counsel.

"Does the Shepherdess lead a lonely life? Hardly; it is her right to have friends, but intimate friendships will be few, for her mission is to blend her life with many. It is important that she consider her church business as sacred and not for discussion among even her most trusted friends. A good sense of humor is essential. The minister's wife should be adaptable, not stiff-minded and inflexible. She should always be courteous to everybody and sincerely sympathetic. Love feels with others whether it be in smiles or tears.

"It would seem, of course, that the minister's wife must be a courageous woman, and that is true. Shepherdesses, your courage is found at the foot of the cross. Jesus will be your closest and best counselor. As you keep close to Him you will receive the wisdom and sufficiency for your work, so lean on Him daily."

MODERATOR: "Thank you, Mrs. Figuhr. That is a high standard, isn't it? And yet there is not one of us who would want to lower that standard.

"Now, there are several other ladies that we wish to hear. We are going to ask them to tell us what they are doing with regard to the Shepherdess fellowship. Sometimes we call them Shepherdess Clubs. I was down South when this work was organized. Sister Fearing, tell us what Shepherdesses discuss in their groups in the Southland."

MRS. A. C. FEARING: "Every minister's wife here will agree that when she married a minister, she also married his work, and this is more true of that occupation than of any other. But when we are married to a minister, we also need to know what we may or may not do. And so these presentations and discussions in Shepherdess groups are of real benefit to us. In the South we had a helpful Shepherdess fellowship at our recent camp meeting. Also we had some inspiring gatherings at our workers' meetings. At our camp meeting we invited

the wives of our college faculty, our teachers, our Bible instructors, and also our doctors' wives to come in."

MODERATOR: "I am glad you mentioned that, Mrs. Fearing, because it is important that we are thinking of more than just the actual pastor's wife. We are thinking of the worker's wife in every profession. Those are all part of our Shepherdess group. I wanted to emphasize that while we were thinking of it. This is a women's fellowship, remember."

Preach the Message on God's Terms

An intellectual concept of the gospel message is vital, but there is also the absolute necessity of a personal relationship with the One Who made that Gospel possible. This experience of the burning heart enables one to rise above the ever-present temptation to please the "itching ears" in any given congregation. It is this recognition of the supernatural origin and effect of the Gospel which alone can compel the minister to preach the message on God's terms and in God's way.—*Christianity Today*.

MRS. FEARING: "When we had our gatherings at the camp meeting, we were fortunate in having Miss Van Gundy of the International Nutrition Laboratory meet with us for three classes. In these he gave us counsel on health classes and cooking schools that was very helpful. Sometimes we have our own ministers' wives prepare topics for discussion, other times we have had guest speakers. We have dealt with the following topics: caring for the home; being a proper example to church members; laying food plans for large groups; personal relationship in the church; the place of the minister's wife in the departments of the church; the minister's family; the Shepherdess' appearance; how the Shepherdess can be a help to her husband as his secretary, as an encouraging critic, as an inspiration. These subjects produced profitable discussion. Classes for young people along the line of courtesy, dress, and association could be conducted by the Shepherdess. The minister's family as good neighbors in the community; guiding wedding plans within the church; fostering friendliness in the churches; and building reverence and worship are also good subjects for discussion."

MODERATOR: "Mrs. Fearing, you know, is the wife of one of our conference presidents. We would now like to hear from Mrs. Wayne Hill. She also is the wife of a president and has carried a heavy responsibility in this Shepherdess work for a few years. Mrs. Hill, you tell us what you have been doing in the Chicago area."

MRS. W. B. HILL: "Mrs. Fearing and I have something in common—we both have been minister's wives for about twenty-seven years. So we have enjoyed working together. First of all, Miss Kleuser, I'd like to say that when you talked about the work of the Bible instructor I became conscious that I spent my first ten years of married life in that work, and I wasn't on the payroll, either. I enjoyed working right along with my husband in this way, and I think there is a field for the minister's wife in doing that type of work."

MODERATOR: "Do you believe in that, folks? Let all the people say, Amen. [Enthusiastic response.] I believe it is important that we recognize the vital place that these ministers' wives have in getting into the homes of the people."

MRS. W. B. HILL: "A minister's wife should realize the importance of the position she holds. Sometimes our younger wives have not appreciated this fact. But when my husband became a conference president, I felt I ought to help these young wives to find their place. The young minister may keep busy with his new responsibilities, but what about the young wife? She needs much guidance, and the sisterly help of an experienced Shepherdess may mean much to her success.

"The life of a minister's wife can be a lonely one. For example, the Illinois Conference is about four hundred miles long, and sometimes young people are sent away down to the southern tip where they don't see others very often, and they do get lonely. Unless they have some contact with the home base it is just a little discouraging. The wife may stay at home and let her husband go visiting alone. Maybe she has small children and cannot go, but if circumstances permit, she should be out with him visiting his people.

"It has been my happy privilege to work with these young women to help them get started in Sabbath school divisions, in the Pathfinder youth program, or some other work, and to acquaint them with their

church responsibilities. The minister's wife does not necessarily need to take a prominent position. But she can enjoy her husband's position, and appreciate the fact that he is being a success. This he will never be, however, until she helps him."

Here Mrs. Hill referred to *The Shepherdess Exchange*, which has become the link to tie the Shepherdesses of the Chicago area together. She sends this helpful bulletin into the field and gathers ideas from near and far. This newsy letter makes many tactful suggestions especially for the younger Shepherdesses. Under Mrs. Hill's direction, birthdays are remembered and special occasions provide a social touch, which helps to weld workers' wives into a helpful fellowship. The MODERATOR called attention to our sisters who are influential in training college women to become strong, sympathetic church leaders. There are many in almost every corner of the world whose noble ideals are shaping the lives of the Shepherdesses of tomorrow.

Mention was made of the fact that the Shepherdess section in THE MINISTRY leads in popularity because of the interest of our ministers' wives in their own column. The Ministerial Association is featuring this section of our journal with continued enthusiasm and can promise good direction from this source in the future. The importance of the minister's wife's reading and studying should receive new emphasis in our midst. Our times require that she be an intelligent, cultured church leader besides

being his companion, a good mother, and homemaker. It is vital that she keep abreast of her husband's work.

MODERATOR: "A few years ago I joined a few workers on a visit to Mount Sinai. Some of you have taken the same tour and know there are no certain roads to follow. After tramping twelve miles, our party rested to discuss directions. We had been out of touch with life two days; hadn't even seen a jack rabbit. Then we heard a girl's voice and tried to detect from which direction it came. Elder Neal Wilson suggested we stay where we were and he would try to find her. It meant walking perhaps a mile and a half. He found a frightened little Arab woman, perhaps seventeen years of age, and with the customary veiling of the face. Who was she? A shepherdess in the Sinai desert! She could well direct us to Moses' mount. How good it seemed to hear her shepherdess voice through the mountainous corridors of sandstone. While tending her father's sheep, her voice provided security to the flock and incidentally to us, strangers in an unknown desert. This little Arab woman is a symbol of our own spiritual Shepherdesses whose voices echo the love of God in life's wilderness. God has entrusted to your care His straying sheep, and in whatever capacity you serve His children, there let your voice bring comfort and cheer. Sisters, consider well the influence of your mission and exalt your calling."

We regret to announce that Mrs. Reeves, a loyal, consecrated worker, has since passed to her rest.

IN HIS LIFE

☪ "In His life," Luther said, "Christ is an example, showing us how to live; in His death He is a sacrifice, satisfying for our sins; in His resurrection, a conqueror; in His ascension, a King; in His intercession, a High Priest."

Does Jesus save you from your sins?

Call Him Saviour!

Does He free you from the slavery of your passions?

Call Him Redeemer!

Does He teach you as no one else has taught you?

Call Him Teacher!

Does He shine upon the pathway that is dark to you?

Call Him Guide!

Does He reveal God to you?

Call Him the Son of God!

Does He reveal man?

Call Him the Son of man!

Or, in following Him, are your lips silent in your capacity to define Him and His influence upon you?

Call Him by no name, but follow Him!

Public Relations Seminar

E. W. TARR

Associate Secretary General Conference
Bureau of Public Relations

THE short intensive course was indeed one of the high lights in my experience, and has opened up an entirely new concept of soul winning for me."

Typical of many is this excerpt from a letter by one of the ministers attending the recent Public Relations Seminar held at Potomac University from August 20 to 29.

Attended by fourteen ordained ministers and other personnel interested in the growing program of denominational public relations, the course covered, among other things, a study of the forces shaping public opinion, current developments in motivational research, high lights in journalism and newswriting, television, radio, community relationships, types of advertising, approaches to community officials and thought leaders, PR as related to administration, PR as related to various church activities, how to determine the effectiveness of the PR program, and how best to put all these media to work for the church.

The Seminar course, operated under the direction of the General Conference Bureau of Public Relations, and sponsored by Potomac University, is the continuation of the successful pilot program offered at Atlantic Union College last year. Being especially geared to the needs of pastors, evangelists, administrators, departmental and institutional personnel, and students, it offers a unique opportunity to get a maximum of public-relations know-how in a minimum of time, and at the same time obtain college or university credit.

Perhaps the most frequently discussed subject was that of the comparatively new emphasis being placed by the church on community relations. "For too long," remarked one lecturer, "the church has stood aloof from participation in community projects and affairs. Perhaps because we tend to regard the world as our community, we often lose touch with the local community."

During the course of the Seminar it became increasingly clear to all that whereas getting news stories into the press is an essential and important part of the work of public relations, it is, after all, only a part. Public relations applied to denominational endeavor encompasses the total effort of the church to gain,

through every legitimate agency, the good will and acceptance of the message to which it is committed.

The success of this new venture, approved by the Autumn Council in 1957, will doubtless lead to the Seminar as a permanent feature of our public-relations program, to be offered alternately in various geographic areas in the United States and ultimately in other parts of the world field.

Preparing for an Audience With God

E. L. BECKER

[E. L. Becker, the new auditor of the General Conference of Seventh-day Adventists, came into our office the other day for a visit. In the course of our conversation we talked about one's preparation for public prayer. Brother Becker made an observation that surely has merit. We asked him to share his thoughts with his fellow workers.—Editors.]

I am not a preacher, but in the course of my work over the past twenty-two years, I have frequently been called upon to preach sermons in the churches I have visited. I am always happy to do this, and appreciate the consideration extended in giving me several days of preparation for such a sermon. I think this is entirely as it should be, for certainly it is a solemn responsibility to deliver a message from God's Word to His people, and we need time to prepare such a message and to let the Spirit of God lead our thoughts.

It has also been my experience frequently to lead a congregation in the morning prayer. Almost invariably the invitation to do this comes just between the Sabbath school and church service and there is no opportunity to consider what such a prayer should include.

Why is this? If we spend hours in preparing our sermons for a congregation, is it not reasonable that we have an opportunity of spending a few minutes in preparing for our audience with the Most High? Delivering God's message is a solemn responsibility; is it not also a solemn responsibility to bear up before the throne of God the supplications of His people?

I feel we are minimizing the importance of our public prayers when we enter into them so casually and with so little forethought.

To make knowledge valuable, you must have the cheerfulness of wisdom. Goodness smiles to the last.—Emerson.

NEWS -- From Current Journals



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

¶ Dr. Oswald C. J. Hoffman of New York, preacher on the International Lutheran Hour, warned against the danger of measuring greatness and success merely by things. "Our civilization will end up on the junk heap unless we make clear that things are only the by-products of our civilization—not the end," he declared. He said the church must take the Word of God and make it apply to the problems of the world.

¶ Some 3,000 delegates who attended the National Conference on Christian Education in Lafayette, Indiana, were challenged to influence those they teach to consider full-time Christian service. Dr. John R. C. Haas of Evansville, Indiana, first vice-president of the Evangelical and Reformed Church, told the teachers, superintendents, and members of local boards of Christian education that they must act now to combat "the serious shortage of ministers and directors of religious education plaguing communities throughout the country."

Citing "the explosive population" in this country, Dr. Haas said that in the hands of Christian educators rests "the future of our troubled country and our troubled world. Everything will depend upon what the younger generations believe to be of worth. Ours must be a faith that we can back up with our lives. The most effective teaching is Christian living."

¶ Adopted children and alien spouses of American missionaries abroad may become naturalized citizens of the United States without completing the ordinary residence requirements, if they are otherwise qualified for citizenship, under terms of an act of Congress signed into law by President Eisenhower.

Representative Kenneth B. Keating (R.-Minnesota) told the House that missionaries "who are devoting their lives to religious and humanitarian en-

deavors deserve every consideration we can give them. This legislation can help to remove at least one of the many difficulties that face them." Both Houses of Congress approved the legislation unanimously.

¶ A doctrinal statement reaffirming a literal approach to Biblical revelation was adopted at Cleveland, Ohio, by delegates to the 45th biennial convention of the Lutheran Synodical Conference of North America. It reaffirmed the authority of Scripture and asserted the belief that "all Scripture (that is, all the canonical books of the Old and New Testaments) is given by inspiration of God and is in its entirety, in its parts, and in its very words inspired by the Holy Ghost."

The statement said that "where Scripture speaks historically, as for example, in Genesis 1 to 3, it must be understood as speaking of literal, historical facts."

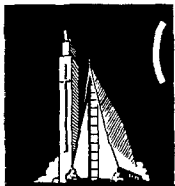
Synodical Conference Lutherans, the statement said, "reject and condemn" any attempt to treat the miracles as myths. Such an effort is "a denial of the Word of God," it stressed.

"Where Scripture records as historical facts those events and deeds which far surpass the ordinary experience of men, that record must be understood literally, as a record of facts; the miraculous and mysterious may not be dismissed as intended to have only a metaphorical or symbolical meaning."

The canon—the 66 inspired books of the Bible—is not the creation of the church, the statement asserted. "Rather, the canon has, by quiet historical process which took place in the worship life of the church, imposed itself upon the church by virtue of its own doctrine and authority."

¶ All Roman Catholic schools in Communist-controlled North Viet Nam have now been closed by the government, the Vatican Radio reported.

In addition, the station said, priests are meeting "much increased opposition" in their efforts to teach religion privately.



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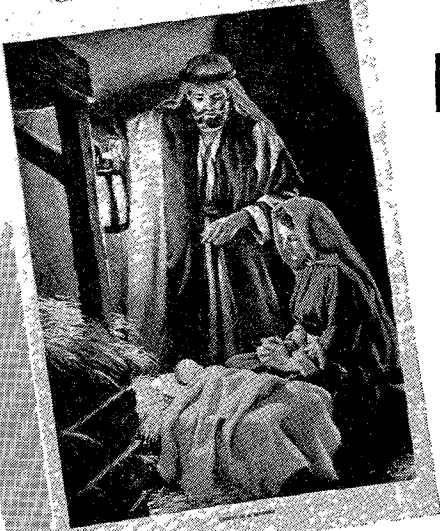
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Christian

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Calendar



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Communist propaganda, it added, depicts Catholic bishops as imperialist spies.

¶ The only way to get people "back in church on Sunday nights is by a strong evangelistic approach," the third national evangelism convention of the Assemblies of God was told in Tulsa, Oklahoma. "There are thousands of voices clamoring for the attention of people today." James Hamill of Memphis, Tennessee, said. "We will have to work hard at our job if we are to get them back into church."

Mr. Hamill was one of four pastors on a panel that discussed "Improving the Sunday Evening Service." The pastors declared that "strong" evangelistic services and a "deeper spiritual life on the part of religious leaders" should help increase church attendance. They also suggested better church facilities, air conditioning, a wider variety of music, and special features and attractions. "However," they warned, "nothing will take the place of positive, pungent, convinced gospel preaching."

¶ The Minnesota Retail Federation suggested at Minneapolis that the 1959 State legislature "put teeth" in an old law against Sunday selling of "everything except drugs, prepared meals in public eating places, petroleum products, and a few other essentials."

In a letter distributed to members of the State legislature, the federation said: "Sunday is a day of religious observance for a vast majority of our people. It is and should be, a day of rest for everybody, for those religiously inclined and those not so inclined. Sunday is a day when workers should leave their assembly lines, offices, counters, warehouses, and other endeavors to rest or enjoy recreation. We've said before and we say it again—employers who persist in opening their establishments on Sunday for commercial purposes deserve, and surely will have, active opposition of labor unions, church officials, church and civic groups, and merchants with a sense of decency and respect for others. Commercializing Sunday could become a national shame."

The letter, signed by Tom Hodgson, executive secretary of the federation, urged chambers of commerce, retail groups, trade associations, and others to join in the anti-Sunday-selling campaign.

¶ Protestantism is growing in Brazil—up more than 200,000 members during the past five years—Dr. Walter E. Bock, field director of evangelism for the United Lutheran Church in America, said in New York on his return from a two-month tour in that country.

Lutherans, the largest Protestant group in Latin America, now exceed 500,000 in Brazil, he said. Protestants in Brazil numbered 1,741,430 at the last official count. About 93 per cent of the country's 61 million population are Roman Catholics, the census disclosed.

Two factors account for Protestantism's advance in general, and Lutheranism in particular, Dr. Bock said. These are a tendency to decentralize the urban church by the building of more churches in the suburbs, and the increased use of indigenous ministers. As an example of the trend toward national

leadership he cited the recent election of Dr. Ernest T. Schlieper, a native Brazilian, as president of the Evangelical Congregation of the Lutheran Confession in Brazil. "Before, the leadership in the country's churches was predominantly European and American," Dr. Bock noted.

¶ Alcoholism has reached a rate in the United States where one out of every 21 adults is now an alcoholic, the Methodist Board of Temperance said recently in Washington, D.C. Citing the latest studies conducted by the Yale Center of Alcohol Studies, the temperance group said that the number of alcoholics has risen to 5,015,000. This is a rate of 4,760 per 100,000 adult population. In 1950 the number of alcoholics was estimated to be 3,876,000, or 3,890 per 100,000 adult population and in 1940 it was 2,632,000, or 3,050 per 100,000.

"Treatment facilities for alcoholics do not begin to measure up to the size of the problem," Dr. Caradine R. Hooton, general secretary of the Methodist Board, said. He pointed out that the world membership of Alcoholics Anonymous is 200,000 against over 5 million alcoholics in the United States alone. "Private facilities alone cannot handle this load, yet only 34 States have officially recognized alcoholism as a major health problem and only 20 are spending money for alcoholic rehabilitation."

¶ Adlai E. Stevenson of the Democratic Party in the United States highlighted a four-week visit to Russia by going on a guided tour of the ancient Russian Orthodox theological academy at Zagorsk, and by speaking at Moscow's only Baptist church, where he was enthusiastically received by the congregation. The democratic leader said he brought the "best wishes of tens of millions of American Protestants who are praying today for peace. We believe peace begins in the human heart. We believe that spiritual life is indispensable to a full and rich national life." Mr. Stevenson stressed that "it is not just in the experience of things seen and heard that we live, but in faith and reverence for the things we cannot see."

¶ A painting of an aboriginal Madonna and Child by a French artist will be reproduced on Christmas stamps issued by the Australian Postal Department, it was announced at Canberra, Australia. The picture was painted by Karel Kupka of Paris during a recent visit to Australia's Northern Territory. The original will be hung in the new Roman Catholic War Memorial now being built at Darwin. The post office's decision was hailed by Bishop John P. O'Loughlin, of Darwin, who said: "I cannot imagine anything more apt, or more Australian. It will show that the aborigines are not being ignored in their own country."

¶ A new religious music magazine, *The Journal of Church Music*, will make its debut in January, 1959. Contents of the new journal will include church music; articles by music professors and composers; and articles of interest to church choir directors, organists, and pastors.

¶ A suit was filed in superior court in Newark, New Jersey, by seven large retail outlets challenging as

unconstitutional a church-backed law that bans Sunday sales of general merchandise in 18 of New Jersey's 21 counties.

The outlets claim that the law violates the United States and State constitutions. They also argue that it is discriminatory because it exempts Atlantic, Cape May, and Ocean counties. These three counties were excluded from the ban to protect the retail trade of the boardwalks of coast resorts.

The law, which was recently signed by Governor Robert B. Meyner, prohibits the Sunday sale of all home and office furnishings and appliances, clothing, and lumber and building material. Not included in the prohibitions are sales of food, drugs, and other necessities, as well as toys and sporting goods.

Strongly supported by Roman Catholic and most Protestant organizations, as well as labor unions and chambers of commerce, the measure was opposed by Jewish and Seventh-day Adventist groups who observe Saturday as the Sabbath.

In signing the bill, Governor Meyner asked the State legislature to make changes to ward off court contests. He said the penalties prescribed for violations of the act were "obscure and too severe." They provide fines ranging from \$25 for the first offense to from 30 days to 6 months in jail for a fourth or subsequent offense.

However, the governor said he signed the bill because of its "general" public acceptance.

¶ Ground-breaking ceremonies for a "Pillar of Peace," to be erected on the shore of the Sea of Galilee, were held by the Interfaith Committee for Peace in the Holy Land. Some 80 Christian, Jewish, and Moslem members of the committee, led by Dr. Richard E. Evans, former director of the Presbyterian Labor Temple in New York, participated in the ground-breaking and prayer service at a mountain shrine located at a point where the Jordan River flows into the Sea.

The pillar will be about 170 feet high and will bear symbols of the Christian, Jewish, and Moslem faiths. Many Israelis, while acknowledging the committee's "sincerity of purpose," are apprehensive that the "enormous" pillar will "wholly change" the familiar sacred landscape.

¶ A fourth-century Roman sarcophagus, said to be the oldest and most valuable ever found in Yugoslavia, was discovered under the altar of the Roman Catholic Cathedral in Split, Dalmatia. The sarcophagus is fashioned of marble and includes an inner chamber made from precious wood. Yugoslav archeologists claimed it is older and more valuable than similar relics in the Paris Louvre or in Rome. The surface of the marble sarcophagus is inscribed with early Christian motifs showing obvious pagan influences.

¶ Men aboard the U.S.S. *Nautilus*, the atomic-powered submarine which became the first vessel to reach the North Pole under the ice pack, stood in silence and offered a prayer of thanksgiving at the moment they crossed the top of the world, their commanding officer reported.

Commander William R. Anderson, who took his

crew 1,800 miles under the 50-foot thick ice, said that the jukebox was playing when he announced over the intercom system that the submarine was about to pierce the Pole. The men cut off the music and rose and stood in silence. "They didn't cheer," he explained, "because I had impressed upon them that we should give thanks to Him who made this journey possible."

¶ At least 1,053 new congregations have been organized by the Methodist Church during the last 8½ years. A survey conducted by the board showed that the Methodists have been organizing new churches at the rate of 124 a year or one about every 3 days. The survey revealed that Methodism is growing fastest in the South. The largest number of new congregations was organized in the church's Southeastern and South Central jurisdictions. The new Methodist churches drew their members from varied sources, the survey showed. Fifty-six per cent came from other Methodist congregations, 13 per cent from other denominations, and 31 per cent through profession of faith.

¶ Many so-called faith healers were labeled by a Baptist pastor as "self-elevated pseudo miracle workers" who undermine true medical science. Dr. Harold L. Fickett, Jr., pastor of Tremont Temple of Boston, said the faith healers were "in direct opposition to the teaching in the New Testament."

He told a group of nurses graduating from the New England Baptist Hospital that healing is "a matter of both medicine and prayer" and that all healing is divine. "With but few exceptions in our day, God uses the internist, the surgeon, the nurse, the hospital worker, the pharmacologist, and the many others connected with therapeutic activity as instruments to bring about healing."

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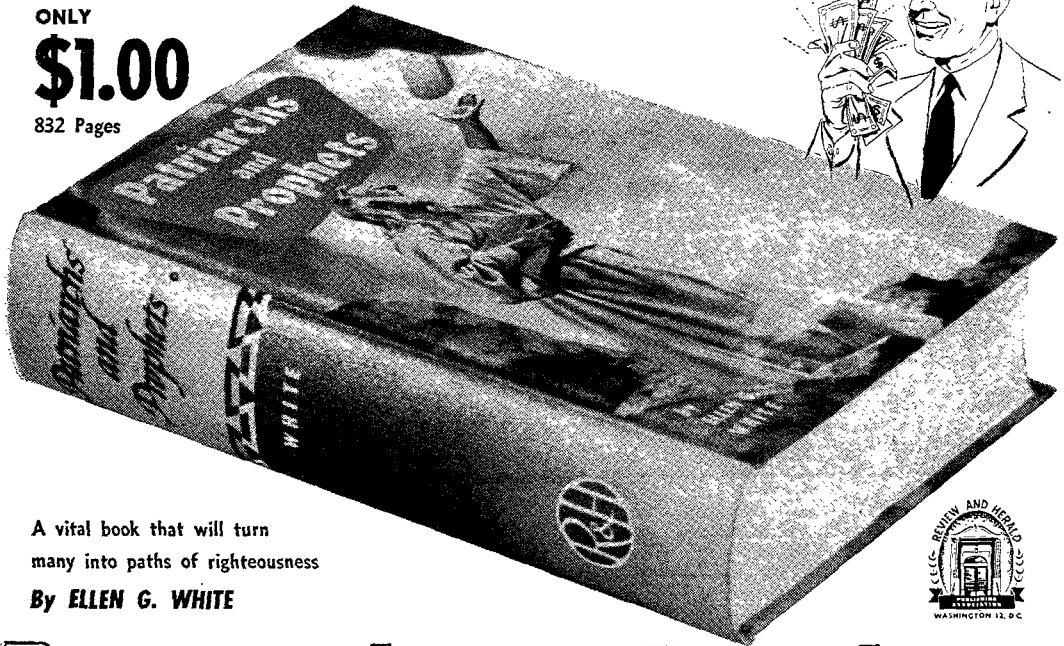
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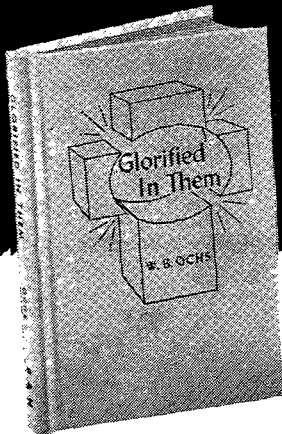
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PASTOR -- Shepherding the Flock



The Pastor and Church Finance

ERLING E. CALKINS

Pastor, Southern California Conference

AMONG the unusual items of interest that attracted my attention during a recent educational sight-seeing tour of the Arts and Industries Museum in the Smithsonian Institution in Washington, D.C., was a single link of a great wrought-iron chain. It was a little more than three feet long and about eighteen inches across, weighing several hundred pounds. The chain, supported by log rafts, had been stretched across the Hudson River during the Revolutionary War to blockade the British fleet. This it did quite effectively until a weakness in one link rendered the whole chain ineffective.

Among the links in the pastor's church program are worship services, welfare ministry, personal and public evangelism, young people's activities, Christian education, social and fellowship service, counseling, visitation, and financial administration. The church program is

no stronger than the weakest link. Unfortunately, finance is quite often the weak link.

All too often the financial administration of the church is divorced from its spiritual services. Some seem to think of financial objectives as being of a "worldly" nature, or at best a necessary evil connected with the promotion of spiritual objectives in the church. As workers in God's cause we are happy to get our pay check and use the money for glutenburger and shoes, and Chevrolets, but when it comes to supporting the cause of God, it becomes "filthy lucre" and should not be mentioned in the same sermon with the love of God or the atonement of Jesus Christ.

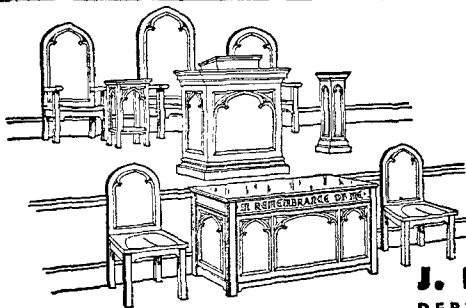
We hesitate sometimes to make calls for money in a more positive way because of an unfortunate attitude that has crept into Protestantism (and possibly into a fringe of our own Seventh-day Adventist membership) that

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"churches are just after our money. It's give, give, give, all the time."

Such an attitude is reflected in the story that is told of a children's Sunday school class that was studying the twenty-third psalm. The teacher asked, "What does the shepherd do for the sheep?" expecting, of course, the answer that he leads them beside the still waters. However, one bright lad spoke up, "He shears them."¹

Are church people generally giving "till it hurts"? Robert Cashman, in his book on church finance, says, "It is not what people contribute to the church that hurts, but rather what they spend on so many other items."²

Let us see how good a job of "shearing" the churches are doing. According to Mr. Cashman, the American public spend ten times as much for gambling as for all religious purposes combined. They spend eight times as much for liquor and six times as much for tobacco as for the work of the churches. They even spend five times more for chewing gum than the total appropriations for missionary work.³

A recent United Press dispatch reveals that the churches are receiving from the most prosperous nation on earth only about "1.11 per cent of their total income 'after taxes.'" It goes on to say, "If this country is experiencing a religious revival, it apparently hasn't reached the pocketbook level." The giving of Americans in 1930, during the great depression, while less in total dollars, was still 1.17 per cent of their total personal income—.06 per cent more generous than during these prosperous years!⁴

The per capita giving of any church group should certainly be higher than the average of the nation, 40 per cent of whom belong to no church. It is a matter of record that Seventh-day Adventists have a higher per capita rate of giving than any other people. Latest figures indicate that in 1955 this church contributed \$67,919,368, or an average of "nearly \$200 each," whereas "the annual average per capita contribution for all U.S. denominations is \$48.81."⁵ Yet we must not sit back in contentment, for there is considerable room for improvement even among our own churches.

The blessings of giving are proportionate to two factors: (1) the spirit, or motive, of the

giver, and (2) the proportionate amount of the gift to the giver's resources. Are we not denying our church members a great blessing by our neglect of instruction on the privileges of stewardship—and are we not denying the cause of God great blessings by the lack of means, of which, we are instructed, there would be a "sufficient supply" if "all, both rich and poor," were faithful in tithes and offerings.⁶

Financial Administration—A Spiritual Service

A minister was overheard to say, "I do not concern myself with financial matters of the church. I am here to preach the gospel." What an unfortunate attitude for any minister to have, much less a Seventh-day Adventist! While the minister is not expected to attend to every detail of church finance, yet the fact remains that money—the right and wrong use of it—is vitally connected with the gospel.

Jesus certainly thought that the use of money is part of the gospel. From the Sermon on the Mount to His denunciations of the scribes and Pharisees, from His conversation with the rich young ruler to His observation on the poor widow's generosity, there runs the theme, "Where your treasure is, there will your heart be also."⁷ The apostle Paul and all the disciples emphasized this fact. "Neither said any of them that ought of the things which he possessed was his own."⁸ Money is only a convenient representation of time, talents, and hard work. Those who consecrate "all" to God must be taught how to use their money to His glory.

Some Pertinent Questions

How may the financial objectives set before our church members by ourselves and others be met? This larger question divides itself into a number of related questions:

1. How may a greater number of church members be induced to return to God a faithful tithe? While many do, there are others who pay only a token tithe and a few who pay none at all.

2. How can men and women be stimulated to greater liberality in behalf of foreign missions? This might include appeals to non-Adventists as well as to church members.

3. How may sufficient funds be provided to maintain local missionary and church work, such as church expense, Sabbath school expense, home missions, Dorcas welfare work, Missionary Volunteer activities, poor fund, flower fund, and dozens of other charities?

4. How may the increasingly heavy demands for Christian education, both for operation and for adequate facilities, be met?

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5. How may funds be provided for major building or expansion or remodeling projects—some of them costing thousands of dollars?

6. How may all these funds be provided and at the same time there be maintained within the church a high and sweet feeling of spiritual fellowship, a feeling that the "good sheep" is not being "sheared bald" and the "good horse" is not being "driven to death?"

Christian Stewardship

The answers to the above questions may be found in an intelligent approach to the question of Christian stewardship.

A few years ago a church in Indiana called for one of their conference officials to meet with them to study plans for liquidating a debt of \$4,100, under which they had struggled for years. The official recommended no plan or project to the church. Instead he gave a study on stewardship and sat down. After a moment of silence a layman stood to his feet and said, "Gentlemen, I will give five hundred dollars to liquidate our debt. How much will you give?" In the next few minutes, to the amazement of the local pastor, more than five thousand dollars was pledged—nine hundred dollars more than their needs.

It is a profound truth that every man is a steward: of himself, of his talents, of his time, and of his means—his possessions.

The mind, the heart, the will, and the affections belong to God; the money that we handle is the Lord's. Every good that we receive and enjoy is the result of divine benevolence. God is the bountiful giver of all good, and He desires that there shall be an acknowledgment, on the part of the receiver, of these gifts that provide for every necessity of the body and the soul.⁹

A Methodist minister, writing on the same subject, agrees that the idea of stewardship must be the principle behind every successful program of church finance. He says:

The Christian steward needs to steep himself continuously in the thought that all things belong to God; that he himself is God's and that he cannot serve God and mammon. . . . Life is a sacred trust and . . . it is all of a single pattern with no separation of the secular from the sacred, no division of what is his from what is God's.¹⁰

If God has the man, He has the means. J. L. Shuler tells of a man who was about to step down into the baptismal pool to be baptized. Suddenly he turned and walked up the steps to the dressing room. He reappeared a moment later, however, clutching his billfold. Then he explained to the minister, "You see, I want my pocketbook baptized, too."¹¹

Love is to be the mainspring of every action. It is the constraint of Christian liberality. The messenger of the Lord states that "grateful love" is the motivating spring of genuine benevolence:

True Christian benevolence springs from the principle of grateful love. Love to Christ cannot exist without corresponding love to those whom He came into the world to redeem. Love to Christ must be the ruling principle of the being, controlling all the emotions and directing all the energies. Redeeming love should awaken all the tender affection and self-sacrificing devotion that can possibly exist in the heart of man.¹²

Another has written of the motivation of love in relationship to the Christian life in these words:

When love of God and love of one's fellow men permeate a life, then it is that stewardship comes into its greatest fruition. Sharing becomes a pleasure and giving takes its rightful place as an act of worship alongside Bible reading and prayer, as an essential to one's growing religious experience.¹³

All that man does in a religious or a spiritual way, he does because he believes in God. There could be no church, no worship, no service, apart from this faith. As Richard D. Ownbey says, "The question 'What does it mean to be a Christian Steward?' is only another way of saying, 'What does it mean to be a Christian?'"¹⁴ But a man is not a Christian because he goes to church and worships God and gives a portion of his time, talents, and means to the work of God. These outward acts are the result of an inward conviction. They follow a mental and spiritual dedication to God.

¹ Lewis Sperry Chaffer, *Spirit-directed Giving* (tract), p. 1.

² Robert Cashman, *The Finances of a Church*, p. 20.

³ *Ibid.*, pp. 20, 21.

⁴ *Hollywood Citizen-News*, Aug. 4, 1956.

⁵ "Peace With the Adventists," *Time*, Dec. 31, 1956.

⁶ *Testimonies*, vol. 4, p. 475.

⁷ Matt. 6:21.

⁸ Acts 4:32.

⁹ *Counsels on Stewardship*, p. 72.

¹⁰ Boyd M. McKeown, *Achieving Results in Church Finance*, pp. 45, 46.

¹¹ Sermon preached in the Women's Club, Rockford, Ill., November, 1944.

¹² *Testimonies*, vol. 3, p. 396.

¹³ McKeown, *op. cit.*, p. 20.

¹⁴ *A Christian and His Money*, p. 7.

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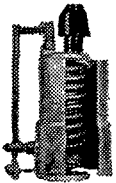
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Giants or Grasshoppers?

(Continued from page 64)

eyed visionary. He recognized that there were formidable obstacles to overcome. He saw the mighty giants and fenced cities. There was no underestimating the problem to be faced. But Caleb saw beyond the problems. He saw God standing by and knew victory would be theirs. So he said: "Neither fear ye the people of the land; for they are bread for us: their defence is departed from them, and the Lord is with us: fear them not" (Num. 14:9).

The minister of God is faced today with circumstances most grievous. Audiences are harder to attract and souls harder to win. Sin's attractions are many and varied. Satan's citadel is well fortified and his agents are strong. But "the Lord is with us." "Their defence is departed from them." Victory is ours through faith. Seemingly impregnable cities will be cracked by the power of the gospel. We must warn a waiting world not only of its coming doom but of the coming of Jesus Christ. It is for *this* message that the world hungers, though it knows it not.

Now Is the Time

"Let us go up *at once*," said Caleb. And his timing was perfect. He knew that lost time is lost opportunity. A thousand problems will arise tomorrow that today do not exist. Some men hesitate to evangelize from fear, not knowing that fears multiply in the incubator of procrastination. A child loses his fear of water by plunging in. Similarly we lose fear of men—by *seeking* men.

Every Joshua has his Jericho, whether it be in district work, or promotional and administrative responsibility. Our text leaves no room for bemoaning past failings or shortcomings. Caleb made no reference to the circuitous wanderings of God's people in the past. Nor was he much concerned about Israel's present confusion. His emphasis was on the immediate future. "Let us go up *at once*," was his plea. Some man of God reading this article may be nursing his wounds. The past has not been what it might have been. It could be that there has been a failure in the work, or in one's personal experience. Whatever it is, it is past. It is *now* that counts. What will the record be this year? It was not Caleb's fault that the children of God turned again to the

sea. He had witnessed, and the deed was recorded in heaven.

Attack the Problem

After years of frustration Israel stood again at the water's edge. The same formidable circumstances that existed before, faced them now. It seems that problems just do not go away. They must be faced. The orders were passed from man to man, "Ye shall pass over this Jordan" (Joshua 1:11). Your present position is temporary. This will be no long siege; no baiting the enemy to attack. This will be an assault. We will go where they are. We will move with consideration—but not caution. We will not husband our resources—we will use them. These were the marching orders. Israel

could ill afford the luxury of self-praise while the job was undone.

In faith Israel attacked its problem—Jericho. Today, towering mounds of rubble give mute testimony to the fall of the once-proud city that blocked the path of God. What might have happened forty years earlier was accomplished by faith, unanimity, and push! What city today can ignore or withstand such an approach? As these words are being penned, reports are filtering through of marvelous evangelistic advances in the cities of the world. God's men are on the offensive, and if they go forward with the faith and courage of Caleb, there will be nothing to fear and the work of God will triumph gloriously. Let us "go up" and triumph with it. E. E. C.

THE MASTER'S SKILL

One day Michelangelo was skillfully blending and harmonizing color, giving life and beauty to a canvas. On the other side of the room stood two young art students carefully observing the whole procedure. One student commented in a whisper to the other: "If I had the type of brush he uses, I could do better work—as good as he does."

The master artist tossed aside the brush he was using, and without looking reached into a pile of old and used brushes, took what his hand touched, cleaned it, dipped it into the colors, and continued painting as beautifully as before.

We are but a paintbrush, an instrument in the hand of God. We have no natural comeliness or skill of our own, but if we will be pliant, God will cleanse us, color us with His grace, put us in proper perspective, and present to the world a picture of beauty, showing symmetry, tact, wisdom, power, and love.

God can use only a humble man. Humility cannot be counterfeited or put on like a coat when the need is felt. The disguise is too transparent. Perhaps no other attribute

reveals its genuineness as does humility.

Are we conscious that God can take the ablest minister among us, cast him aside, then reach down to select some individual whose light has hardly had a chance to flicker, and use his lips to speak with power the messages of eternal life?

Ellen G. White encourages us with the following heartening statement:

When divine power is combined with human effort, the work will spread like fire in the stubble. God will employ agencies whose origin man will be unable to discern.—*Selected Messages*, vol. 1, p. 118.

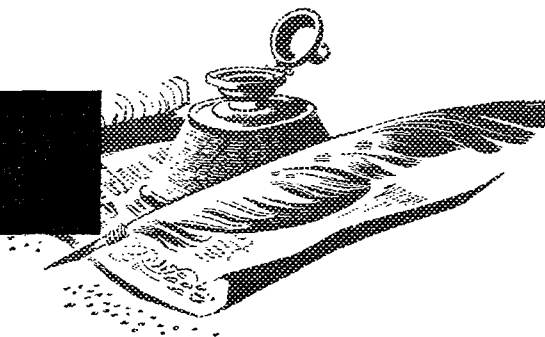
It has been said that what we need is more men. This would be helpful, to be sure, but really what we need is a better brand of man—the trained but humble instrument combined with the power of God. The Master cannot command big situations with little people. So may we all feel an overwhelming need and an awful insufficiency when kneeling before the beauty and perfection of Jesus, and let our cry be: "Please, Master, take this human brush, and paint a picture for Thy glory."

A. C. F.

THE LAW OF THE UPWARD URGE

☞ THE law of the upward urge (the attractive force of the Divine) is as universal in its application to humanity as the law of gravitation.—WILLIAM C. WILLOUGHBY, in *Enriching Worship*, p. 336.

EDITORIAL



GIANTS OR GRASSHOPPERS?

PUBLIC evangelism is neither dead nor dying. The divine idea of the pastor publicly proclaiming the Word of God is not destined for the ash heap. Newer methods of spreading the "good news" may be discovered, but none better. There is no substitute for the personal witness in the local community. Obstacles in the path of this type of ministry are numerous and forbidding. But those who face them may gain much inspiration and profit by pondering the fascinating story of one of the twelve spies.

Israel was encamped on the south bank of Jordan—the wrong side. In this we are not unlike them. Add to this woe, the pessimistic report of the investigating committee. The divine minutes faithfully record their faithless outlook. "The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of a great stature . . . and we were in our own sight as grasshoppers, and so we were in their sight" (Num. 13: 32, 33). The brethren were duly impressed. One look at the giants had given them the grasshopper complex. It is understandable that they should appear as grasshoppers to the giants. What amazes the writer is that the ten spies adopted the attitude of the opposition concerning themselves.

In recent months our friends of other faiths have spent some time in critical study of our message and our movement. Some of them have concluded that we are sectarian "grasshoppers." This is understandable considering the distance from which they view us. It would, however, be catastrophic if we began to share their views concerning

ourselves. Such a course would indeed blunt our witness and greatly retard the spread of the gospel. How quickly Israel forgot how the Lord had led them! Preoccupation with the problem obscured their vision of a God who parted rivers, gave shade from the burning heat of desert sands, rained bread from heaven, and defeated enemies. They had indeed become "grasshoppers." But God wants men—not insects—to carry out His purposes.

Then followed the crime of doubting God. "Wherefore hath the Lord brought us unto this land?" (Num. 14:3). Can it be that this sin is being repeated today? Is there any doubt among us that the message can and will go to the world in our day? Does the million-soul statistic of our membership, as compared with the multiplied millions of earth's inhabitants, present a seemingly impossible task? Is it our right to question? Shouldn't we just get on with the job? To help finish the work of God is the unique program of Seventh-day Adventists. Ours is the saving message for this time. Have we any doubt that the God who gave it to us will through us see it triumph? Brethren, the task is ours. Let us face it! The victory is ours. Let us claim it! The walls of Jericho were leveled by a supernatural push. With this Power at our side, there need be no doubting or holding back.

Faith Overcomes Obstacles

One of the spies, Caleb by name, dared believe God and stood out against the tide of spiritual inertia. "Let us go up at once, and possess it; for we are well able to overcome it" (Num. 13:30). This was no starry-

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