

The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

November, 1947

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Announcing the 1948 Ministerial Reading Course

Notes and Notices

Information and Sundry Items

AS VERILY as our ministry of the Word must be kept distinctively Adventist, and not patterned after the popular but polished ethical preaching of the churches and seminaries of

PROTESTANT BABY-RESPONSIBILITY FOR OUR EVANGELISTIC MUSIC

Protestant Baby-RESPONSIBILITY FOR OUR EVANGELISTIC MUSIC
son, so must our music be kept distinctively Adventist. We must resist the encroaching stamp of the universities and seminary schools of music of ecclesiastical Babylon, which fight the evangelistic message song, and would replace it solely with classic hymns of worship that are the common heritage of all Christian churches. This subtle philosophy of music seeks entrance into our schools and knocks at our conference doors. It is attempting to burrow among our workers. It would outlaw the evangelistic song that woos and wins the soul, and substitute for it a classic gem that lifts the esthetic spirit of the saint but leaves the sinner untouched. Evangelists will never yield to this sophistry, for they know that nothing can take the place of a converting message song. However, some of our musicians who are without experience or burden in soul winning are enamored of this specious reasoning of popular Christendom's musicians and of the esthetic beauty of the sacred classics that are being urged to this end. But are we to get our mold from the leaders in Babylon's schools of music? God forbid! There are fundamental issues at stake here just as verily as there would be over the imprint of Babylon upon our preaching. We are to come out and be separate. We have an evangelistic message to give to mankind. We must not, and will not, fail to give it. This message has an evangelistic message-song adjunct, and we must not fail to employ it. After all, the responsibility of decision for the type of music employed in evangelism must rest upon the evangelist and the trained gospel musician, and not on the professional music teacher. Any other relationship is as anomalous as for a theoretical schoolman to dictate the message of the trained and active evangelist. Let there be no confusion here.

BUILDING up one's self through the disparagement of others brings its own inevitable retribution. Self-aggrandizement is ruinous in the end. To build friendships for selfish ends—through a contact, a friend at court, a booster—ultimately reacts adversely. Our motives have a way of finding us out. We all need to pray God for pure hearts and altruistic motives. We are not to be of the earth, earthy.

THIS movement is blessed with an auspicious crop of fine young preachers, just recently ordained, and with many more developing under the ministerial internship provisions. Keen, consecrated young men, often with representative life companions of talent along musical, Bible instructor, secretarial, or nursing lines, bid fair to develop into preachers of strength in evangelistic, pastoral, and Bible teaching phases of the message. We welcome these recruits into the most wonderful and most arduous work in the world. No other endeavors are so important. None other are fraught with such possibilities or yield such satisfaction. Welcome, young preachers! Welcome into your Ministerial Association.

Bound Volumes, Back Numbers, Etc.

WE have recently been able to bind a few more volumes of THE MINISTRY, and these are for sale at \$2.75 a copy. We would advise those who are seeking to replace missing or lost numbers, or to build up their libraries, to note carefully the following list of volumes now available: For the year 1938 (5 copies), 1939 (7 copies), 1940 (15 copies), 1941 (3 copies), 1942 (6 copies), 1943 (6 copies), 1945 (6 copies), 1946 (5 copies).

In other words, a limited number of bound volumes are available for all the years from 1938 and on, up to the present. Here are brought together in compact form many pages of valuable instruction—virtually the minister's textbook—all for less than you would have to pay for an ordinary book of the same size. Libraries, theological students, interns, and those workers who were isolated during the recent war, should especially take notice. Order from the Review and Herald or your Book and Bible House.

BACK NUMBERS.—If there are some who lack a number of THE MINISTRY here and there, or are keeping a loose-leaf file and would like to add to it, we can supply a great many miscellaneous numbers at twenty cents a copy. Please write and tell us your needs, and we will check to see if we can fill your order.

Although we have an abundance of some numbers of THE MINISTRY, we are still low on a few numbers. Every time we call on our readers to help us out by returning some of these scarce numbers, we have a good response. Kindhearted workers from far away across the seas have sent in package after package of old MINISTRY copies, as well as many workers in this country. The numbers we are still in need of are as follows:

- 1929—April.
- 1940—July.
- 1941—All, but especially *March, June, December.*
- 1942—*April, October, November.*
- 1943—*April, July, September.*
- 1944—*March, April, September, October, November, December.*
- 1945—*January, August, September, October.*
- 1946—*July, August, September, December.*

The Ministry

FOR GREATER POWER AND MORE EFFICIENCY



Official Organ of the Ministerial Association of
Seventh-day Adventists

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A Reading Schedule for Modern Philips

By HARRY M. TIPPETT, *Associate
Book Editor, Review and Herald*

IN THE forthcoming book *Footprints of the Pioneers* by Arthur W. Spalding, appears the following statement concerning the education of Mrs. E. G. White after the accident in her girlhood which made her a semi-invalid unable to pursue her school studies: "Henceforth she was the pupil of the Most High, improving indeed her every talent, and acquiring by steady application to reading, observation, study, and association, an education that reached beyond the Veil, but nevermore, after the first futile attempts, to attend man's schools."

That is a potent phrase, "pupil of the Most High." There are those who suppose that as a pupil of the Most High, Ellen G. White was merely a *tabula rasa* upon which heaven wrote its messages, for which her pen was only a recording machine. We must not discount in any way the wonderful revelations made to and through this humble woman in both dream and open vision, but it would be unfair to her character to suppose that she was a mere passive instrument without mind or will in the work God called her to do.

As a matter of fact, being tutored by heavenly agencies, she was the better student of history, of men, and of events as they were recorded in the books and literature of the day. Her remarkable familiarity with history of both nations and the church came not only by revelation but through diligent reading of the sources available in her day. The old volumes of *Sabbath Readings for the Home Circle* came out of her patient screening of stories she had read from here and there, and a collecting of them for binding, that parents and children might have wholesome material full of spiritual suasion for their leisure reading.

In these later times those who minister the oracles of God to this confused and troubled generation need likewise to become pupils of the Most High. Not only must they be aware

of Bible interpretation in its application to past events, but they should be keenly alert to history in the making. They must know what men are thinking; they must become more familiar with practical psychology; they must have adequate solutions for the basic problems of humanity. Some of this knowledge must come from directly dealing with humanity itself. But much of it may come from observation of life through reading the best that has been thought and written in the significant books of the world. In a time of low-priced books and periodicals such as this, there is no excuse for a failure to keep up a program of systematic reading—no excuse save indolence or an utter lack of vision and sense of responsibility.

What would any tool be worth, especially a tool of the precision type, if it were never tested, never adjusted, never sharpened, and yet were kept in constant use? By analogy, what can we expect of a worker's talents if he is constantly using them but never improving or truing them with accepted standards? What of one's store of knowledge, too, if there is constantly an overflow, but never any replenishing of the stock, never any investigation of new aspects of truth? The questions are elementary and their answers perfectly obvious, yet there are those who ignore their implications, pleading a too strenuous program, or a gist of multitudinous duties that take priority over a desirable culture which they admit is nice but not absolutely necessary.

It is a trite observation that the would-be successful worker has only begun his education when he leaves college and seminary. In the schools he learns how to study; it is imperative that he put that practical knowledge to use when he plans his reading program for progressive intellectual cultivation.

The books selected by the Ministerial Association through its reviewing committees are designed each year to stimulate study and to

give some kind of balance to the reading needs of evangelistic workers. It is projected as a United Study Plan, suggesting a fellowship of endeavor, the high objective of which is an informed ministry. Relaxation for leisure hours, therefore, is a by-product of the plan rather than its chief purpose.

I have had the privilege of reading some of the book selections for this coming winter in both manuscript and page proofs, and I feel that they are a definite contribution to the inspiration and information of every worker. The greatest value came from the fact that as a book editor I had to read them twice, and the second reading proved the more profitable.

Some of our pioneer workers sharpened their tools of expression through the reading of such works as *Paradise Lost* and *Pilgrim's Progress*. They had no guidance other than their own intelligent choice of what to read. Some of the richest gospel and devotional literature we ever produced came from the pens of these men who absorbed a phrasal competency or polished a natural literary propensity with regular study of good books. Our modern plan is better, for the selection by the promoters of the United Study Plan is not a haphazard one, and therefore adapts itself to self-directed study for definite objectives.

During the coming winter at least a portion of time devoted to the reading program should be given to reading aloud, either to one's self or to the family circle, striving for excellence in the careful enunciation of ideas and pronunciation of words. Many of America's noted pulpites followed that plan. Some of this reading that will be coming to you through the book selections is couched in smooth English diction.

—Please turn to page 46

Challenge of a World Task

Mission Problems and Methods

Activities of the Minister's Wife

By ESTHER F. PLENC, *Teacher and Bible Instructor, Austral Union, South America*

GREEK or Hebrew! What a blessed source of information for those who can use these languages in their service for the Lord. But what a challenge also for ministers' wives to know that there is besides, a vast field of activities to accomplish, within our possibilities, even if we are not able to master the most difficult subjects in human knowledge! If we have chosen to dedicate our lives to serve others, our opportunities in winning souls for the kingdom are as many as those of the minister himself. But our contribution in doing this

comes first of all from our faithful service at home. If you are a missionary appointee, what a privilege is yours! Soon your home overseas will become the center of attraction to the young people as well as to the other members of your church. There you would be in position to minister in the capacity of an efficient house-keeper as well as a charming hostess. Suppose you are located in a lonely district. You could hardly have time to realize this fact, as some of our ministers and other visitors would visit your field at some future date, encouraging and advising you in your missionary endeavor. Of course you are overjoyed as these visitors become your guests, knowing that your home in the mission compound is like an oasis for them.

Being able to lead or supervise in the Sabbath school as well as in the young people's society is a commendable work for the minister's wife. And it might be that in some places she is the only one with musical talent unless she herself instructs somebody else in this art. Soon those she trains will be able to lead in the different activities of the church. And here is really when we start to accomplish our task—as soon as we begin to develop leadership in others as well as to inspire them to co-operate.

It might be that if the minister is away on one of his three-or-four-week tours around his field, your turn will come to assist in the activities of the church. For instance, on prayer meeting night you would not want to close the door of the church because your husband is not at hand. If you would lead out on that night, the people would be pleased and also yours would be the joy of being able to serve.

Sometimes it happens that our guest minister from overseas is not yet acquainted with the language in which we work. If another available person is not to be found, probably he will call on the missionary's wife. In a dignified way she should walk up to the pulpit with the guest minister, willing to introduce him to the church, and willing also to translate his sermon into the language of the congregation.

Let us not forget the joy of being able to assist with the different activities of the Dorcas society. Here, as we all know, is an unlimited field of service in behalf of the many who are in need in these troublous times all around the world. And what a joy to be able to impart comfort and happiness along with our service.

Sometimes we like to go along with the minister, making calls, meeting new people, or visiting the sick. Time comes when we pack our suitcases and off we go together for a few days' missionary trip. All these, of course, are times when we carry cheer and optimism to those with whom we associate. What a privilege and what an opportunity for us as well as for any woman who longs to share the happiness and the sorrows of a life completely dedicated to ministry.

THE MINISTER IN THE MAKING

Practical Training Plans and Methods for Theological Students

That the Ministry Be Not Blamed

By GEORGE E. VANDEMAN, *Associate
Secretary of the Ministerial Association*

EVERY Seventh-day Adventist young man is called and expected to be a witness for God—but not everyone is called to the gospel ministry. A young man might and should possess a burning passion for the lost. He may and should find the work of the ministry intriguing because of its unique place in the work of the church. He may and should feel constrained to prepare himself for personal or even public soul winning. He may or should revel in sacred literature. But these, all commendable qualities in the young, virile Seventh-day Adventist Christian, do not in themselves constitute a call to the ministry.

I have felt burdened to express my soul on this vital matter in this first written approach to our theological students. The over-all picture of the armylike enrollment this fall in our college ministerial departments throughout the Americas and overseas is more than heartening. Among the many eager enrollees this year, and in increasing numbers, are veterans of experience, in their later twenties and early thirties. For these especially, decisions in the matter of lifework cannot long be delayed.

Add to this picture the precipitous world emergency with prophecy after prophecy writing out the word *finis* to all things. In speaking of this time, the Spirit of prophecy warns that millions soon must decide the all-important issue between truth and error. Is it, then, time wasted to discuss clearly and faithfully the counsel regarding God's appointed means of calling young men to the ranks of the ministry?

More is involved in this matter than choosing a course. Project yourself into the future. Listen to the searching question placed upon the candidate for ordination—that sacred service where man verifies what God has already done. "*Do you trust that you are inwardly moved by the Holy Ghost to take upon you this office and ministration, to serve God for the promoting of His glory, and the edifying of His people?*"

We must then face the question—"Is a divine call imperative?" In counseling frankly with our ministerial students I have found that some are quite unable to recall any definite proof of a call from above. In fact, some have no clear idea why they are preparing for the ministry, and are hopelessly confused as to any

driving objective in their present course or at the end of it.

Now I am quite sure that the majority of young men will hear no unnatural voice, nor will they find a strange phenomenon surrounding their summons. Rather, I believe, that God will basically appeal to a man's soul and endeavor to draw out his highest nature, thus saying, "Son, go work today in My vineyard." It will be the internal work of the Holy Spirit. When a man receives such an experience he will know it, and will inevitably reach the ministry.

The Scriptures answer your question as to why a divine call to the ministry is imperative. Old Testament prophets were all called of God—Isaiah, Jeremiah, Amos, and others. All twelve of the apostles and both Paul and Timothy seemed clearly to comprehend a divine commission. They write freely about it. In fact, they offer the record of their call as their credentials and make no apologies.

Some prayerful thought might well be given to the words of Hebrews 5:14. Of the Aaronic priesthood it is said: "And no man taketh this honour unto himself, but he that is called of God." Is not the minister called an ambassador (one officially chosen)? Do not the Scriptures speak of a man's having received his "ministry" or having it "committed" to him?

History bears the same testimony. Nations were moved for God through the lives and preaching of "called" men. From Whitefield's very first sermon, when fifteen were driven to the agony of conviction, to that last night in Newburyport, "weary in his Master's work but not of it," it is said that as many as a thousand letters came to Whitefield in one week from those distressed in conscience under his preaching. Luther, Latimer, Knox, Wesley, and a host of others demonstrate the working of a divine plan. In the rise of this movement there has been a host of men so singularly used of God that it is difficult to believe that these men took the mantle of responsibility without the consciousness of providential leading.

Would it not please God to call from the ranks of youth in the remnant church divinely appointed men to do a work mightily in this last day, far exceeding the scope and power of

these worthy examples? God is looking for another Whitefield, another Spurgeon.

How then can a man be sure whether or not he has a call from God? There is no precise method or way by which every experience can be measured, and at times we must confess failure to recognize the gift. But in the privacy of your own soul *you can tell*. There are some things concerning the matter which can be confidently stated, and we believe it wise to weigh one's desire by these factors.

Qualifications to Look For

I. AN INTENSE DESIRE.—First of all, there must be an intense desire. This may or may not be apparent early in life. It may be recognized after conversion. In some cases it has been known to come during late academy or high school years. For reasons known only to God some remarkable divinely appointed decisions are made in the atmosphere of college life. It may be a driving conviction with some; with others, it may be sincere and earnest thought over the matter, from which the soul cannot loose itself. But it is always persistent.

We are much impressed with the experience of radio's Dr. I.Q. (James McClain). You may remember the printed account of his call to the gospel ministry about two years ago. Seldom have I heard or read of a more typical example of how God calls men, even though it is an experience outside our ranks. One day, to his surprise, a strange desire to enter the gospel ministry came over him. He tried to turn the thought aside as a passing fancy, but found himself unable to do it.

It preyed so upon his mind that he suggested the ministry to his wife one evening, expecting her to make light of the thought. She did not, but simply remarked, "If you feel God is leading you, that's where you ought to be." One evening he was seated in his living room wrapped in earnest contemplation over this newborn conviction and secretly wishing to be released from it. The radio, at the time, was tuned in to a program of preaching, of the emotional shouting order. His little boy, playing on the floor, spoke up, "Daddy, if you was a preacher you could preach gooder than that."

McClain was thus again jolted into realizing that he was being surrounded with influences leading him into a field of endeavor of God's choosing. He called in his pastor and spoke of his convictions. This godly man did not urge, but laid before him the circumstances in God's leading. Mr. McClain found himself bound about with these new developments. He finally surrendered to them and is now attending a theological seminary, carrying on his radio work to pay expenses.

A number of years ago a talented young couple accepted this message, and made arrangements at great sacrifice to attend one of our colleges to prepare for medical missionary work

—a commendable choice. The young man pursued this course for two years, but with occasional misgivings. These misgivings grew to open dissatisfaction. He mentioned the matter to his wife, who did not commit herself but prayed earnestly that God would impress one of the Bible teachers to speak with him about it, if he ought to change his course. That very day he was approached by one of the Bible teachers who said, "Mr. —, I have been thinking for some time that you are cut out for the gospel ministry." It is amazing how quickly this young man's thinking, studies, and life were changed. Inside of six weeks no man could convince him that he had made a mistake, so overwhelming was the evidence on every hand that God was leading.

If some young man says to me, "I ought," I listen and counsel. If he later says, "I want," I feel reasonably sure that soon he will say, "Please God, I will."

2. WITHOUT PHYSICAL BLEMISH.—When listing the duties and responsibility of the Seventh-day Adventist minister there is reason to exclaim, "Who is sufficient for all these things?" Perhaps physical qualifications, so often overlooked, should be stated as important here, for a minister must be prepared to "endure hardness." It has been said, and with some truth, that a man uses more nervous energy in preaching an alert, soul-stirring message than a working man uses in six to eight hours.

Although preaching is the great task, it is by no means all we have to do. Lionel Crocker, a recognized authority in public speaking, and himself a Baptist preacher, emphasizes the need of "body tone" to undergird the preacher's tremendous responsibility.

A man might sincerely question whether God is calling him to the ministry if he has a voice defect or is hampered by some pronounced bodily infirmity. I speak of this qualification tenderly, for many a lad with serious physical problems has been keenly disappointed to find this to be a block to his ambitions. While any one such factor may not be the deciding issue, yet it is a matter of concern. For when God called the prophets of old, He chose them without physical blemish. We understand that the Catholic Church holds rigidly to this rule. While we cannot urge an ironclad decision in the matter, we cannot help kindly warning a young man who is physically handicapped to at least take wide counsel before entering or continuing his ministerial training. And may God grant that in so sacred a matter this counsel be frank and loving.

—To be continued in December



¶ EDWARD A. TAAM, assistant director of the FBI, says that the cause of delinquency is that the world has lost its sense of sin.—*Watchman-Examiner*.

EVANGELISTIC OBJECTIVES AND TECHNIQUES

Devoted to Soul-Winning Plans, Problems, and Methods

Special Publicity Features in Evangelism*

By ANDREW C. FEARING, *Evangelist,*
Camden, New Jersey

THE lad was only three years old, but he bore ample testimony to effective advertising, as we heard him shout: "Look, Daddy, there's another one! They're all over town!" He had pointed to a large billboard advertising a great "Crusade for Christ and the Bible" being held in Trenton, New Jersey. In this city we used twenty-three full-sized billboards, twelve of which were illuminated until one o'clock in the morning. These were rented en bloc, and were evenly scattered throughout the city and environs. We were fortunate in having one of these billboards on the main corner in the heart of the city. Thousands of people waiting for busses could not help seeing it.

Three fourths of the board bore a permanent spread, and one fourth was reserved for advertising the subject titles as the meetings progressed. Two Sunday night subjects were placed on the quarter space panel, thus necessitating a change only twice a month.

Rental of these twenty-three spots throughout Trenton was \$75 a week. The original posting cost \$6 a billboard. The change of subject panels every two weeks cost \$33 for the entire block of posters. These prices included art work, designing, and silk screening. The large companies usually furnish artists and layout men who are glad to take your ideas and work with you for the best layout. This is part of the company's service to its advertisers.

One month is the shortest period of billboard rental. In our case, we used the boards for three months at the beginning of a second series of meetings in the city, in order to gain new interest.

Frequent information polls taken in the meetings revealed that billboard advertising ranked at the top of our publicity items, newspapers came second, then radio broadcasting, bus advertising, personal invitations, and on down the line, ending with handbills. This order of effectiveness perhaps would not apply to every city. Different localities need different types of advertising, yet all places need the use of every possible effective publicity idea.

* Paper presented at the Columbia Union ministerial institute.

NEWSPAPER PUBLICITY.—I wish to cite a method or two on newspaper advertising not frequently used. One small advertisement may be lost in the maze of display advertising. We cannot use large ads very often, for the budget will not permit.

We have found that a run-of-the-paper of four or six or eight identical two-or three-inch ads is very effective for these reasons: (1) The very small ads usually ride at the top of the big ads, in with the newsprint. (2) Instead of the one chance of one ad being seen there are six or eight chances, for if one is missed, another is seen. (3) After one is seen, then another, and another, and another, it makes a deeper impression on the mind of the reader.

We have had a number of experienced newspaper men comment favorably on this form of advertising. One point to remember with the small advertisement—it is always best to use the same trademark, such as a small cut of the speaker. Your ad is thus easily spotted.

News Write-ups are very effective. By all means take advantage of all the free news space available. Most papers, even in the larger cities, are favorable to receiving short, well-written, news-type write-ups. I find that an interest-arousing news story *before* the meeting is worth many times more than a report of the lecture after it has been delivered. When the public lectures are in progress, the object is to arrest the attention of the people to attend the meetings. In the prelecture write-up, questions are proposed and just enough information given to cause the reader to want to hear the lectures. When the postlecture write-up method is used exclusively, the people soon get the idea they can ascertain the high spots of the topic without attending.

VOICE OF PROPHECY INVITATION.—A crop of good prospects—cultivated, pruned, nourished, and ripe for harvest is already awaiting a reaper who links up with the Voice of Prophecy, Incorporated. They invite and urge the evangelist to reap the fruit of their labors.

They will mail your opening handbill, with a Voice of Prophecy letter, introducing the speaker to their students in his area, and inviting each one to attend. Upon request they will

let you know how many students they have in your territory, and how many handbills they can use. The charge is ten cents for each letter mailed. This covers labor, postage, and stationery. (A sample of the letter written may be found in *THE MINISTRY* of June, 1944.)

Where could ten cents be invested more profitably than in extending this personal invitation to those known to be interested in Bible study? We have baptized a number of Voice of Prophecy students as a direct result of this special invitation. Many of the local conference Bible correspondence schools offer a similar service, oftentimes without charge to the evangelistic group.

FORMAL INVITATION.—We have used the formal invitation to good advantage in the large cities. This is printed on a good-grade white card similar to a formal announcement card in size and layout, and mailed to a special list of names. It reads as follows:

ANDREW FEARING, Lecturer
and ROYAL REID, Minister of Song

request the honor of your presence at the

BIBLE LECTURE COURSE

beginning the evening of
Sunday, September the thirtieth
nineteen hundred and forty-five
seven-forty-five o'clock

WAR MEMORIAL
AUDITORIUM
TRENTON, NEW JERSEY

This is an effective form of invitation for the business and professional people of the city, and is also used by the church members for very special friends. A small neat handbill should be enclosed with this formal invitation, giving the subject titles and dates.

The card and handbill are mailed at least a week and a half before the opening meeting. In one city the man from whom we rented our auditorium put his exclusive list of three thousand names at our disposal. These were the names of people who had signed with him that they wished to be informed of the events coming to his auditorium.

HANDBILLS.—In large metropolitan areas a handbill is often but a drop in the publicity sea, because there are too many homes and not enough church members to deliver them. However, it is usually well to have a good handbill or two to launch the series. One method we have found effective in large cities is a ticket-sized card (1½ x 3 or 4 inches) which may be printed inexpensively by the thousands, and distributed like the leaves of autumn—handed out on the streets to the multitudes, placed in the side windows of cars, left on bus and street-car seats, and used wherever possible. One of these tickets is shown here.

ADMIT one—and
guests FREE

REPUBLICAN

CLUB

Auditorium

Corner Smith

& Union

Paterson

SUNDAY

SEPTEMBER 8

7:30 P.M.

An Evening with
FEARING-REID
Noted Evangelists

The Most Outstanding,
Interest-Gripping Bible Lec-
ture of Hope for This Hour:

"HEAVEN"

What and Where Is It?
Is It Real or Fantasy?

This is the first subject
of a great CRUSADE for
CHRIST and the BIBLE.

Large cities usually have a shopping-news service. This is a small advertising newspaper delivered free to the residential areas. A large advertisement in this paper is usually not expensive, and the religious advertisement is so different in its composition that it stands out from the ordinary advertisement.

CONCLUSION.—Remember, all the effective advertising a man may have will avail nothing after the opening night if he does not preach an interesting, Spirit-filled sermon. Effective beyond computation is the winning of your audience with a gripping Bible message. A person whose heart has been reached and whose mind has been awakened will go forth and enthusiastically tell others what he has heard. He will soon feel it is his very own evangelistic series, and desire to have a part in its success.

It is well known in the world of music and entertainment that many a skilled performance of real merit has failed because of improper or poor publicity, whereas some ordinary endeavor has done exceptionally well at the hand of a skilled advertiser. We have the greatest drama of the ages to present to a world desperately in need of light and hope. This is the age to which prophets, kings, and the pioneers of our movement looked with great anticipation. What an hour in which to work for God! Let us wisely use the publicity means at our command, shunning the sensational and spectacular, yet taking advantage of every proper method to herald this important message to every city, town, and hamlet.

Effectiveness of Pictured Truth*

By NED S. ASHTON, Pastor
Sligo Church, Takoma Park, Maryland

DURING the six weeks' evangelistic campaign conducted by the Voice of Prophecy group in the Sligo church during the fall of 1945, we had a good opportunity to observe the conduct of meetings carried on by perhaps the best-prepared and best-equipped group in the denomination.

* From the Columbia Union ministerial institute.

Elder and Mrs. Howard Curran had charge of this phase of the meetings. The Pictured Truth meeting was held just preceding the sermon each night, and the subject presented was, so far as possible, co-ordinated with the sermon topic. Mrs. Curran operated the picture machine from the front of the balcony, and gave her message as the pictures were thrown upon the screen. She spoke through a microphone so that she could be heard plainly throughout the entire auditorium.

The Pictured Truth meetings did much to build up the attendance and also to deepen the interest in the regular preaching service each night. Having proved the value of these presentations through years of evangelistic efforts, Elder Richards was very urgent in his request that the Potomac Conference include Brother and Sister Curran in the budget for the Sligo effort. It requires a great deal of equipment at considerable outlay of means to conduct such meetings, but the results always justify the expense. Hundreds of people came regularly every night, principally because of the interest created by this means. And long after much that they heard is forgotten many of them will retain in their memories the truths they saw illustrated.

It is a well-recognized fact that the two most effective channels through which knowledge is conveyed to the mind are the eye and the ear, and of the two, the eye is by far the more effective. Impressions received through the eye are quicker, more vivid, and more lasting than those that enter the mind through the avenue of the ear. But by combining both, we have the very best method of presenting truth to the minds of the people. This was recognized by the greatest Teacher this world has ever seen, and the remnant people will do well to make use of the same method.

The Master Teacher spoke of known things to teach the unknown, but more than that, His audience often *saw* the things while He was drawing His lessons from them. To illustrate, take the parable of the ten virgins. When Christ gave this parable He and His disciples were actually looking upon a wedding scene. We read from *Christ's Object Lessons*: "As Christ sat looking upon the party that waited for the bridegroom, He told His disciples the story of the ten virgins, by their experiences illustrating the experience of the church that shall live just before His second coming."—Page 406.

In the parable of the sower recorded in Matthew 13, the multitude had another pictured-truth lesson. (See *Christ's Object Lessons*, pp. 27, 28.)

One more incident of how Christ used the parable, or illustrated, method for more effectually presenting divine truth is found in Matthew 5:14, where Jesus said to His disciples, "Ye are the light of the world," and the Spirit

of prophecy describing the scene that prompted this statement says, as found on page 63 of the book *Thoughts From the Mount of Blessing*:

"The people had come together while it was yet morning. The glorious sun, climbing higher and higher in the blue sky, was chasing away the shadows that lurked in the valleys and among the narrow defiles of the mountains. . . . Nature smiled under the benediction of a new day, and the birds sang sweetly among the trees. The Saviour looked upon the company before Him, and then to the rising sun, and said to His disciples, 'Ye are the light of the world.' As the sun goes forth on its errand of love, dispelling the shades of night and awakening the world to life, so the followers of Christ are to go forth on their mission, diffusing the light of heaven upon those who are in the darkness of error and sin.

"In the brilliant light of the morning, the towns and villages upon the surrounding hills stood forth clearly, making an attractive feature of the scene. Pointing to them, Jesus said, 'A city set on a hill cannot be hid.' And, he added, 'Neither do men light a lamp, and put it under a bushel, but on the stand; and it shineth unto all that are in the house.' Most of those who listened to the words of Jesus were peasants and fishermen, whose lowly dwellings contained but one room, in which the single lamp, on its stand, shone to all in the house. Even so, said Jesus, 'Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.'"—Page 63.

Thus we see how effectually Christ used the pictured-truth method in commanding the attention and arousing the interest of His hearers. Commenting upon this method as employed by Christ, Mrs. White says: "By connecting His teaching with scenes of life, experience, or nature, He secured their attention and impressed their hearts. *No more effective method of instruction could He have employed.*" (Italics mine.)

If that was the best method the Prince of teachers could employ, surely it is the best His servants could use in presenting the message for this time. It is timely that our evangelists, teachers, and Bible instructors are today making more and more extensive use of visual aids in presenting divine truth.

Many instances could be cited of how God has made use of the fact that men are attracted more by what they *see* than by what they hear. When the Lord would attract the attention of the man whom He would use to deliver His captive people from Egypt, He set a bush afire by the side of his path. And Moses said, "I will now turn aside, and *see* this great sight."

In order to impress the haughty monarch who refused to let Israel go, He drew an impenetrable curtain across the face of the sun so that for three days no one in Egypt went out of his house.

E. W. Dunbar relates the following experience in using visual aids for evangelism. A young man in his early teens in one of our conferences assumed the burden of visiting every home in the block in which he lived. He went around the square, knocking at every door and offering to come in for an evening to show Bible pictures on the screen. As a result of his

solicitation, this junior boy found over a dozen homes where he was welcomed. He started holding meetings in each home, and the work he was doing grew to such proportions that he called for help from the conference office. Elder Dunbar went to assist him one night, and found eight or nine mothers and fathers from neighboring homes who had come to hear this boy and see his "Bible pictures." A very fine harvest of souls resulted from his work.

This story was being told in a youth rally in another part of the country, when a fourteen-year-old son of one of our doctors heard it and said to his mother, "Why couldn't I do something like that?" His mother being a real missionary-minded person, said, "Son, I believe you could do it. Why not try?" "Where shall I begin?" asked the boy. The mother suggested that he endeavor to work with a pharmacist who was a friend of the family. This pharmacist opened his home to the boy every Sabbath afternoon for Bible studies. I attended one of these meetings, and this fourteen-year-old lad gave an inspiring presentation of "The Millennium." Later on I met this pharmacist, his wife, and their child, who had been baptized through the efforts of this youth.

In the Northwest, one of our young men who was not of the promising type, but who was a very earnest Christian boy, decided to do a little crusading for Christ and win some souls for the Lord. He secured the support of his M.V. Society. They put out literature, rented a ground-floor hall, and decorated it attractively. The meetings were advertised to begin on Sunday night, and the young man went to the hall Saturday night to practice his sermon for the next night. He turned off the lights, took his position in the center of the hall, and threw the various Bible texts and pictures on the screen, drilling himself and preparing to preach the next evening. People going by knew the meetings were not scheduled to open then, but they heard a voice and saw the flickering light on the screen. So they came in and found their way to seats in the darkness. More came in. The boy was so intent in practicing his sermon that he did not notice the people as they gathered. When he finished practicing, he felt his way over to the light switch, and was surprised to find quite a sizable congregation there. Of this number who were present before the meetings officially opened, five were baptized and united with God's people.

Singing Evangelists and Speaking Evangelists*

BY FORDYCE W. DETAMORE,
Evangelist, New Orleans, Louisiana

IN THE Lord's service there is no place for either lordship or serfdom. We as workers in His cause all need to study what the Master meant when He said, "All ye are brethren." Would that God would humble our hearts and do away with our prides and our jealousies so that we might find the joy that comes in a harmonious association in service!

I. Suggestions to Speaking Evangelists

1. Be free with honest commendation—not flattery. Your associate (a much better term than *assistant*) goes through times of soul testing, as does every worker. Can we not be a little more liberal with our flowers than with our thorns, and offer them to the living rather than the dead?

2. Always refer to the singing evangelist as your associate and not as a satellite. Give him full support from the platform in your announcements and prayers as well as in your house-to-house visiting. This will give him greater prestige with the people when he tries to help them surrender to the claims of Christ. If we could only learn that we never lose ground by boosting others instead of self! After

all, none of us amount to very much. How strange when puny man is tempted to rule over his brethren!

3. Give the singing evangelist a smaller visiting territory than the others associated in the campaign, for he has a large responsibility in the music planning; or he can assist in the general visiting, helping souls to a surrender in the various zones. (Of course, I realize that if there are only one or two helpers in an effort, the singing evangelist will have to take a heavier visiting load as far as general visitation is concerned.)

4. Don't dictate the details as to how the singing evangelist should conduct the musical program. Naturally he will want to counsel with you, but don't try to run his program. Give him some leeway and responsibility, and let him develop.

5. Don't try to direct the personal and family life of the singing evangelist. After the work has been divided and a few general suggestions made, let him take the initiative in planning his daily program. Expect him to carry his end of the load, but let him use his own head in the execution thereof.

And don't try to tell his wife what she must do. If she is a truehearted minister's wife, she will volunteer to help in the work, but it is not

* Presented at Southwestern Union ministerial institute.

your place to tell her how she must spend her time. This has often embittered young workers who felt helpless to object to unreasonable loads placed on their wives.

6. Be willing to do anything you ask your associate to do. It does not hurt the most experienced evangelist to get his hands soiled once in a while. The workers will love you for it. A piano is lighter when you take the attitude, "Come on now, men, every one of us, take hold and we can get this piece of furniture moved."

It is not necessary to feel that an associate must do lowly work to keep him humble. If there is a need, he will swing in and work—not for you, but *with* you. And he will probably volunteer to do much more than he expects you to do. It's just the idea that it feels better to be in it together rather than working for somebody else.

7. Never speak crossly. Words are hard to recall. One gruff rebuke will not be forgotten for months. You do not like to be scolded. Then why do you scold? Always speak kindly. Christ kept His patience even with Judas.

If you want to quarrel with someone, I beg of you, don't pick on the singing evangelist. Pick on someone bigger than you are. Be a man. Don't lord it over those who you know are in a position where they dare not talk back. Someone has wisely said that the greatness of a man is measurable by the way he treats those under his direction.

8. Give commendation freely. Let the public know how deeply your heart has been stirred by the rendition of a certain song. The more loyal you are to your associates, the more loyal they will be to you.

II. Suggestions to Singing Evangelists

1. Never speak crossly to the evangelist or criticize him. (I know this is hard to do, and you will have to bite your lips very hard sometimes; but in the end it pays.) Criticism, reported back, seems many times more venomous. It is unchristian, and always rebounds. Never let those around you sense it if there should arise any tenseness between you and the speaking evangelist.

2. Don't be sensitive. Musicians have the name of being sensitive and hard to get along with. I have been very fortunate in being associated with well-balanced, sane, reliable singing evangelists, so I can't complain on personal grounds. We evangelists are often unstable emotionally, and it must be very trying on your experience sometimes. But I beg you, don't be sensitive, and don't be watching to see if you always get the breaks that you feel you deserve. A sensitive soul is a miserable soul. Remember, Satan used to be a singing evangelist in heaven, but he lost out by jealousy and criticism.

Happiness is a state of mind. If you sit down

and start feeling sorry for yourself, you'll be in agony in fifteen minutes. Be happy. Be optimistic. Be loyal, even though your associate seems unloyal to you. I have seen conference committees come to the help of a singing evangelist because he was always loyal and seemingly happy, even though associated with a man who at the very time was trying to undermine him. No one will ever think any less of you for bearing a yoke with a smile—and a happy song.

3. Volunteer to do anything—even menial tasks. It may shock the evangelist, but he will admire you for it. When you've assumed a responsibility, *get it done*. Do not come back pining about why it couldn't be done. Do it. The three most important qualifications of a singing evangelist, are, I believe, (a) consecration, (b) pleasantness, (c) dependability. If besides that he is an excellent musician, fine. But even that is secondary.

4. Don't gauge your enthusiasm and energy by the size of the immediate task you face. Perhaps you are in a very small campaign now, and it is not going so well. But keep on happily with what presents itself now.

Beware of what you envision as advancement. Don't be looking around for a bigger job and more spectacular success. Turn your present challenge into a victory. If God calls you to a larger service later, that is fine, but be a success where you are *now*.

Excel where you are. If you make a success where you are, that is advancement. Promotion cometh from the Lord—not from committees. Some singing evangelists are miserable where they are because they long to be with some big (?) campaign. Little do they realize that they might find personal working conditions there far more unpleasant than where they are. The greatest advancement that can come to you is to turn failure into success and put your very best into your present opportunities. The work is not going to be finished by large-scale evangelistic campaigns. They have their place, of course; but your happiest days will be in smaller fields of service.

5. Don't envy the personal advantages of the evangelist. Perhaps he has been in the work for twenty years more than you have. He probably went through bread-and-water months too. It is a little awkward to be so closely associated with a worker who seems to have plenty, when you are crippling along getting started. But don't let that discourage you. When you have been in the work longer, your rates should be comparable with those of the speaking evangelist.

6. Endeavor to adapt your song specials to fit the subject of the evening, especially if it is a number to follow the sermon. Ask for suggestions. Teamwork is best.

7. Feel free to counsel with the speaking evangelist, and to make suggestions for the general betterment of the campaign. On the



Full Group of Workers at British Ministerial Council, Watford, England,
Including Twenty Missionary Families on Furlough

other hand, recognize that he may not feel clear to follow all your suggestions.

8. If you want to be given added responsibilities, show yourself responsible and absolutely reliable in caring for details left to you. Absolute reliability is a very, very scarce virtue. If you show yourself worthy of responsibility, you will be given the opportunity of sharing plenty.

III. General Suggestions for Both

1. Never undermine each other by talking to other workers or to church members. This often does more damage than you intend. Nothing shakes the faith of others more than to hear that friction exists in the evangelistic company. It will hurt both of you. Get along well together, and in doing so you will find great joy in soul winning.

2. Occasionally personalities sharply conflict. This is as unfortunate as it is true. Do your very best to get along together, but if you find it utterly impossible for the other person to get along with you, perhaps you had better make a quiet and peaceable separation. Better make a Christian separation than to have a continuous condition of friction and irritation. If you do separate, do so as brethren, and never refer to the shortcomings of the other person. Remember yours are probably worse. And you may live across the street from each other in heaven.

3. Remember the words of Jesus, how He said, "Ye are all one." If we will but treat our associates as we would like to be treated, they will probably fare very well—yes, and so will we.

4. Pray for each other. The more faults the other has, the more he needs your prayers, your tolerance, and your encouragement.

5. Give credit freely to others and take very little to yourself. What is mortal man, that he should be so self-assertive, so self-defensive? Glory belongs unto the Lord. In loving and glorifying Him, may we not learn to love and appreciate others more? One of the greatest joys and satisfactions in this life is getting along with others.



☞ It is always easier to find an alibi than it is to take the blame.—*Christian Advocate*.

British Ministerial Council

By GEORGE D. KING, *Ministerial Association
Secretary, British Union Conference*

NOT since 1938 has any General Conference representative met with us in a British Union ministerial council. It was therefore with special delight and keen anticipation that we looked forward to the ministry of our visiting brethren, R. A. Anderson, F. D. Nichol, H. M. S. Richards, and Paul Wickman. We were not disappointed, for the Lord richly blessed us through their admonition and counsel.

The whole of the eight days, July 8-16, were packed with devotional exercise, study, and discussion. Great interest was taken in the unique feature of an "Evangelistic Brain Trust" on three evenings of the council. The questions raised and the answers given proved to be most practical and important, and will long be remembered as a valuable part of the council period. Special emphasis was given to progressive evangelism in almost every meeting, and every effort was made to make the gathering one of free discussion and an exchange of views held by "the floor," as well as by "the platform."

Pastor Anderson's study and discussion periods, unfolding the basic principles of evangelistic procedure, were eagerly attended, particular interest being taken in the wide range of modern evangelistic equipment now becoming available.

The climax of fellowship and spiritual instruction came with the closing service, when we all met around the Lord's table. That service made a deep impression upon the mind and heart of all present.

It was indeed a good council. Many experienced workers present declared it to be the best they had ever attended.

The papers presented by local evangelistic workers on various phases of evangelistic procedure were well prepared and provoked most helpful discussion. Material from these papers will appear later in the pages of *THE MINISTRY*. It is our earnest hope that this ministerial council of July 8 to 16 will mark a forward move in every phase of evangelistic endeavor throughout the British Union.

PASTORAL PRINCIPLES AND PROCEDURES

A Discussion of Opportunities, Problems, and Responsibilities

Psychology and Psychiatry Often Overrated

By GEORGE T. HARDING, M.D., *Medical Director.*

Harding Sanitarium, Worthington, Ohio

I WONDER whether we are aware of the dangers of the new modernism which is creeping into the prominent religious world? At first glance it has all the earmarks of fundamentalism. Naturally anything which breathes the spirit of fundamentalism intrigues the ministry of our denomination. We talk a lot about being fundamentalists. And the younger ministers are especially susceptible, because they are always eager for something new, startling, and appealing. Actually, this modernism is a form of religious psychology.

There is an acceptable and an unacceptable psychology, of course. We cannot label all psychology as wrong, for certainly all Christ's teachings have psychological implications. They deal with human traits, feelings, and actions. The addition to these of God and worship and Christ and forgiveness constitute religion.

But I know from personal contact the kind of psychology which, disguised as religion, is soon substituted for religion. It is rationalizing of religious attitudes on such subjects as sin, guilt, forgiveness, and the reinterpretation in practical, down-to-earth psychological terms and mechanisms that soon come to be substituted for religious beliefs and faith, and leave the individual holding a counterfeit for the gem of great price.

I have known intimately a number of religious leaders of Protestant churches, and realize how hard they try to keep their religious beliefs primary and their psychological and philosophical beliefs secondary, and how far they fall short. Just recently I heard one of the most prominent of them say that God was a spirit of good in the universe—not a person in any sense of the word.

Too often the church becomes a community center where they have religious meetings, but they have no doctrine and little real religion. A sinner could go there a year without hearing much to condemn him—though he might hear something to make him want to be a little better, if not at too great a price.

I can see the danger in having our young preachers begin to think of themselves as sent to save people from psychological problems. Congregations teem with those who have inferiority complexes and various inadequacies,

and who come needing and seeking help. The ministers would get little else done in such churches. I know this to be true, for I have seen young ministers in other denominations whose sole purpose in the ministry seems to be to give good sound psychological advice from the pulpit, and to help correct the personality difficulties and domestic problems of their members.

Among these young ministers there is a strong tendency to grasp psychology as a substitute for religion, since it relieves them of answering many embarrassing questions. I believe undue emphasis on psychology would seriously weaken our ministry, as it has theirs. Psychological teaching should only be incorporated into our theological course in such a way that reinterpretation is possible in the light of our denominational viewpoint.

We should shy away from modernist psychological sermons. We should realize the dangers of contagion in learning error, and the concessions demanded by modern psychology. Modern theology is making Christ too human—He is robbed of His divinity. In fact, all Protestant churches seem inclined in this direction except ours, and a few small fundamentalist sects.

Psychiatry Has Its Limitations

Actually, psychology and psychiatry are greatly overrated at the present time, as any thinking man must realize. Psychiatry is bound to be deflated when the public learns more of its limitations. The war led to the writing of articles in which psychiatry became a miracle-working science. Even our Adventist ministers write me in the hope that mentally deficient adults can now be given vitamins and be made sound. They seem to think that a State hospital patient of long standing can be restored to mental health by a transfer to a "Christian institution with godly nurses and a proper diet." Drinking husbands, nagging wives, all sorts of insecure, inadequate, inferior people are to be changed by just seeing a psychiatrist, not by a miracle of God.

I believe more than ever that Adventist ministers would do well to stay out of the field of psychological counselors. Their work was clearly outlined for them long ago. At the same

time I believe our ministers should have some knowledge of their members' problems and how to help them solve them. They should also recognize that there is a Christian psychology that is good. I do not believe we can afford to label all psychology as bad, or let the denomination be put in the ridiculous position of rejecting all that the science of psychology offers. We should reserve the right to interpret and give our own emphasis on scientific subjects, and not reject all psychology or psychiatric knowledge simply because some of it may be error.

The Art of Reading Aloud

By ALFRED F. J. KRANZ, *Former Principal,
West Australian Missionary College*

ORAL reading is the interpretation of thought through the medium of human personality. Its greatest responsibility is in the Scripture reading—the communication of divine thought to men.

As the channel of communication, the reader must adjust mind and soul to a full reception of the message and an eager desire for its presentation, so that the flow of thought be unhindered. Full reception requires perfect understanding. This demands intensive study of text and context, till there is no obscurity as to meaning. Growing out of this mental grasp there must follow spiritual assimilation, tuning the soul in sympathy with the various sentiments of the text. Thus ideas represented in cold print are born again in the warm emotions of the heart, to be conveyed in colorful speech to the hearers.

This union of external thought with the intellect and emotion of the reader is the secret of a natural conversational tone. In the presentation of narrative, it will evidence the dramatic instincts of imagination, animation, and variation; in didactic topics, it will express itself with due weight and accentuation; in oratory it will raise the spirit of the reader to impassioned fervor and concentration of purpose.

Although the proper adjustment of mind and soul is vital to good reading, the physical aspect is not to be ignored. Clear enunciation and correct pronunciation must be accompanied by harmonious correlation of the eyes, facial expressions, gestures, and posture with the central spirit of the written message.



BEST OF COUNSELORS.—“THE MINISTRY is a welcome visitor in my home and welcome in my bookcase. This magazine is the best of counselors for the worker in the vineyard of the Lord.”—FRANCISCO CORDAS, *minister, Portugal.*

HELPFUL SUGGESTIONS.—“Every month I read THE MINISTRY very closely and profit by its helpful suggestions.”—ROSE L. LINDSAY, *Bible instructor, Cincinnati, Ohio.*

Pulpit and Study

Biblical Exposition and Homiletic Helps

Holy Spirit in Preaching—No. 2

By HENRY L. RUDY, *President of
the Canadian Union Conference*

A FIFTH manifestation of the Holy Spirit's power in preaching is the quickening of the conscience. This work is evident in both the preacher and the hearer. The Holy Spirit is the voice behind the preacher saying: “This is the way, walk ye in it.” Isa. 30:21.

There is nothing worse in the cause of God than a minister with a seared conscience, who finds it possible to harbor sins—hidden or open—without affecting his conscience one way or another. Ministers often quell a troubled conscience by the attitude: “I see no wrong in what I do, but I wouldn't recommend my course to others.” Then there is the preacher who gives himself a dispensation from doing what is right. How can the Holy Spirit bring conviction of sin through one whose conscience does not feel the sting of sin?

“Ministers must be endued with power from on high. When the truth in its simplicity and strength, as it is in Jesus, is brought to bear against the spirit of the world, condemning its exciting pleasures and corrupting charms, it will then be plainly seen that there is no concord between Christ and Belial. The natural heart cannot discern the things of the Spirit of God. An un-consecrated minister, presenting the truth in an unimpassioned manner, his own soul unmoved by the truths he speaks to others, will do only harm. Every effort he makes only lowers the standard.”—*Testimonies*, vol. 2, p. 344.

“Wherefore,” said Paul, “we labour, that, whether present or absent, we may be accepted of Him.” 2 Cor. 5:9. There is altogether too much “eyeservice” in the ministry. There are those who are not very conscientious about their work, who have to be driven to preach by executives, whose expense account has to be carefully scrutinized repeatedly to prevent misuse of the Lord's money. Sooner or later carelessness in the Lord's work will have to be accounted for. How much better it is to labor before the all-seeing eye of God in such a manner every day that our service may be acceptable. If the sense of right and wrong is conscientiously maintained, the Holy Spirit serves as the eye of God to direct one in the path of righteousness. “I will guide thee with Mine eye” is God's promise to every tempted soul. The quickening work of the Holy Spirit makes effectual this promise to govern the conscience.

6. The Holy Spirit regenerates the life. “Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost.” Titus 3:5.

At this point the effect of the spoken word is perceptible in the lives of the hearers. The living Word preached by the living preacher is powerful, regenerating, and brings to life souls dead in sin and licentiousness.

"The Holy Spirit was the highest of all gifts that He [Christ] could solicit from His Father for the exaltation of His people. The Spirit was to be given as a regenerating agent, and without this the sacrifice of Christ would have been of no avail. . . . It is the Spirit that makes effectual what has been wrought by the world's Redeemer. It is by the Spirit that the heart is made pure."—*Desire of Ages*, p. 671.

"Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." John 3:5, 6.

The relation between God and the believer is that of spiritual kinship. When the Spirit bears a new life in the soul, God the Father claims the newborn as a son or daughter. A fellowship in the Spirit results that becomes very real to the believer. Something happens to the will, something which the natural man has never been able to do for himself by means of resolutions and other human efforts so often resorted to in an endeavor to live a better life. Now the will comes under the control of a higher power. The center of life's interests is shifted from self to God. Love is born in the life—a power far stronger than any psychological impulse. Devotion and allegiance to God replace self-gratification and willful disobedience. This is the work of divine grace wrought by the Spirit—a work far beyond the capabilities of any human agency.

7. Following the regeneration of life through the Spirit, the character of Christ is produced in the believer. The very life of Christ is reflected in the character of the newborn being. The characteristics of Christ are written upon the "fleshy tables of the heart" with "the Spirit of the living God." (2 Cor. 3:3.)

"Through the Spirit the believer becomes a partaker of the divine nature. Christ has given His Spirit as a divine power to overcome all hereditary and cultivated tendencies to evil, and to impress His own character upon His church."—*Ibid.*

A Christian character cannot be produced by precept or moralization. It is not something that can be imposed upon the natural self. It is not a cloak to be thrown over a life that remains unchanged from within. Christian character is the result of an inward change. A new life, born of the Spirit of God, surges through the whole being like the life within a plant in the springtime, when nature awakens from her wintry sleep.

No human individual can call a Christian character to life in another individual. A Christian parent is not able to make a Christian out of his child. Parents can and should do all in their power to surround the child with good Christian influences, but they cannot create that new spiritual being which will motivate every

desire of the heart. That is the work of the Holy Spirit.

The minister must sustain a relationship to the Lord which clears the channel for the overflowing of the Holy Spirit into the lives of those he touches. Again, it is the Spirit that awakens the new life. When the sunshine of love, the warmth of Christian association, and the moisture of passion for lost souls have surrounded the depraved life, awakening that in-born desire to reach toward God, the Holy Spirit implants the incorruptible seed of Christ's character into the heart and brings it to life by His creative power. Thus Christian characters are born.

8. Now follows the expected development of spiritual fruitage. The newborn life appears on the surface as the leaves of a tree in springtime. Soon the fruit can be seen ripening to maturity. The fruit of the Spirit (Gal. 5:22) ripens in the Christian. "Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance," become the harvest of the Spirit. They cannot be tied to the individual as one would tie painted apples to wooden branches. The fruits of the Spirit are not the result of natural will power. They do not come by the development of the good that may be in us. Anyone can deport himself well enough to gain the approval of the world or the approbation of his family. But the evidence of genuine spiritual vintage must be inherent in every fruit that is borne. This evidence is supplied by the witness of the Holy Spirit in the life. "The Spirit itself beareth witness with our spirit, that we are the children of God." Rom. 8:16.

9. We come now to the work of the Holy Spirit that reaches beyond the immediate person of the Christian. The manifestation of the Spirit's power does not stop with the conversion of the soul and the production of Christ's character in the life. Too often the minister considers his work finished when a person has accepted Christ and become a professing Christian. Perhaps that is why so many newcomers in the faith drop out by the wayside. The work begun in the life by the Holy Spirit is to continue throughout the entire lifetime of the Christian, and the minister must take appropriate notice of this continual ministry of the Holy Spirit.

After the believer has entered upon his new life in Christ Jesus, he becomes the center of two mighty opposing forces. A new law, hitherto dormant in his life, has become operative. His conscience has been quickened to the requirements of God's holy law. His flesh, now kept in subjection by the Spirit, wars against the will—objecting, accusing, doubting, wanting to follow its own passions and impulses. In the struggle the new life falls far short of reaching the full standard of the law. The justice of God bears down upon the soul, and the new life needs moral support. Here is where

the ministry of the Spirit becomes most necessary.

"Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. . . . Because He maketh intercession for the saints according to the will of God." Rom. 8:26, 27.

The omitted part of this text says: "He that searcheth the hearts knoweth what is the mind of the Spirit." God in His justice looks down upon the believer and expects perfection. But there is none. Not even the best prayers are fully acceptable. Then He looks to the Spirit, and there He sees the feeble prayers, imperfect deeds and characteristics, turned over as it were, with the label bearing the name of Jesus showing, interpreted, "according to the will of God." Then justice is satisfied and the life of the believer is accepted as the very life of His own dear Son. All this is the work of the Holy Spirit as He dwells in the life of the child of God. Here is a work that lies far beyond the reach of any saint or preacher. It is a work that the minister of the gospel must himself experience and make clear to the new babe in the faith. Here it is that the work of the gospel minister cannot be measured by human standards, and here the true undershepherd of the Lord must be vigilant and have an understanding heart.

10. Finally, the Holy Spirit supplies the ministers of the gospel with the necessary weapons for successful work under any circumstances that may exist.

"(For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds,) casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; and having a readiness to revenge all disobedience, when your obedience is fulfilled." 2 Cor. 10:4-6.

Paul leaves no room in this statement for failure or lack of results. With such weapons, and obedience, as he names, the sinner either yields to Christ or is left trembling before coming judgment. In order to accomplish such results, the gospel of Christ must strike home in every need history presents. There is no time, place, or condition where the gospel cannot be applied with telling effect. That is true because the minister's weapons are not carnal but spiritual.

Satan's strongholds have been built high and mighty in our day. The minds of people are blinded, woven about and enslaved with "every high thing that exalteth itself against the knowledge of God." Today a skeptical and secular world must be persuaded of the truth and the power of the gospel. The tragic self-destruction of our present world, man's loss of control over his historical existence, and the growing active opposition against the Christian message call for the strongest spiritual weapons that Heaven can supply. The only way

that the weaknesses of the Christian church can be overcome in meeting the challenge of the time is for the ministry, and laity as well, to claim the power of God and go forth applying the abiding truth of the gospel specifically to contemporary needs without fear or compromise.

This brief survey of the Holy Spirit's ministry as related to the preaching of the gospel shows that evangelistic success is impossible where the proclamation of the Word of life is attempted without the manifestation of the Spirit of power. It reveals also that through the gift of the Spirit, God has made ample provision for glorious results of preaching. Why, then, is the Christian message so apparently ineffective today?

The one answer, bearing perhaps most directly upon the theme under consideration, can be found in the fact that God's messengers—ministers and laity—have not put themselves, their plans, their organization, and their methods in the way of the Holy Spirit. Dependence upon the mechanics of the work has taken the place of submission to the directives of the Spirit. If half as much time were spent in

—Please turn to page 42

The Gospel (Sermon Outline)

By F. F. SCHWINDT, *Evangelist,*
Southeastern California Conference

I. INTRODUCTION.

1. Good tidings. Luke 2:10; Isa. 52:7.
2. Power of God unto salvation. Rom. 1:16; 16:25.
3. The Bible speaks of the gospel of God. 1 Thess. 2:2, 9; 1 Tim. 1:11; Jesus Christ. Rom. 1:16; 16:19; Grace. Acts 20:24; Peace. Eph. 6:15; Kingdom. Matt. 24:14; Your salvation. Eph. 1:13; Everlasting gospel. Rev. 14:6-12.

II. FOURFOLD EFFECT OF THE GOSPEL.

1. Frees from guilt of sin. Rom. 8:32-39; Isa. 55:7; Illustrations. John 8:1-12; Col. 1:20; Rom. 6:14; Eph. 2:14.
2. Delivers from power of sin. Acts 26:18; Rom. 6:14-16, "Sin shall not have dominion over you."
3. Saves from eternal consequences of sin. 2 Cor. 5:17; Micah 7:18; "The former things have passed away." Rev. 21:4.
4. Brings about transformation in believer's life. 2 Cor. 3:18; Rom. 8:29; Eph. 1:6-12; Phil. 3:21.

III. TEXTBOOK OF THE GOSPEL.

1. The Holy Scriptures. Luke 24:25-29; Acts 10:42, 43; 26:21-26; Rom. 1:1, 2.
2. All the Scriptures. 2 Tim. 3:15-17; Luke 24:25-27.

BIBLE INSTRUCTOR COUNCIL

Plans and Methods, Experiences and Problems

Physical and Mental Fitness *

By VINNIE GOODNER, *Bible Instructor, Richmond, Virginia*

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

I AM glad that Paul so broadened this statement as to include "whatsoever" we do. The Christian's higher and holier incentive to live for mental and physical fitness is that he may glorify God. Personal care of the body is a part of the great Advent message to a careless world. We are told:

"When men and women are truly converted, they will conscientiously regard the laws of life that God has established in their being, thus seeking to avoid physical, mental, and moral feebleness. Obedience to these laws must be made a matter of personal duty."—*Testimonies*, vol. 6, p. 369.

To preserve health is a moral and religious duty. We cannot give our greatest usefulness when we are not well. "All who consecrate body, soul, and spirit to God's service will be constantly receiving a new endowment of physical, mental, and spiritual power."—*Gospel Workers*, p. 513.

Living in harmony with the laws that make for health therefore embraces our desire to present our bodies to God in the best physical condition possible. We remember this was Paul's burden for us, expressed to the believers in Thessalonica: "I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." I Thess. 5:23.

We learn in studying the life of Christ that there were times when He longed for retirement and rest. We find Him retiring often to the home of His friend Lazarus. Here He found rest when weary and comfort when thirsting for human fellowship. There are times when we, too, as fellow workers with Christ, become weary, and He lovingly says to us, just as He did to His disciples, "Come ye . . . apart . . . and rest a while."

In the struggle for existence there is a force that engrosses body, mind, and soul. In the midst of this maddening rush God is speaking. He bids us come apart and commune with Him. He says, "Be still, and know that I am God." Ps. 46:10.

"Many, even in their seasons of devotion, fail of receiving the blessing of real communion with God. They are in too great haste. . . . These workers can never

attain the highest success until they learn the secret of strength. They must give themselves time to think, to pray, to wait upon God for a renewal of physical, mental, and spiritual power. . . . The wearied frame and tired brain will be refreshed, and the burdened heart will be lightened. Not a pause for a moment in His presence, but personal contact with Christ, to sit down in companionship with Him,—this is our need."—*Education*, p. 260.

Do we sometimes rush to our appointments without taking time for counsel with the Master? We remember, when we awaken in the morning, that we have an appointment at nine-thirty. There is time only for some necessary preparations, a few moments for Bible study, hasty communion with God, and we are off on the greatest and most sacred commission ever assigned to individuals—that of bringing to souls a knowledge of the way of salvation. But just what precautions have we taken in gathering together all the implements necessary for use in our work? The familiar words of W. D. Longstaff, expressed in that beautiful hymn, "Take Time to Be Holy," are written to you and to me, fellow workers. This is the key to the door of success in the ministry of soul winning. We cannot tell each other just what time in our daily program should be set aside for this most important duty. That is an individual problem. But we cannot leave it out, and expect to be successful in our work. "God's messengers must tarry long with Him" is the admonition we find in *Gospel Workers*, page 255.

If our Saviour felt the need of spending the entire night in prayer, making supplication with strong crying and tears, how much more do we, poor, weak humanity, need to spend much time before the throne of grace?

There is much that might be said to us to whom God has commissioned the most important task of our age, a task to be accomplished in a time of rush and activity such as has never before been known. To us the need of conservation of health becomes more and more urgent if we are to do our best service.

One of the strongest allies of health is eight hours of sound sleep at night, with twenty minutes of rest and relaxation during the day. The physical functions of the body may be restored in fewer hours, but the higher nerve centers require eight hours of complete rest. We would be far better off physically and mentally if we would include in each day's schedule a short period for some activity other than our regular work, something which would furnish a period of complete relaxation. In volume 7 of the *Testimonies* we find this statement: "Proper periods of sleep and rest and an abundance of

* From the Columbia Union ministerial institute.

physical exercise are essential to health of body and mind. To rob nature of her hours of rest and recuperation . . . will result in irreparable loss."—Page 247. Rest does not necessarily mean sleep or even inactivity. A change often serves to rest cells of the body that are fatigued from work. The adage, A change is as good as a rest, contains much truth.

Recreation should not be overlooked or thought of as a waste of time to the gospel worker. We find these statements in the Spirit of prophecy:

"There are modes of recreation which are highly beneficial to both mind and body. An enlightened, discriminating mind will find abundant means for entertainment and diversion, from sources not only innocent, but instructive."—*Ibid.*, vol. 4, p. 653.

"Recreation, when true to its name, re-creation, tends to strengthen and build up. Calling us aside from the ordinary cares and occupations, it affords refreshment for mind and body, and thus enables us to return with new vigor to the earnest work of life."—*Education*, p. 207.

The present situation and opportunity call for a fresh dedication of our will to Christ, and a determination to finish the task of carrying the third angel's message to all men everywhere. Let us be mindful of all requirements necessary for greater power for service.

Introducing a Study to a Beginner*

By NELLIE MCDOWELL, Bible
Instructor, Lima, Ohio

TACT and good judgment should prevail in the very introduction of a series of Bible readings. Then as these lessons continue the teacher should make certain that the introductory sentences of each topic discussed are of a nature to create and also hold the interest of the reader. We should be careful not to become mechanical in our manner of approach, but on that lesson should deal with the people individually, ascertaining what is of special interest in each case.

These Bible truths that are so real to us as believers in the message are unknown to the majority of people. The new reader has probably never studied the Bible systematically, and has no idea of what is revealed in the Word of God. This unknown field must first be explored. Pointed statements will help to create a desire to study with the purpose of knowing assuredly that what has been revealed may be understood. The Bible instructor must develop a mutual interest in these studies, finding his way into the heart of the reader so that Christ may be enthroned. We read in *Gospel Workers*:

"To all who are working with Christ I would say, Wherever you can gain access to the people by the fireside, improve your opportunity. Take your Bible, and open before them its great truths. Your success

* Paper presented at Columbia Union ministerial institute.

will not depend so much upon your knowledge and accomplishments, as upon your ability to find your way to the heart. By being social and coming close to the people, you may turn the current of their thoughts more readily than by the most able discourse. The presentation of Christ in the family, by the fireside, and in small gatherings in private houses, is often more successful in winning souls to Jesus than are sermons delivered in the open air, to the moving throng, or even in halls or churches."—Page 193.

This is excellent admonition for the personal worker who may with confidence assure the prospective reader that God's great message of love can be easily understood. He is to understand that the "whosoever believeth" of John 3:16 includes him. Even a child who is willing may understand God's plan of salvation.

Hearts must first be appealed to before a desire is created to truly know Christ in His Word and experience the joys of His fulfilled promises. We must create confidence in the Bible as being inspired. When the reader once understands that there is an individual plan for each life and that plan is made known to us in the Scriptures, he will then have a keen desire to know the plan for himself. The subject must be presented to him in a most attractive manner. Try to stir up interest by your introductory remarks, instead of beginning in some humdrum, prosaic manner. We have in the new book, *Training Light Bearers*, these pertinent remarks:

"Suppose I come to your home to give a study on Daniel 2, and after we are seated, I make the statement, 'This afternoon we shall study Daniel 2,' and announce the first text. Would such an introduction cause you to be aglow with interest? Not if you are like most people. But suppose I begin by saying, 'God has a plan, and His plan never miscarries. Today we are to study the revealing of God's great plan for the world, and how it is being fulfilled right now in our day. The prophet Daniel has told us the story.' Such an introduction to the Bible study awakens a desire to know how it can be proved that God's plan never fails, when men's plans continually fail, and the thought of a real story with meaning for our time being found in the Bible arouses curiosity."—Page 95.

Since impressions are usually lasting ones, let our introductory words be such as to create an anxious desire to have the Word of God unfolded. When Jesus talked to the Samaritan woman at Jacob's well, He created within her a desire to know about the living water. He not only aroused her interest but held it until she found that for which she was seeking. Again, "Jesus met the people on their own ground, as one who was acquainted with their perplexities." By meeting the people "where they are, and not where they ought to be," and by tactfully guiding them to investigate the message for this hour, many honesthearted souls may be added to Christ's kingdom.



¶ "WOMEN can learn what needs to be done to reach other women. There are women who are especially adapted for the work of giving Bible readings."—*Medical Ministry*, p. 140.

Jehovah's Witnesses Reviewed

By MARY LEBEDOFF, *Bible Instructor,*
Manitoba-Saskatchewan Conference

THE sect, Jehovah's Witnesses, had their origin about seventy-five years ago, but did not gain their present strength until about twenty-five years ago. When they refused to salute a flag or enter any army, and willingly submitted to persecution, they were brought into international repute. The roots of the sect can be traced to other religious systems, yet it claims its own origin, and not only a new truth, but "the truth." (*Jehovah's Servants Defended*, pp. 30, 31.) Separation from all religious organizations is one of the movement's cardinal doctrines.

Although the sect now known as Jehovah's Witnesses has always been a single organization, it has been known by several other names, such as Millennial Dawnites, Russellites, Watch Tower Bible People, International Bible Students, and Rutherfordites. In 1872, when the denomination was first organized, "Pastor" Charles Taze Russell announced in their official paper, *The Watchtower*: "We call ourselves simply Christians."—February, 1884. It is not known exactly when this name was adopted, since the sect is in many ways a "secret" one. In 1931, during a meeting in Ohio, Joseph Franklin Rutherford resolved that the followers be identified as Jehovah's Witnesses. (*Judge Rutherford Uncovers the Fifth Column*, p. 20.) He felt that the organization should not use the name of any man in its official title, and therefore decided upon the name Jehovah's Witnesses to designate his followers.

RUSSELL, THE FOUNDER.—The founder, Charles Taze Russell, first organized the group in 1872 in Allegheny County, Pennsylvania. There is no unified record of the movement, and on the whole, present-day followers are totally ignorant of the fact that the group has a history.

Russell was a pious orthodox Congregationalist, until he got into a discussion on the doctrine of hell. Being a fundamentalist, he set himself to the task of examining the Biblical foundation of the doctrine, and after a lengthy investigation concluded that it was unscriptural. This led him to examine other beliefs, many of which he also found faulty. His faith was almost shaken in God's Word, too. It is of interest to read what he says of Adventism:

"Among other theories I stumbled upon Adventism. Seemingly by accident one evening I dropped into a dusty, dingy hall . . . to see if the handful who met there had anything more sensible to offer than the creeds of the great churches. . . . Thus I confess indebtedness to Adventists as well as to other denominations. Though his [Jonas Wendell's] Scripture expositions were not entirely clear, . . . it was sufficient under God to re-establish my wavering faith in the divine inspiration."—*The Watchtower*, July, 1906.

Russell was certain that the Second Advent-

ists, or Advent Christians, "were 'called of God' and that they were precursors of His movement. They comprised the one religious denomination that he did not completely condemn."—H. H. STROUP, *The Jehovah's Witnesses*, p. 6. He believed that he had discovered the errors of William Miller, and proceeded to set new dates for the coming of the Lord. Some of the dates set were 1914, 1915, and 1918; and 1925 was set by his successor, Rutherford.

Pastor Russell ascribed to himself a degree of scholarship, claiming to know both Greek and Hebrew—but under oath during a trial, he acknowledged that he did not know these languages. (Ross, *Some Facts and More Facts*, p. 18.) He set down his early views in a volume called *Food for Thinking Christians*, published about 1880. In 1879 he established a magazine named *Zion's Watch Tower and Herald of Christ's Presence*. The most systematic exposition of his views can be found in his seven-volume series of *Studies in the Scriptures* (also called *Millennial Dawn*). Copies were sold for a nominal fee—twenty-five cents for a book, and five cents for a pamphlet. Free copies were given to those who could not pay for them.

Zion's Watch Tower and Tract Society

In 1880 a branch office was opened in England for distribution of literature. By 1888 "the Word" was being preached in the United States, England, China, Africa, India, Turkey, and Haiti. (*The Watchtower*, December, 1888.) The missionaries did not attempt to introduce schools, hospitals, or other institutions. At home the work was carried on by a board of directors through the Zion's Watch Tower and Tract Society. Russell was president, and the rest of the board was comprised of a vice-president, secretary-treasurer, and three others. Those who had contributed ten dollars to the society were eligible to vote for the board. Each additional contribution of ten dollars meant another vote.

In 1909 the society was large enough to need permanent international headquarters, which were located in Brooklyn, New York, and incorporated as the People's Pulpit Association. The board, however, was only a formal legal structure, for in Russell reposed the real control and authority.

Judge Rutherford Succeeds Russell

When Russell died in 1916, Judge J. F. Rutherford succeeded him. Various elements split off from the parent body. Among the groups which withdrew at various times are the Standfast Movement, the Paul Johnson Movement, the Elijah Voice Movement, the Eagle Society, and the Pastoral Bible Institute of Brooklyn. These retained the essential theological message of Russell but did not approve the election of Mr. Rutherford as president. Before his death, however, he so skillfully organized the

spread of his word that no great number of discontented ones reached the stage of a complete break from the movement. In 1940 Rutherford claimed that he had written ninety-nine books and pamphlets in twenty years. His writings appeared in seventy-eight languages. (*Judge Rutherford Uncovers the Fifth Column*, pp. 3, 4.) After his death, on January 8, 1942, N. H. Knorr became the leader.

The Watch Tower Bible and Tract Society owns several radio stations. The most important, WBBR, is located at the central headquarters in Brooklyn. The society also owns land and a building known as Beth-Sarim, which means House of the Princes, the purpose of which is to serve as "some tangible proof that there are those on earth today who fully believe God and Christ Jesus and in His faithful kingdom, and who believe that the faithful men of old will soon be resurrected by the Lord, be back on the earth, and take charge of the visible affairs of earth."—RUTHERFORD, *Salvation*, p. 311.

LITERATURE.—The number of items of reading matter distributed from door to door in any recent year makes the sales of best sellers look like census figures on small towns. Only the written works of Judge Rutherford are distributed today. Believing these messages to be divinely inspired, the Witnesses read them diligently and work strenuously to distribute millions of copies. They use most of their spare time trudging the streets and traversing the country selling books and magazines. According to their figures, *The Watchtower*, and *Consolation* have a yearly distribution of about seven million copies each. (Stroup, p. 50.)

There is little in the organization of the present society which ministers to the religious needs of Witness children. The movement has always hated Sunday schools, calling them "a thing of the past" and "a tool of the devil." Children, however, are welcome to come to meeting and take part in answering questions. If they are to become Witnesses, they are received even as older people are, and placed in the service work.

From its beginning the movement has minimized the significance of formal education, for they believe that this age is soon to come to an end. The founder of the movement said, "If every man were a college graduate, conditions would be much worse than today. Education is not for the masses."—RUSSELL, *Studies in the Scriptures*, series 4, p. 450.

(To be concluded in December)



❶ KEEP your speaking appointments meticulously. A minister's promise should be as good as a government bond, for his word and integrity are at stake. Carelessness or failure here is well-nigh inexcusable.

Radio Evangelism in Action

Plans, Methods, and Objectives

Seven Aids to Radio Preaching

By DWIGHT ARTHUR DELAFIELD,
Editor, "Present Truth"

FEW of our evangelists speak regularly to crowds numbering more than a thousand people. Those who do are generally qualified to handle their subjects well. Returning to hear the speaker Sunday after Sunday, the audience is convinced that he knows what he is talking about, and has the ability to put over his message. Successful evangelists often use the slogan, "If you don't come once, that's your fault; if you don't come twice, that's our fault." They know that to hold the crowd they must be qualified to preach God's truth in a convincing manner, and see to it that the people return. Some radio evangelists address tens of thousands of people weekly, and sense to an even greater degree than the platform evangelist the importance of having something to say and putting it across to the audience.

Although it is true that the evangelists should be well prepared to speak to even a small crowd, the fact remains that a large crowd always challenges him to do his best. The editor of THE MINISTRY has requested me to prepare material touching the subject of the radio sermon from the experiences and lessons gained during three years' association with the Voice of Prophecy. There is much that could be written, but seven distinct features that may be helpful to our ministers may be cited relative to the radio sermon. These practical items might well be considered exhaustively, but they are dealt with here in a brief manner.

1. TITLES.—The Bible contains the best collection of titles obtainable. Read it with a view to obtaining sermon titles. Check the margin of the verses containing these sermon titles with the letters "ST," and soon your Bible will be full of notations. Psalms 88:12 suggests a fascinating title for a radio sermon on the state of the dead. See if you can find it. This subject is not handled too often over the air, but there comes a time when it is presented, and the title suggested in this verse is God's own idea for a talk on this theme.

Psalms 96:9 has a beautiful caption for a radio talk on sanctification, and Psalms 105:39 suggests the title "Light in the Night" as a glowing sermon subject relative to the oft-presented theme, "Why God Permits Suffering." Why not use the title "Light in the Night" instead? If the world's great novelists and writers can choose titles from the Bible for their

books, many of which are best sellers, why cannot Seventh-day Adventist preachers do the same? Surely it is too often true that the children of this world are wiser in their generation than the children of light.

2. PREACHING THE GOSPEL.—We are commissioned to preach the third angel's message. By this we mean more than the third angel's message. We mean the second and first as well. Actually, the radio evangelist does not and cannot preach the third angel's message so directly as the platform evangelist. He cannot touch upon the second angel's message to any great extent because of the prohibitions of radio broadcasting. He must confine himself largely to the proclamation of the first angel's message, and leave the work of presenting the second and third angel's message to the radio Bible school.

This should not be disappointing to the radio preacher. What more glorious theme for a sermon can be found than in the impressive announcement that the "hour of His judgment is come," and the glorious call to "worship Him that made heaven, and earth, and the sea, and the fountains of waters"? Rev. 14:7. Preaching Christ and building our themes about the gospel as the center is first, last, and always the very heart and substance of successful radio preaching.

3. ORIGINALITY.—We must all confess that we are trite. What a pity it is that we permit ourselves to be so busy or lazy that we must "beg, borrow, or steal" another minister's sermon, outline, or illustration. We can understand that it is necessary for men who are on the air every day to do this occasionally, but when the radio evangelist has but one program a week he should have ample time to study for himself. The next two items that we shall consider are especially associated with the element of originality, and will prove illustrative of this point.

4. ILLUSTRATIONS.—What better means can the preacher find to make the truth plain than the stories of the Bible? Especially do Scripture illustrations explain the gospel. No minister who reads the Bible through every year will be at a loss to pick out of the precious cluster of sacred stories choice and suitable illustrations for his radio sermon.

To vary the selections, historical incidents may be dug up from the past and used to glorify the theme of the hour. The lives and stories of men who were living during the childhood of some of the aged listeners will furnish thrilling anecdotes and experiences. Lincoln, Grant, and Theodore Roosevelt served their government as colorful leaders during a time of war and adventure. Wilson and Pershing, who lived during World War I, and other personalities more recent, will supply potential illustrative themes that will charge the radio talk with human interest and familiar lines of thought that will

captivate the minds of many of the listeners.

H. M. S. Richards does this very successfully, as we all know, and much can be learned from his methods. New and interesting books of sermon illustrations are offered in the Protestant press and current religious magazines. These should be obtained and used.

5. MINISTERIAL BIAS.—That is what we call the awareness of preachers to see in nearly every act and experience of life a theme or illustration for a sermon. Life is a great teacher. The home is a classroom. Our children are constantly instructing us. Our associates influence us by what they say or do. Nature is a school in which we learn the lessons of life. The sky is a canvas upon which the Master Artist has painted a million different scenes both night and day—the trees, the flowers, the mountains and the sea, the rivers and the plains. Here, there, everywhere, God speaks to us. If we are alert, we will capture the inspiration and the lesson of the moment. File it away in the filing cabinet of memory, or better still jot it down in a little notebook kept especially for the purpose. How easy it is to go to this source to find material when we need it for a good radio sermon.

6. VOICE.—It is possible to improve the voice. And even a good voice should be improved. It is doubtful whether a man should be on the air unless he has a good radio voice, although we will all admit that certain radio preachers are heard from coast to coast who obviously do not have what is considered a good speaking voice, yet have gathered a wide following. The personality, radio message, or music provided by these men compensated for their lack so far as radio voice is concerned. But we are, generally speaking, average men. We should, therefore, have voices above the average to compensate.

It would be well to read the book *Ministry of the Voice* by Ellen G. White (a compilation by M. E. Cady) and to secure a reliable technical volume on voice culture in order to acquire the most help available in voice training. Large radio stations maintain classes for announcers and artists. Something worth while may be learned in these classes. However, we must be careful in learning from the world not to put the stamp of secular radio technique upon our gospel service. There is an advantage in being different if we can be good gospel broadcasters at the same time.

7. CONVERSATIONAL.—Who can deny that one of the great factors in Franklin D. Roosevelt's popularity was the frequent radio Fireside Chats heard on coast-to-coast radio networks? He spoke as it were to one man, and thought of the microphone as a human ear. How much better than to speak in a tense, high-pitched voice as though he were speaking to a mass of people.

The radio preacher must get close to his listener, and think of his audience as singular instead of plural. At least he must be conversational to the point where he speaks as though he were addressing a group by the fireside in a home. He can be vital, interesting, intelligent, and forceful without losing the conversational element in his address. Jesus was that way when he spoke to the people. "What man of you," He would frequently say to the crowd, singling out an individual while appealing to the whole.

Our listeners must not feel that the speaker is not addressing them. Like Nathan, we must in spirit if not in word say, "Thou art the man." The radio preacher who comes to the microphone with this concept of radio style will find that this is the correct mental attitude to assume, and experience a subsequent relaxation that will loosen his throat and save him from embarrassment.

It is difficult to ask the question, "Why be nervous?" We must admit that we are all nervous to a certain extent, at least before we get started. But we need not hinder our effectiveness by fear and unbelief. We may speak as men having authority from God. Let us not speak like the scribes and Pharisees, who were dictatorial, hard, and cold in their approach to the people. Let us be conversational, brethren, and warm the hearts of our listeners with the bright and hopeful message of God. See if this does not improve the radio sermon. It will, if we try.

Religious World Trends

Import of Leading Press Declarations

Sunday a Human Institution

By FRANK H. YOST, Associate
Secretary, Religious Liberty Department

EARNEST advocates of Sunday observance are having a difficult time. They are concerned, perhaps more than ever before, both with the origin of and basis for Sunday's observance, and with the manner of its honoring. They divide into two principal classes. Class I maintains that Sunday is the successor of the Sabbath of the Bible, the change having been made by Christ, or by the apostles, or by the church, or by some combination of these, and that the requirements for keeping Sunday are the Biblical ones once applicable to the Sabbath.

Class II holds Sunday is man-made, by and through the church (by a way difficult to define and through a process equally difficult of analysis in the sources), and that the church only can define how Sunday is to be observed.

Of course these divisions in the ranks of Sunday observers are fundamental, and unity destroying. That is bad enough for them, but, in addition, there are numerous particularities and variations of these main positions. This all throws the picture for Sundaykeepers badly out of focus.

The result is that some are going all the way in making Sunday entirely a human institution. As extreme an illustration of this as any is found in Canon Glazebrook's article on "Sunday" in Hasting's *Encyclopedia of Religion and Ethics*, vol. 12, pp. 109, 110. He says:

"It is easier for us to answer this question than it was for the theologians of the 17th and 18th centuries, and that for two reasons. Recent investigations into early Church history have removed some prejudices which hampered our ancestors. We now know how gradually the observance of Sunday developed and how late was the theory which connected it with the Sabbath. And the modern study of the Old Testament removed a difficulty which they could never fully meet. So long as the story of creation in Genesis 1 and 2 and the account of the giving of the law on Mt. Sinai were regarded as historical, the question had to be faced. How can a divine command directly given to men, be abrogated? The answer for us is plain: No such commands were ever given, and the stories which record them are legends. The Sabbath was made for man; and, under the guidance of Providence, it was made by man. Sunday in its turn was made by man and for man. Man, therefore, is lord both of the Sabbath and of Sunday. It is from the experience of men, both as individuals and in societies, that the reasons must be drawn which determine the manner in which Sunday is to be observed."

Notice that, according to Canon Glazebrook we are not dealing with a Sabbath once divinely ordained but now outmoded and succeeded by an equally divine Sunday. No; the Sabbath never was divine. There was no creation Sabbath; that is a myth. There was no divine law from Sinai; that story is legendary. The philosophy of Sabbath or Sunday is purely a matter of the humanities, and the rational basis for a rest day is merely humanitarian. "The Sabbath was made for man; and, under the guidance of Providence, it was made by man. Sunday in its turn was made by man and for man." The manner of its observance "is from the experience of men."

This was written in England a number of years ago. What is the attitude today? The answer: The kind of Sunday Glazebrook describes must be observed and with enhanced advantage, spiritual and physical, to man. Bishop Henson, of the diocese of Durham, has collected a series of studies for the use of his clergy, which the Oxford University Press published in 1945 under the title *Bishoprick Papers*. The whole book sums up to an appeal to a sounder, healthier church life for clergy and people. But what concerns us as a present trend is his chapter "The Passing of the Lord's Day." Bishop Henson is pained that Sunday has become so secularized that church attendance and the quality of worship is declining.

—Please turn to page 39



Shepherd, Feed Thy Hungry Flock

PAUL'S solemn charge to the elders at Miletus, to which they were earnestly admonished to "take heed," was to "feed the flock of God," "which He hath purchased with His own blood." This inescapable charge is of universal and timeless application, and embraces every Seventh-day Adventist minister in its sweep. Paul presses upon us this sobering responsibility—feeding of "the word of His grace, which is able to build you up." And the imperative character of God's expectation is attested by the fact that Peter was similarly constrained to repeat the principle to the early elders, when he wrote, "Feed the flock of God which is among you."

The reason set forth was the fact that the Chief Shepherd is coming, who will require an accounting at His appearing. Peter adds that the newborn babes in the faith must have "the sincere milk of the word," in order to grow thereby. Little wonder that this was Peter's burden, for Christ, the Chief Shepherd, while on earth had expressly charged Peter to feed both Christ's lambs and His sheep. And the fidelity of this feeding was made the test of the genuineness of Peter's love for Christ. Paul further declares to the Corinthians, "I have fed you with milk, and not with meat [solid food]: for hitherto ye were not able to bear it." There was to be adaptation to the need. This milk Paul defines as the "first principles of the oracles of God," thus agreeing with Peter. In plain, unmistakable language Paul repeats "before God, and the Lord Jesus Christ," the charge to the ministry to "preach the word."

There are altogether too many hungry, emaciated sheep in God's fold. Many are hungry, alas, because they are too often fed with husks instead of nourishing food. What is the devitalized chaff to the wheat? Hungry, undernourished sheep are bound to be restive and discontented. Such are prone to stray away from the fold in search of the food they crave. They fall an easy prey to disease and to marauders. Nor can they produce good wool in abundance. We are never to forget that when the Chief Shepherd appears, He will say to us, "Where is the flock . . . , thy beautiful flock?" What shall we be able then to say?

Brother shepherd, just what are you feeding your flock? Are you displaying some newly found learning, intriguing to you but valueless

as food to your flock? Are you pouring forth the content of some new book, interesting to you as shepherd, but virtually profitless to your sheep? Are you feeding your flock largely on theory, propaganda, statistics, quotations, problems, or dry and dusty sermons from the notes of yesteryear? Are you feeding them on moral essays, philosophical disquisitions, or argumentative dogma? If so, small wonder that you have disturbing losses on your record book. Little wonder that they slip away, seeking to find something elsewhere that will satisfy the craving of the soul. God holds you accountable for proper feeding of the flock.

Are you interested in the secret of happy, healthy, active, wool-bearing sheep? Here it is: "Thy words were found, and I did eat them; and Thy word was unto me the joy and rejoicing of mine heart." There is a limitless supply of perfect food in the garner of God's Word. It is inexhaustible. It meets every need and every condition of the human heart. But we must understand and apply the principle of balanced, healthful feeding. It is all too easy to give a one-sided, erratic, defective dietary that will neither maintain health and strength nor foster normal growth. People can most assuredly starve at our hands. Regularity, balance, and adaptability must govern our selection of nourishment, and the times and seasons should likewise come into our reckoning.

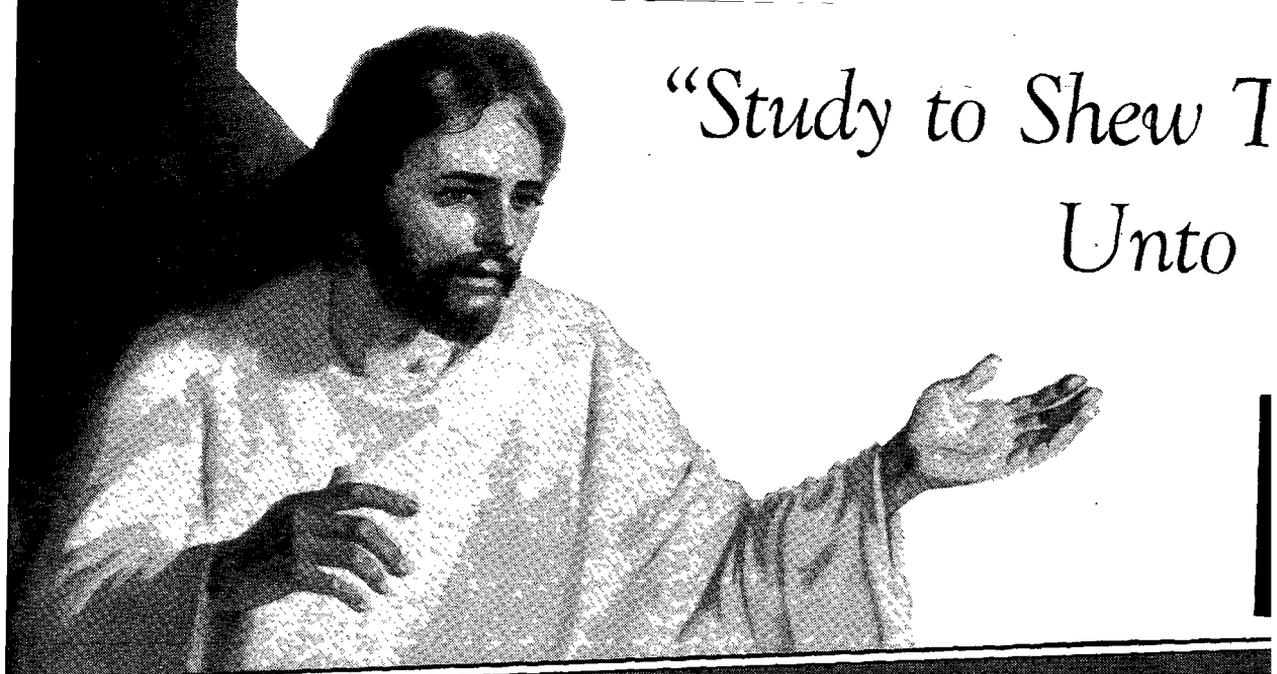
A preacher should ever be studying personally far in advance of his flock. He should be prepared for every emergency that may arise. He should have the answer to a thousand problems and contingencies. He should himself know the answers to a multitude of questions, which he should not, however, raise with his flock. There are innumerable things that he should know personally that he cannot properly preach about publicly. The flock would not be prepared for such items. It does not need them, and could not absorb them if given. We must use sanctified common sense and discernment in the food we feed to our flocks. We must truly feed them. Here is scope for skill and wisdom.

L. E. F.



¶ "INTO the medical missionary work there must be brought more of a yearning for souls." —*Medical Ministry*, p. 40.

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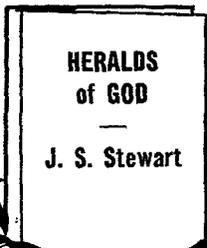
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... M. R. C. ELECTIVES, 1948 ...

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- C. H. Spurgeon's Autobiography*, Zondervan, Grand Rapids, Mich., 1946, 148 pages, \$2.
Beacon Lights of Grace, Richard Ellsworth Day, Eerdmans, Grand Rapids, Mich., 1947, 169 pages, \$2.50.

Christian Apologetics

- Christianity Rightly So Called*, Samuel G. Craig, Presbyterian & Reformed Pub. Co., Philadelphia, 1946, 270 pages, \$2.
The Pilgrim's Guide, Edited by George F. Tibbitts, Gospel Volunteers of the World, Speculator, New York, 1946, 600 pages, \$2.50.

Country Living

- The Southern Gardener*, Dr. Floyd Bralliar, Newspaper Printing Corp., Nashville, 1946, 227 pages, \$2.
Church in Our Town, Rockwell C. Smith, Abingdon-Cokesbury Press, New York, 1945, 190 pages, \$1.50.

Devotional and Inspirational

- Holy Hours in the Holy Land*, Walter R. Alexander, Grand Rapids, Mich., 1946, 165 pages, \$2.
One Man's Religion, Frederick Keller Stamm, Revell, New York, 1945, 151 pages, \$1.50.
Oxford Book of Christian Verse, Lord David Cecil, Oxford Press, New York, 1940, 560 pages, \$3.50.

Doctrinal and Expository

- A Book About the Bible*, George W. Stimpson, Harpers, New York, 1945, 509 pages, \$3.50.
Life Endures, Roy E. Laurin, Zondervan, Grand Rapids, Mich., 1946, 248 pages, \$3.
The Old Testament in the New Testament, R.V.G. Tasker, Westminster Press, Philadelphia, 1947, 176 pages, \$2.
Prophecy and the Church, Oswald T. Allis, Presbyterian & Reformed Pub. Co., Philadelphia, 1945, 339 pages, \$2.50.
Things Surely to Be Believed, E. Schuyler English, Our Hope Press, New York, 1946, 289 pages, \$3.

Evangelistic Ministry

- Evangelism in Sermon and Song*, Ernest O. Sellers, Moody Press, Chicago, 1946, 95 pages, \$1.25.
More Power in Soul Winning, David M. Dawson, Zondervan, 1947, 128 pages, \$1.50.
The Preaching Ministry Today, Rolland W. Schloerb, Harpers, New York, 1946, 113 pages, \$1.25.
Religious Progress Through Religious Revivals, Frank Grenville Beardsley, American Tract Society, New York, 1943, 181 pages, \$1.50.

Home and Marriage

- The Formal Wedding*, Judson J. McKim, Revell, New York, 1947, 96 pages, \$1.50.
Harmony in Marriage, Leland Foster Wood, Round Table Press, New York, 1939, 120 pages, \$1.
The Right and Wrong in Divorce and Remarriage, William Evans, Zondervan, Grand Rapids, Mich., 1946, 107 pages, \$1.50.
Source Book of Home and Family Life, Irma Highbaugh, Agricultural Missions, Inc., Lebanon, Pa., 1947, 382 pages, \$1.50.

Homiletic Helps

- His Word Through Preaching*, Gerald Kennedy, Harpers, New York, 1947, 229 pages, \$2.
Preaching Without Notes, Clarence E. Macartney, Abingdon-Cokesbury Press, New York, 1946, 186 pages, \$1.75.

Missions Challenge

- How to Live in the Tropics*, Virginia Lloyd Hunt, Harcourt, Brace, New York, 1942, 178 pages, \$1.50.
Wanless of India—Lancet of the Lord, Lillian E. Wanless, Wilde, Boston, 1944, 366 pages, \$3.
The World and Africa, W. E. Burghardt DuBois, Viking Press, New York, 1947, 261 pages, \$3.

Pastoral Aids

- The Pastor and the Children*, Mildred and Frank Eakin, Macmillan, New York, 1947, 182 pages, \$2.
Visual Aids in the Church, William L. Rogers and Paul H. Vieth, Christian Education Press, Philadelphia, 1946, 214 pages, \$2.

Pastoral Counseling

- Thy Health Shall Spring Forth*, Russell L. Dicks, Macmillan, New York, 1945, 59 pages, \$1.50.
Psychology Applied, George W. Crane, M.D., Hopkins Syndicate, Chicago, 1944, 672 pages, \$4.
Psychology and Pastoral Work, Eric S. Waterhouse, Abingdon-Cokesbury Press, New York, 1940, 331 pages, \$2.50.

Personal Improvement

- Faith Is the Answer*, Smiley Blanton, M.D., and Norman V. Peale, D.D., Abingdon-Cokesbury Press, New York, 1940, 223 pages, \$1.25.
Life's High Hurdles, Sidney W. Powell, Abingdon-Cokesbury, New York, 1946, 192 pages, \$1.75.
A Minister's Obstacles, Ralph A. Turnbull, Revell, New York, 1946, 159 pages, \$1.50.

Radio Ministry

- Handbook of Radio Writing*, Erik Barnouw, Heaths, Boston, 1947, 336 pages, \$3.
The Will to Speak Effectively, Lee Norvelle, Expression Co., Magnolia, Mass., 1938, 246 pages, \$2.12.

Religions and Isms

- Jehovah's Witnesses*, Dan Gilbert, Zondervan, Grand Rapids, Mich., 1946, 61 pages, 35 cents.
The Great Religions of the Modern World, Edward J. Jurji, Princeton University Press, N.J., 1946, 387 pages, \$3.75. (Reference)
Seven Religious Isms, Herbert M. Wyrick, Zondervan, Grand Rapids, Mich., 1940, 99 pages, 50 cents. (Reference)

Religious and World Trends

- Explaining the Atom*, Selig Hecht, Viking Press, New York, 1947, 205 pages, \$2.75.
Foundations for Reconstruction, Elton Trueblood, Harpers, New York, 1946, 109 pages, \$1.
Collectivism Challenges Christianity, Verne Paul Kaub, Light and Life Press, Winona Lake, Ind., 1946, 249 pages, \$2.
Color and Conscience, Buell G. Gallagher, Harpers, New York, 1946, 243 pages, \$2.50.
Movies and Morals, Herbert L. Miles, Zondervan, Grand Rapids, Mich., 1947, 121 pages, \$1.50.
Remaking the Modern Mind, Carl F. H. Henry, Eerdmans, Grand Rapids, Mich., 1946, 307 pages, \$3.
Two Worlds—USA—USSR, Stephen Nenoff, Midlands, Chicago, 1946, 320 pages, \$2.75.

Speech and Writing

- An Index to English*, Porter G. Perrin, Scott, Foresman & Co., Chicago, 1939, 675 pages, \$1.65.
Public Speaking—As Listeners Like It! Richard C. Borden, Harpers, 1939, 111 pages, \$1.50.
The Voice Governor, Ralph M. Harper, Schirmer Music Co., Boston, 1945, 152 pages, \$3.
A Word to Writers, Mable Hinkhouse Towery, Review and Herald, 1947, 64 pages, 50 cents.

Science and Scripture

- The Bible in the Age of Science*, Oscar E. Sanden, Moody Press, Chicago, 1946, 141 pages, \$1.50.
God's Masterpiece—Man's Body, Arthur I. Brown, M.D., Fundamental Truth Publishers, Findlay, Ohio, 1946, 352 pages, \$3.

Temperance and Prohibition

- Alcohol, Science, and Society* (29 lectures with discussions, given at Yale Summer School of Alcohol Studies), *Quarterly Journal of Studies on Alcohol*, New Haven, Conn., 1946, 473 pages, \$5.
Beverage Alcohol, Carolyn Brooks, National W.C.T.U. Publishing House, Evanston, Ill., 1947, 103 pages, 75 cents.

IMPERATIVE for the Progressive Worker

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Volume II of "Prophetic Faith" Nearing Completion

SOME three thousand advance orders for *Prophetic Faith of Our Fathers*, Volume II, have been recorded for months in the publishing house book department. The three thousand, who sent in their orders in good faith all the way from six months to a year ago, and other hundreds awaiting notification that the book is off the press, have been disappointed and perplexed over the long delay in issuance—and not a few have been a bit vexed. If it be any consolation, such are not nearly so distressed over the tardiness as are the publishers, the sponsors of the 1947 Ministerial Reading Course (of which it was a part), and the author. This note is designed as an apology, an explanation, and a promise combined.

No other book in our publishing history has ever had such an investment of time, effort, and money put into it. The sources upon which it is based were practically all gathered from the great libraries of Europe in the years just prior to World War II—some of which are now damaged and crippled, and some are in ruins, as in Germany. This has created a real handicap. In the painstaking and rigid verification of every fact, extract, or allusion, and its context, and of every name, date, and circumstance,

four experts have toiled for eight months on this gigantic task, involving Latin, German, and French sources, as well as English. Correspondence with libraries in England, France, Switzerland, and Italy has had to be conducted, and supplemental microfilms, photostats, and additional data secured to round out the evidence.

This task has taken longer than any could foresee. But now all this is done. The book is now actually being set by the linotype operators. The proofs are passing through our hands. The impressive illustration cuts have all been made, including those of two new Harry Anderson paintings. It is definitely expected that the book will be off the presses, bound, and sent out in December—thus still within the year 1947. We crave your indulgence for the remaining weeks. Then the volume should be in your hands. We believe you will feel that it was well worth waiting for, and that it is destined to exercise a molding influence upon the public—if the various book reviews of Volume III, from leading religious journals, are any indication, along with letters and oral statements received from prominent scholars, librarians, and theologians in America.

HEALTH EVANGELISM

Our Health Message a Part of Our World Mission

Health Reform in the 20th Century

By JEAN NUSSBAUM, M.D., *Medical Secretary, Southern European Division*

TO THE earnest student of health reform in the twentieth century, the most striking fact is the stability of its fundamental principles. In no way have these principles been shaken by the modern discoveries of great scientists. On the contrary, every real progress made in the world of medicine or of science actually confirmed the doctrine professed by our early reformers. This fact is all the more remarkable since science, in every channel, had been greatly transformed by the fresh knowledge that had been gained. One had the impression that nothing remained of the early teachings of Aesclepiades, and that a whole new world had been created. The medical outlook especially had altered completely, and with the new understanding many harmful errors and prejudices disappeared.

It was against these errors and prejudices that health reform waged war. Ever since 1863, when the reform came to life, the great fight

had been unceasingly pursued. James White was unsparing in his efforts. He and his wife worked without respite, by both written and spoken word, to proclaim the truths that had been revealed to them. They lectured, wrote articles, published books. Nothing could check their activity, and the faith that was theirs helped them to vanquish all opposition.

When, at the dawn of the twentieth century, the laboratories directed the searching of their new discoveries into the darkness of ignorance, and mankind, at last beginning to realize that illness was due to simple causes, witnessed the downfall of all the complicated theories universally accepted until then, one anxiously wondered whether health reform would survive the struggle between the past and the present. Could one really hope that truths preached in 1865 were still valid in 1900? One need not have doubted. Not only were they valid in 1900, they are still valid today.

Anyone who studies the principles of health reform as they are conceived and practiced during the latter half of the last century, and who at the same time follows the progress of modern

science, can easily convince himself that the findings of present-day scientists resemble, more and more closely, the doctrines that we have been preaching for the past eighty years. To cite only one example, let us take the case of vitamins, since in the domain of dietetics progress has made such strides. This has been the most sensational discovery of our time, both in the medical world and among the general public. The consequences of this discovery are limitless. They show us that in various food-stuffs, apart from the albumins, fats, hydrates of carbons and mineral salts, there are other vitalizing elements that are absolutely indispensable to one's very existence. Constant privation of such elements engenders illness and may finally cause death. These elements are to be found in their greatest quantities in the vegetable kingdom, and to enjoy them all it is necessary to have a varied diet. These various foods should be consumed in their most natural form, without being sifted, processed, or refined.

These ideas are relatively new. They were quite unknown to the doctors of the last century, but they were preached and practiced from the start by the followers of health reform. This is so true that when, at the beginning of the twentieth century, the medical profession was very busy changing its ideas and doctrines, Mrs. E. G. White was able to write, without vanity or boastfulness: "We shall not leave the position in which, for the last thirty-five years, the Lord has been bidding us stand."—*Counsels on Diet and Foods*, p. 38.

If I seem to insist on this fact, it is because insufficient stress has been laid upon it in our churches. The great victory won by health reform is hardly spoken of, and yet it ought to have been a powerful stimulant to our members and workers. Full advantage was not taken of its success at the right moment, as it ought to have been, and this has allowed our enemies to regain their foothold among us. I do not want to dwell on the errors that have been made, since there is no recalling them, but it is now our urgent duty to repair them. In spite of the evident triumph of health reform, its enemies have not ceased to fight against it, and they have unfortunately found powerful allies among those of its partisans who have become careless of, or indifferent to, its precepts. The result is that, instead of progressing, health reform has lost ground to such an extent that in the testimony published in 1909 one may read the following significant sentence: "I am instructed to bear a message to all our people on the subject of health reform; for many have backslidden from their former loyalty to health reform principles."—*Testimonies*, vol. 9, p. 153.

How have we responded to this appeal? Alas, when the first world war broke out in Europe, the food restrictions and the accompanying moral depression brought about a lowering of

standards on health reform. We had barely recovered from this first blow when yet another world war was declared, and its consequences seem even more serious than before, since the entire world appears to have completely lost its equilibrium. What are we to do? Shall we remain idle and indifferent, or shall we labor our hardest to accomplish the work that the Lord has demanded of us for so many years?

As a doctor, I am accustomed to search deeply into the cause of any illness, and this is the most delicate as well as the most interesting part of my profession. Naturally, therefore, I have tried to define the reason for the torpor that prevents us from all walking together in the light that the Lord has shed upon the laws of health. There are, it seems to me, two explanations. The first is that the evil one redoubles his wicked efforts as he feels that the end of all time is approaching. "Woe to the inhabitants of the earth and of the sea!" say the Scriptures, "for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Rev. 12:12. The second is that the truths that we preach go strongly against the habits that man has acquired, habits to which he has become a slave, and that self-indulgence leaves him with but little courage to fight. The serpent tempted Adam's appetite, and again, in the wilderness, Satan tempted the appetite of the second Adam. We are faced with a stupendous task that will have to be accomplished in the midst of great difficulties, since most men of the present generation have lost the habit of delving deeply into things, and are, on the whole, extremely superficial.

It is because of this state of affairs that, despite sound methods of propaganda, we show such poor results. Great efforts have been made to bring a knowledge of the truth to the great masses, and these efforts have been accomplished in a convincing and attractive manner. Handsomely illustrated papers and magazines that clearly expound our medical doctrines are produced by our printing plants. They are circulated, in every language, all over the world, and there are books that teach simple and healthful cooking, as well as giving sound advice on the prevention of sickness. Mrs. White's noble, spiritual works have been distributed the whole world over in their hundreds of thousands, indeed in their millions.

And yet not all our members and workers have carefully studied and followed the writings that expound the principles and teachings of health reform. I, personally, realize how limited, in Europe especially, is the knowledge that our followers display concerning dietetics and the physiology of the human body. In many cases it is practically nil. There are many Adventist homes where the cooking is done in the ordinary way of the world, without a thought for the result it may have on the health.

Some time ago I met a traveling salesman who for years had been successfully selling our medical books. Later he became an evangelist and my collaborator. I discovered, with amazement, that he fed himself most foolishly, and was far more often found in the delicatessen shops than at the fruit stores or where they sell green vegetables. When I told him that his diet was harmful, he was most sincerely astonished. Here was a man—and there are most certainly others who resemble him—who was engaged in the task of spreading the truths of health reform, and yet he himself transgressed these same laws daily.

It is not enough to denounce an evil; one must also find a remedy. In a future article I shall try to point out the means by which we may hope to cope with the present situation. Meanwhile I have this to say, and I hope that all our workers will think deeply on the matter: If, in the twentieth century, in spite of all the knowledge that is ours and the material means we possess with which to divulge it, health reform has not yet found its way into every home of our church members and has not yet conquered the entire universe, then the fault must be ours. For it is to us, doctors and workers, that those who believe in our gospel turn their eyes, and it is our attitude, to a great extent, that determines their conduct. The good Word says: "For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts." Mal. 2:7.

Soul-winning in Sanitariums

WORKSHOP SYMPOSIUM (Concluded)

Morning Worship and Song Service, Portland

AT EIGHT-THIRTY each morning the organ is heard playing over the public address system. This is the call to morning worship. On the stairway between first and second floor all who can possibly leave their duties in the hospital congregate for morning worship. Hymns are played on the organ until the group has assembled.

Elder Oberg, our chaplain, makes a call over the public address system, inviting the patients to join with the sanitarium family in morning worship. Two or three stanzas of several different hymns are sung. Song service is closed by singing one stanza of "Near to the Heart of God," "Sweet Hour of Prayer," or some other appropriate hymn. Elder Oberg reads a few verses from the Bible and offers prayer. After the prayer the organist plays the closing bars of the hymn just sung, while those present hum the melody.

The patients enjoy the morning worship and it is a definite point of contact with them. The chaplain uses this service as an entering wedge,

and as a result is able to talk more freely with the patients. We have a Bible instructor, who visits the patients, talks with them, and assists with the follow-up work.

The regular morning worship usually takes place while the patients are eating their breakfast. This service is an inspiration to students, nurses, and patients alike.

On Friday evening the students gather with those on duty in the hospital, to sing for the patients. Sabbath morning about eleven o'clock everyone gathers for a song service after the morning work is completed.

Many patients have commented on how much they enjoy these worship periods. Should you be walking down the halls at this time, you would hear some of them humming or singing with the music.

ANN M. STRATTON, R.N.

THIS morning song service is known throughout the Northwest. It has become traditional with Portland. Everyone who speaks about it feels that the song service by the girls in the morning hours is one of the most beautiful things to remember.

FRED HANSON, R.N. (Walla Walla College.)

Family Worker Meetings at Loma Linda

ALL GROUPS of employees contribute to the spiritual side of our sanitarium work, whether they be graduates, students, housekeepers, desk clerks, or serving in some other capacity. One day a patient returned who had not been an Adventist when she left us. When I visited her I noticed a *Sabbath School Lesson Quarterly* on the table, so commented on it. She said, "I am a baptized member of the church." When I asked where she had received her inspiration, she said, "From nothing else except listening to the chimes at sunset and seeing the consecrated lives of the workers here."

This illustrates how the group of workers as a whole have a lasting influence on our guests, but perhaps the greatest part of the missionary work in our institution is done by the student nurses. We hear many, many favorable comments about them, and especially regarding their prayers with the patients. The student nurses do not consider their evening care complete unless they have offered a prayer with the patients.

As to our family meetings, Elder Frank Moran is our chaplain and is primarily responsible for these. At one time he prepared lessons on "The Purpose of Our Sanitariums," "Spiritual Work for Workers and Patients," "Kind of Workers to Be Employed," "Our Sanitariums Are to Honor and Glorify God," "Teaching of Health Principles," and kindred topics. These were passed out to various workers, who were instructed that they were to be presented in an informal discussion. At the following family meeting we were to begin the series by

a discussion of one of the topics. The response was most gratifying. As the workers rose, one by one, and told their experiences with patients, we as leaders found that we were quite unaware of the many soul winners among us.

One of the last meetings in this series was an experience meeting. Five or six student nurses spoke. They told how they had been guided in giving Bible studies. These students go into the homes of former patients to give these studies, and many continue beyond the required four times. They want to see the patient through, and stand by, giving studies—ten, eleven, or sometimes twelve—until the patient takes a stand and is baptized. Our sanitariums truly present opportunities not only to sow seeds of truth but to save souls as well.

CATHERINE GRAF, R.N.

Conversational Bible Studies, Boulder-Porter

OUR ACTIVITIES at both the Boulder and the Porter sanitariums are much the same, with the morning worships and Friday night vespers. We have started a plan in which the students give short talks over the public-address system during the week, starting out with health talks and developing into spiritual talks. We have also followed the practice of having the students sing on Sabbath afternoons, also give short inspirational messages.

An old miner about seventy years of age came to the sanitarium with coronary occlusion. He had never been sick or in the hospital before, and this was a hard experience for him. He was a heavy smoker. The nurses put pictures on the wall, and changed them each evening. He became interested in our belief, and they worked with him. He had almost stopped his smoking when he left the sanitarium. "Next time I come back to see you I will not be smoking," he said. Later he was baptized, and became a member of the church.

We shall not be able to measure the actual results of our work in this world, but if each one day by day uses every opportunity, I am sure that we shall see a rich harvest from all our institutions.

Elder F. R. Isaac, our instructor in Bible, has developed a questionnaire on the brief Bible conversation. He is trying a plan in which he asks the student first to have an interview with some member of our church who knows our doctrines and principles, thus to become used to carrying on a conversation along one point of our beliefs. A blank is to be filled in after each interview. After having talked to a church member, then the student nurse is to approach a patient.

These questions are found on the blank cover: How was the person approached? What topic was chosen for discussion? What was the text used? What was the person's reaction? What does the student feel she has gained from it?

The students seem really to enjoy their participation in these brief Bible studies.

GENEVIEVE HANSEN, R.N.

(We have asked Elder Isaac to write a description of this plan of conversational Bible study, and this is in hand. It will appear in a later number of THE MINISTRY.—EDITOR.)

College Youth Co-operate at Madison

AT MADISON SANITARIUM and Hospital we have the privilege of working with the youth of our college in our program of soul-winning activities. The members of the lay evangelism class have complete charge of the Tuesday evening worship program for the patients and their visitors in the sanitarium parlor. One member of the class takes charge of the song service, another leads in prayer, and the third member delivers the sermonette for the evening's worship period. Patients express both surprise and appreciation for the spiritual interest the young people of the school take in them.

Each Sabbath afternoon the Sunshine Band sponsored by the young people's society (made up of both nurses and college students) conducts a song service for the patients and their visitors. The group proceeds from strategic points of each clinical service, thus permitting all patients of every service to listen to the gospel message in song. As the group moves from point to point, some of the ambulatory patients and sometimes their visitors join us in our singing, and at times some have continued with us until every service has been reached.

We receive many requests from patients for special songs. Throughout the week we hear favorable comments and receive expressions of appreciation for this weekly song service. It has also been the means of further contact with the patient in the interest of his spiritual welfare.

Recently a warden of a State penitentiary spent some weeks here in our sanitarium as a patient. He was favorably impressed by the service and spiritual atmosphere of the place. After his discharge from the hospital, literature was sent to him, which opened the way for distribution of literature to the prisoners. More recently an invitation has been received to hold religious meetings for the prisoners. After our young people have held the first meeting, we hope to arrange for a group of our youth in a church closer to the penitentiary to help continue this work.

RUTH E. HOPPER, R.N.

Correspondence Health Lessons, Washington

I WILL DESCRIBE a project of the M.V. Society at our sanitarium. The majority of the members are student nurses. When the present officers took over in January, there was no literature band in the society. In looking back over the past we found that each year the officers would try to revive the literature work, but it was not

long until it dwindled down to nothing and finally stopped. We decided the reason was that every Friday night the literature band met and did the same thing each time, and it got monotonous. What could we do to remedy it?

We thought of using the Bible correspondence school plan or the Voice of Prophecy lessons. Dr. Wayne McFarland had carried out something similar to this in California, and had been very successful with it. What we finally used was similar to the plan he used in California, although he was in connection with the radio program.

We chose our names from the sanitarium *Life and Health* list, a list of 2,400 names of former patients to whom the institution has sent subscriptions for *Life and Health* for two or three years. We chose names from the near-by communities; Bethesda, Chevy Chase, Mount Rainier, etc.

We have sent out 310 copies of lesson No. 1, and an accompanying letter. There are eighteen lessons in the series, which is a series of health lessons instead of Bible studies. We hope that these people will become so interested in the health lessons, that they will continue with Bible studies. Then we plan to start them out on the regular Bible correspondence set of lessons. We are now on lesson No. 9. Of the 310 sent out, 43 have answered lesson No. 1 questionnaire. At the close a certificate and a gift will be given. Before the eighteen health lessons have been completed, we plan to send a letter along with No. 17 introducing them to Bible studies.

Dr. Meade consented to answer any health questions that people may send in. About a dozen have sent in questions. We have fourteen who are keeping up the lessons regularly every week. Some adult members wrote back and wanted to know if their daughter or son could continue answering the questionnaires. Responses received to the questionnaires were read in the young people's meeting. The titles of the lessons are as follows:

1. Natural Aids to Health.
2. Dangerous Drugs.
3. Properly Balanced Diet.
4. Sweets—Good and Bad.
5. Correct Habits of Eating.
6. Coffee and Soft Drinks.
7. Healthful Drinks.
8. Condiments—Shall We Use Them?
9. Shall We Eat Flesh Foods?
10. The Advantages of a Vegetable Diet.
11. The Truth About Tobacco.
12. The Effect of Alcohol on the Body.
13. Fit for Health.
14. Our First Defense Against Disease.
15. When Home Becomes a Hospital.
16. After Forty—Health and Happiness.
17. Health in Action.
18. Building for Strength.

Dr. McFarland now has an opportunity to

put a health program on the radio at near-by Silver Spring. He plans to advertise these health lessons over the air. Our M.V. Society has been asked to take care of the response. It is also planned for the colporteurs to pass out something similar to this, which is called the Home Bible Course, or Home Health Education course. The colporteurs will hand a notice to the people as they go from door to door, inviting them to write in for the health lessons.

We meet immediately after our M.V. Society meeting on Friday evening, and are ready to start at nine o'clock. We are through by ten o'clock. Not all remain until ten. The members take care of the answers which come in during the week, usually three or four. Each student nurse takes a list of ten names, tries to keep her list up to ten active correspondents.

At the beginning of the plan we asked all those who were interested in winning souls to stay after the meeting, and about fifty responded. Each person took a list of ten names. As the lessons are returned, we put the response under the name of the student nurse caring for that name, who corrects the questionnaire and sends back the next lesson with the next questionnaire.

Elder Manuel, home missionary secretary of the Potomac Conference, has worked on the lessons, and most of them are mimeographed at the conference office. The last six or eight are in printed form, and are from the Modern Health Library. ELLA MAY STONEBURNER, R.N.

IF WE MAINTAIN spiritual institutions we will have to have spiritual leadership. As leaders we must lift up the standard. The spiritual tone of the student nurse and the graduates will be dependent upon the leadership that we are giving to the institutions. Every worker in our sanitariums should regard himself as Christ's minister to let his light shine forth in word and deed. Those who are blessed with the light of truth are to reflect light. Every worker in the sanitarium should become a witness for Christ. It is better for the work to be crippled than to employ workers who are not fully consecrated.

LOUISE KLEUSER (Ministerial Association).



☞ SANITARIUMS are to be established all through our world, and managed by a people who are in harmony with God's laws, a people who will cooperate with God in advocating the truth that determines the case of every soul for whom Christ died.—*Medical Ministry*, p. 26.



☞ If all connected with the sanitarium are correct representatives of the truths of health reform and of our holy faith, they are exerting an influence to mold the minds of their patients.—*Counsels on Health*, p. 289.

The Right Arm of Evangelism

By ROLAND K. CEMER, *Evangelist,*
Fort Wayne, Indiana

WE ARE living in a day when it is becoming increasingly difficult to draw men, women, and youth away from the bright lights of worldly entertainment. As a result some have thought that possibly the days of larger evangelism are over. This is not necessarily true. Instead, it presents a real challenge to our evangelists to find a way of drawing people to hear the most vital message God ever had for men regardless of tremendous worldly competition. To do this properly we must be completely up-to-date in our thinking, in our methods of advertising and work. We must find the interest of those we are seeking to save.

It is generally conceded by our preachers that they can get good Sunday night crowds, but have difficulty in building crowds on week nights. I believe I have found at least a partial answer to this problem. One of the subjects in which almost everyone is interested is health. People are getting more health conscious. Then why not capitalize on this, especially since the Spirit of prophecy has instructed us very definitely that our health work is the right arm of the message? In volume 9 of the *Testimonies* we find this important passage:

"As a people we have been given the work of making known the principles of health reform. There are some who think that the question of diet is not of sufficient importance to be included in their evangelistic work. But such make a great mistake."—Page 112.

"We should educate ourselves not only to live in harmony with the laws of health, but to teach others the better way. . . . Our ministers should become intelligent upon this question. . . . At our large gatherings, instruction should be given upon health and temperance. . . . 'Educate, educate, educate,' is the message that has been impressed upon me."—*Counsels on Diet and Foods*, p. 451.

Much success has certainly been attained in our work in the foreign fields where medical evangelism has been used to open the way for the preaching of the entire message. I sincerely believe we have come to the time in America when our evangelists should be using the health message to open the hearts of the people to the truths of the full gospel, preparing them both physically and spiritually for the coming of our beloved Saviour.

Instead of giving one health sermon (usually on temperance) some rainy Tuesday near the end of the evangelistic campaign in which part of the principles of health are dealt with in a very general way, why not use our great health message to draw the interest of the people? Then educate them little by little how to live and take care of their bodies. This will ensure better health and greater service for the Master when they embrace the full truth.

In our evangelistic services I use Friday night for this very important work. Starting

the very first week, I give a lively ten- to fifteen-minute health talk at the close of a short song service, preceding the main service. Many will come for the health talk, remain for the sermon, and become interested in the full message, when otherwise they might never come to your meetings.

Some of the subjects used are: "The World's Greatest Temple" (your body), "Why Millions Are Sick" (improper diet), "How to Balance Your Diet" (with this talk we give a chart to each family), "The Mother of 1,000 Ills" (constipation), "Vitamins, the Spark of Life," "Public Enemy No. 1" (alcohol). In this way of giving the health message, the people are led step by step into a better way of living physically as well as spiritually.

Some will say, "But you must be a doctor or a dietitian to present these health talks." Not at all. We do no diagnosing or prescribing for people who are really sick, but every qualified minister of the denomination ought to know the simple principles of healthful living, understand how to live according to these principles, and be able to tell others how. I fear too many of our ministers do not themselves understand our health principles, and how to select a balanced diet. For example, I saw one worker's tray recently, which contained macaroni, white rice, mashed potatoes, white bread, and dessert. A rather impoverished meal!

"The ministers have work to do here. When they take a right position on this subject, much will be gained. In their own lives and homes they should obey the laws of life, practicing right principles and living healthfully."—*Testimonies*, vol. 6, p. 376.

Of course, it will take time and require study to get our health talks organized so as to give them in an interesting, concise way. They should not be dull, but alive, and right to the point. This requires real effort, but if we are to do effective and lasting work for Christ and His kingdom, we must be willing to throw ourselves into the task wholeheartedly.

Many times I have made visits to people who were quite prejudiced against the Sabbath and other truths of our message. These same people were not feeling up to par physically. Instead of going right into a discussion of the Sabbath, we would talk about their physical welfare and what could be done to help them enjoy better health. Almost without exception, other doctrinal subjects can then be approached with a greater chance of successful decisions. The health work is truly the opening wedge. Try it.

At the close of our evangelistic series, I present to those who have attended the Friday night health talks some material that I have prepared in mimeographed form. This gives down-to-earth facts about how to have better health. It includes charts showing how to balance the diet, discusses acid and alkaline foods, simple balanced meals, how to properly combine foods, gives suggestions and recipes for

salads, meat substitutes, whole-wheat breads, and other healthful foods.

As we bring our campaign to a close, we like to have a short series of cooking demonstrations, teaching the people how to change their way of cooking and preparing foods, and actually demonstrating how really superior health foods are, both from the standpoint of taste and as an aid for better health. At the end of the cooking classes we serve a delicious balanced meal. These health classes always draw capacity audiences and are of great aid to the people and to the cause of God, in that it helps to make them stanch Seventh-day Adventists. We have just closed an evangelistic campaign in the city of Fort Wayne, conducting the health classes at the close of the effort. Many attended from as far as fifty miles away. It seems the more we use the health message in our work, the more the Lord blesses in the reaping of souls into the church. Note one more statement from the Spirit of prophecy:

"The gospel of health has able advocates, but their work has been made very hard because so many ministers, presidents of conferences, and others in positions of influence, have failed to give the question of health reform its proper attention. They have not recognized it in its relation to the work of the message as the right arm of the body. . . . When properly conducted, the health work is an entering wedge, making a way for other truths to reach the heart."—*Ibid.*, p. 327.

Fellow evangelists and pastors, let us take advantage of all the light God has given us. Give the health work its proper place in your ministry for mankind, and the Lord will more richly bless your labors. Remember, the right arm of the message is also the right arm of evangelism. Let's use it to the glory of God.

How to Find the Interest

By BESS NINAJ, R.N., *Bible Instructor,*
Washington Sanitarium, Maryland

IT MAY be surprising to many to know that there are many opportunities for giving regular Bible studies in our sanitariums. These opportunities come to the Bible instructor through various ways.

A physician, in his contacts, may notice an interest and refer it to the Bible instructor. Or, as he sees a problem or condition which can be handled through the spiritual approach, he may consult with the chaplain or Bible instructor.

Similarly, while the nurse is giving a treatment or answers a patient's call, she makes an observation, and refers the interest to the chaplain or Bible instructor. The supervisor, the clerk at the desk, or the housekeeper—all contribute in bringing attention to interested ones. Every now and then the patients tell of others who seem receptive, will repeat a conversation, and suggest that something be done.

Third article in series on sanitarium Bible work. Presented at Nurses' Workshop, Takoma Park.

The Bible instructor herself has ways of finding openings. One of the best ways is to visit the patients, calling on each one. In the conversation she notices the interest or lack of it. Often a book or pamphlet will help to break the barrier. There are certain spiritual, nondoctrinal booklets that seem to be especially enjoyed, and the Bible instructor can make a wise choice in selecting these as various interests develop. In the conversation she can prepare the way for something she would like the patients to read. The Bible and the books *Steps to Christ* and *Ministry of Healing* are in each room, and these are often read and purchased by patients. The Bible instructor on occasion refers to certain chapters or texts that are appropriate for the patient to read.

After taking the admittance medical history of a new patient, an intern stopped by with the comment that this young woman needed help spiritually. She was a fashionable young woman whose marriage had thrown her into a social whirl. That, coupled with the standards so different from her own, had taxed her to the limit and brought on a nervous collapse.

At home she had already begun to study the Bible in an unguided way, reading wherever it happened to open. Seeing *Steps to Christ* in her room, she read it through the first day, and later purchased a copy for her personal library. The Bible studies fascinated her, and each day she brought up questions for which she wanted Bible answers. Before leaving, she asked for books on various subjects, and planned to continue her study through the Bible correspondence course. The studies crystallized her convictions on a better life.

One of the desk clerks became acquainted with another patient who had a diagnosis of inoperable cancer. And although the woman showed no interest, I was asked whether I would not try to find an opportunity to study with her. It took at least two months to discover any interest. During those early studies she was cordial but so noncommittal that it hardly seemed worth while. Then one day, after we had to omit a study because of an interruption, she remarked to the housekeeper, "I don't know why that had to happen just as we were about to have a Bible study."

A new patient commented, "This is such a lovely place, and you seem to be such lovely people. I've never known any Seventh-day Adventists, nor why you keep Saturday. I believe though, people used to keep it in Old Testament times."

I agreed with her that people had kept Saturday, the Bible Sabbath, in Old Testament times, and that we studied the Bible diligently, and if she wished, I would study with her.

During a Bible study last week a patient asked, "Do you think that if one prays to the Lord and asks Him the reason for his affliction He will reveal it?" I replied that He does not

always show us the reason for some things, but someday we will know.

Her reply was, "Well, I think that He shows us partly at least; for instance, with me, how would I ever have known this truth if I had not been directed here?" This woman, the mother of five children, was afflicted with poliomyelitis five years ago. Her local hospital did not use the Kenny treatment, and the Polio Foundation sent her here for treatment. She is now ready to be baptized.

These are just a few ways in which opportunities for Bible studies develop. Actually there are a great many opportunities for the sanitarium Bible instructor. The amount of work she can do depends upon the time she can devote to it, her physical limitations, her consecration, and her initiative.

Student Nurses as Assistants

The Bible instructor in sanitarium work participates in the nursing school teaching program for student nurses and in the supervision of their practical experience in giving Bible studies. The student nurses study *Ministry of Healing*, which stresses the example of Christ's correlation of spiritual ministry with the physical, and there are two courses in Bible doctrines taught by the chaplain. In these the key texts on each subject are stressed so that the nurses will be able to quote from memory if there is an opening for a brief Bible study in the course of a conversation. In the senior year the Bible course of study is "The Life of Jesus," from the book *The Desire of Ages*.

Each student is required to audit four Bible studies and to give four Bible studies. Two of these are of the conversational type, and the other two are organized, planned studies.

It seems more satisfactory, in assigning the planned studies, to have the student give studies to patients who have already had several studies. Then the student is well received, and the patient is receptive. The students thus have better experiences and better impressions, which we hope may inspire them into an interest in the spiritual purpose of Seventh-day Adventist nursing.

How Graduate and Student Nurses Can Help

The nurse, both student and graduate, can co-operate with the Bible instructor and chaplain in the following ways in creating interest.

1. By the example of her own life.
2. By prayer, both with the patient and when away from the patient.
3. By guiding the reading of the patient.
4. By making a special effort to acquaint the patient with our religious services, inviting him to vespers, to the church services, the prayer meeting, and young people's meeting.
5. By reminding the patient about our radio programs, both local and the Voice of Prophecy, and also those in the sanitarium.

6. By referring interested ones, or those who have any particular need, to the chaplain or Bible instructor.

7. By the singing band. The singing band meets and goes through the building singing. In one sanitarium it may be in the morning, in another at sunset Friday and Sabbath, or on Sabbath afternoon.

8. By a health correspondence course.

9. By a Bible correspondence course. Nurses can guide patients into that.

10. By giving Bible studies.

The Washington Sanitarium co-operates with the Bible instructor department of near-by Washington Missionary College in arranging for a practice field in giving Bible studies. The students have won a place in the hearts of the patients with whom they are studying. The sanitarium Bible instructor selects the patient, paves the way with the beginning studies, and keeps in touch with the patient's spiritual interest and progress.

One of the prevalent problems to consider is the fact that many of the patients leave before a complete series of studies can be given. However, each one is told about the Bible correspondence course, and many begin the course while they are still at the sanitarium. Where the reader is agreeable and has a definite interest, the local conference is contacted for further personal work.

Only eternity will reveal the true fruitage of sanitarium Bible work. But at least the seed is sown with those who stay only a short time. Even though they may learn no more than God's true purpose in creating us and this world, His plans for our future, an understanding that He brings us all our blessings, and that the author of sorrows is His adversary, a beginning has been made. We have thus opened the way for future contacts with the truth.

May we fulfill God's plan and "heal the sick souls by giving them the message of salvation," "knowing that the souls whom God brings in touch with truth and righteousness are worth saving."—*Counsels on Health*, pp. 430, 250. "When the future test comes, when enlightenment comes to them, not a few of these will take their stand with God's remnant people."—*Ibid.*, p. 208.



¶ THERE is most precious missionary work to be done in our sanitariums.—*Counsels on Health*, p. 212.

¶ EVER bear in mind that our health institutions are missionary fields.—*Counsels on Health*, p. 295.

¶ IT is for the object of soul-saving that our sanitariums are established.—*Counsels on Health*, p. 211.

Music of the Message

Ideals, Objectives, and Techniques

Successful Song Leading*

By JOHN G. MITCHELL, *Pastor-Evangelist, Williamsport, Pennsylvania*

AS A people we need to get back to the Protestant idea that public worship is the right of the congregation, and such rights ought not to be usurped by the few. Let us always remember it is the right of the entire congregation to participate in public worship, whether it be the Sabbath morning or the evangelistic service; whether it be the prayer meeting or the young people's meeting, or whatever the meeting. Of course, this statement opens up a vast field of thought and talk, but we shall confine this paper to the field of hymn singing and the basic training necessary for successful leadership in this part of worship. First let us read again some inspired statements:

"As a part of religious service, singing is as much an act of worship as is prayer."—*Education*, p. 168.

"Praise ye the Lord: for it is good to sing praises unto our God." Psalms 147:1.

"Music was made to serve a holy purpose, to lift the thoughts to that which is pure, noble, and elevating, and to awaken in the soul devotion and gratitude to God. . . . Music forms a part of God's worship in the courts above, and we should endeavor, in our songs of praise, to approach as nearly as possible to the harmony of the heavenly choirs."—*Patriarchs and Prophets*, p. 594.

With these statements as a basis for the study of our assigned topic, let us take a look at how the Lord had His teachers train the ancient Hebrews in the art of song leading. Quoting from *Fundamentals of Christian Education*:

"The art of sacred melody was diligently cultivated. No frivolous waltz was heard, nor flippant song that would extol man and divert the attention from God; but sacred, solemn psalms of praise to the Creator, exalting His name and recounting His wondrous works. Thus music was made to serve a holy purpose, to lift the thoughts to that which was pure and noble and elevating, and to awaken in the soul devotion and gratitude to God."—Pages 97, 98.

True congregational worship includes the singing of worth-while hymns of praise and thanksgiving, as well as hymns of prayer and worship. There is much music used now in congregational singing that is not worship or thanksgiving, neither is it praise or prayer! This is not the fault of the congregation. They sing what they are asked to sing. How seldom does a minister pick his hymns because of the message they contain or the praise or the worship they express!

Usually the minister chooses a hymn because

* Paper presented at Columbia Union ministerial institute.

he or the congregation likes the tune, or because they sing it exceptionally well. Often we disregard the quality of hymns because of our likes and dislikes. These likes and dislikes supersede the standards they ought to obtain in congregational worship, also the quality of the verse such tunes need.

In choosing a hymn for congregational worship, we ought to ask ourselves several questions: (1) Is the verse, or poem, doctrinally sound? (2) Is the poem content of exalted nature? (3) Does the text lift the soul Godward? (4) Is it reasonably good religious poetry?

And when we come to the tune, let us note: (1) Is it such a tune as will give proper expression to the verse? (2) Is the tune truly religious? Does it foster a religious mood? (It should not be a waltz tune or a brass band rhythm!) (3) The tune should not have secular connotations; that is, it should not have its origin in opera or the popular songs of the day or in folk song or in swing music or brass band composition. It should not even sound like them. Let us keep the church music churchly, heavenly, separate and distinct from secular and worldly songs.

What a spiritual uplift we would have if our congregations were taught to sing this glorious message! This is what we ought to be doing if we expect someday to sing the melodies of heaven. Certainly we ought to be looking for the best now!

There are vastly greater possibilities in our hymn singing than we have dared to realize. Music should be as much an act of worship as prayer. We cringe as we listen to some people use common street language in prayer. Should not our hymn singing be as lofty and as far above the ordinary as our praying? Surely there ought not be anything careless and flippant in our singing of prayer or praise in worship to our God!

Many workers select hymns for their services without regard to what they are using the hymns for. I was once in a camp meeting service where the leader wanted the entire encampment to go out in literature distribution. I was leading the music that day, and when I asked this leader if he had selected the hymns for the service, he answered, "No, but what about that hymn that says, 'Ready to do His will'?" So I found it for him, and we began to sing. When the congregation began to sing the chorus, "Ready to go, ready to stay," he shook his head, for after all the hymn did not say what he wanted it to say. He wanted the folk to sing, "Ready to go," but when the hymn also said, "Ready to stay," that was something else.

Many ministers do not even think of the hymns they are to use until they gather in the pastor's study to have prayer and arrange the order of service. This is not worshipful order, and the service suffers as a result.

It has been said that the pope and the leaders

of Rome feared Luther's hymns more than his preaching. Luther's hymns throbbed with definite, heartfelt praise and worship. They were dignified. They were sublime! We need more such hymn writers in the Advent Movement today!

We must have teachers in our colleges who understand the musical training our ministers need, and know how to impart it to them. In order for music to have its rightful place in this movement, the young men who are studying for the ministry need a certain musical training to be able to appreciate the value of music in their ministry and to know how to use it. A few men are endowed with a musical soul, and they use music to great advantage in their ministry. Others ignore it. Still others use it as best they know. Some wish they had all the time for preaching, and shut off all the music they can.

God grant that the day will soon come when our ministers will know and use music properly in worship, and have their congregations sing with spirit and understanding. How inspiring it is to hear a congregation sing the good old hymns that are sublime, that lift the soul into the very presence of God, there receiving divine unction through singing! Such singing is truly inspired, and such a congregation truly unites with the angels in praising God in worship. This is the goal to be attained in the singing of hymns in the church and in the evangelistic meetings. To be trained for such song leading, they will need to know the following principles.

1. The content of the poem, or verse, of the hymn. Is this hymn voicing the worship or the praise that the congregation wishes to raise to God? Would angels join us in singing this hymn?

2. Is the tune of the hymn the kind that will raise our voices to God in worship, or is it the jittery, waltzy tune, appealing to the physical senses and awakening the physical response? Is it such a tune as goes with "Brighten the Corner Where You Are" or "Over the Line"? Now, the words of these are not too bad, but the tunes are of the waltz rhythm type, and are not the sublime, devout type such as "I Gave My Life for Thee" or "God the Omnipotent," or "Before Jehovah's Awful Throne" or "When I Survey the Wondrous Cross."

3. We need men who have been trained to know *what* to sing, and *how* to sing it, and *why* they sing it. We need men who will train their congregations to sing as they should sing. We need men who will train our organists and pianists to play in a manner that will be worshipful, for many a pianist or organist has ruined the entire singing portion of the service by syncopating the hymn as he plays it.

Our song leaders ought to know hymnology from a ministerial, denominational point of view. For instance, a song leader in an evangelistic effort should know the favorite hymns of

the various denominations, so that when he finds Baptists, Methodists, Presbyterians, and persons of other faith in his audience, he can and will sing their hymns. Also, when he visits in the various homes, he will be able to sit down and sing and play their hymns. Obviously, a Lutheran can be approached through Lutheran hymns much easier than through other avenues, and this is true of all the others.

I am glad our colleges are now beginning to offer college courses in singing evangelism. So many of our young men have heretofore taken the required music offered in the ministerial course just because it was necessary for graduation. It is well to learn Hebrew and Greek, and history and theology, and all the other things that help to make a well-rounded education, but none of these will take the place of music, and the ability to sing and play the hymns of the Advent message. Worship has two directions—that of *man to God* and of *God to man*. The Scripture reading, the sermon, and the benediction are God speaking to man. The hymn is man's praise and worship to God. It takes its place along with prayer and testimony services.

I believe these to be the minimum requirements for successful song leading: (1) History of church music and hymns. (2) Sight reading. (3) Music appreciation. (4) The place of music in the Advent Movement. (5) Voice training. (6) Conducting.

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How to Address the Deity

By L. L. CAVINESS, *Professor of Biblical Languages, Pacific Union College*

THERE is a general principle which we must keep in mind in the matter of the form in which we address Deity, and that is, we must show proper reverence. In the Romance languages, in German, and in English there are two different forms used in the second person. One is the familiar form used in the family, which was formerly used in the English also, but has been kept only by the Quakers. And then the more polite form used in addressing those who are not in the inner circle of the family. In English this is *you*, and is used for both singular and plural. In Spanish this is *usted* and in French *vous* and *voi* in the Portuguese.

There is also what is called the solemn style. This is in form like the familiar style. The forms *thy*, *thee*, and *thou* were used formerly in the familiar style in English, but are now preserved by the Quakers only. In English they

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are still preserved in this "solemn" style in addressing Deity.

There is creeping in, in the English language, and in some cases in other modern languages, a recent tendency to replace the solemn style in prayer by the polite style of conversation. This is a tendency which we, as Adventists should not follow, for it makes people feel that we are not showing due reverence in our prayers. It is possible that the so-called solemn style is due to the fact that God was considered by Jews and Christians to be our heavenly Father, and so in prayer the familiar style was used by the Old Testament prophets and by Christ and His apostles in their prayers to God.

I have been told that in the Portuguese, the solemn style has been dropped in the newer Catholic versions of the Bible, and the *voi* used in its stead. However, the Portuguese continue to use the *tu* for members of the family, and the Protestant translations of the Portuguese Bible follow the English in keeping the solemn style of *thee*, *thou*, and *thine*, which were used by Christ and the apostles when they were speaking to the heavenly Father.

The principle in this matter is that we, as earnest Christians desiring to show due reverence, should be conservative and maintain the style that has been considered proper for prayer for these many years. Let us follow in public prayer the forms that have been given us by Christ in the prayer that is commonly known as the Lord's prayer. Repeat to yourself that prayer if you would know how Christ wants us to pray.

"Thou" and "You" in Prayer

By ROBERT LEO ODOM, *Editor*,
Philippine Publishing House

TOO often we hear some minister saying in public prayer something more or less after this manner: "We pray that Thou wilt bless us and draw us closer to Thee, and that we may serve *You* and do *Your* will more faithfully." Some even holding responsible positions of leadership are heard to mix the solemn form "Thou" with the common form "You" in addressing the Deity. This is an inexcusable breach of literary usage, and brands the transgressor as an undiscerning person. We should either use only "Thou" and "Thy" and "Thee" in a single prayer, or else employ only "You" and "Your." But never mix them.

Literary use is determined largely by custom. The generally accepted usage in the various churches of the English-speaking world is to employ the solemn form of the pronoun in addressing the Lord. In recognition of this fact the Revised Standard Version of the New Testament has retained the solemn form in the Lord's prayer (Matthew 6:9-13 and Luke 11:2-4) and in other places where our Creator is addressed, although elsewhere in the Scripture the old form has been abandoned. The same is true in the New Testament in Modern English, a new translation by Helen B. Montgomery (Baptist).

"You" and "Your" are employed in prayer most frequently among those who work for children and young people. They say that it is difficult to teach many of the youth to use the old, solemn form, because boys and girls generally have not been taught it at home and in school. However, children brought up in homes where the family altar exists, do not have much difficulty in this matter. In my early childhood I was taught by my mother to recite from memory the Lord's prayer, in which the solemn form is used. This made it natural and easy for me to use the reverential form in speaking to the Lord thereafter. If our church workers will practice this form faithfully, and teach parents and children to do so, our people will follow their leaders.

✱ ✱ ✱

☪ THE presentation of those forms of music which will draw others to the cross of Christ should be our central aim. All other spokes in the musical wheel should bear their share of the responsibility of keeping the gospel wheel in action, with each one centering upon the hub of the three angels' messages, and reaching out to the rim, on the dusty roads where trudge the weary travelers of earth.—H. A. MILLER.

The Field Says

Echoes From Our Letter Bag

Drying Up of River Euphrates

EDITOR, THE MINISTRY:

To some Bible students it has seemed that "the kings that come from the sunrising" of Revelation 16:12, R.V., may be Jesus and His holy angels. It is the way of the Second Advent that is prepared by the drying up of the water of the river Euphrates.

When Cyrus, a type of Christ (Isa 45:1), came from the east against ancient Babylon, the rivers were dried up before him (Isa. 44:27, 28), and Babylon, a type of spiritual Babylon, was overthrown. In the same way, the water of the Euphrates is again dried up, and the way of "the kings that come from the sunrising" is prepared as they come against symbolic, spiritual Babylon, which will be overthrown. That is the parallel.

It is agreed, I believe, that the drying up of the Euphrates means the dissolution of the organization symbolized by the river; there is no literal drying up of those waters. Babylon is "that great city, which reigneth over the kings of the earth." (Rev. 17:18.) Under the seventh plague, "the great city was divided into three parts." (Rev. 16:19), and Babylon the great was made to drink of the wine of God's wrath. With this in mind, it will be clear that the drying up of the Euphrates, under the sixth plague, could not mean the dissolution of Babylon. She remains to be dissolved later.

"The kings . . . of the whole world" are gathered to the battle of the great day of God by the agency of miracle-working demons (Rev. 16:14, 16), and when Jesus comes they are found gathered together (Rev. 19:19). Though deceived, the nations display a unity of purpose in gathering together for the battle. They have accepted the leadership of the prince of demons. This union is consummated under the sixth plague, or at least that is where the information is given us. The drying up of the Euphrates, therefore, could not mean the dissolution of the nations which support Babylon.

"The Son of man shall come in the glory of His Father with His angels" (Matt. 16:27), and the armies which are in heaven shall follow Him on white horses (Rev. 19:14). "He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." Matt. 24:31. He comes as "KING OF KINGS, AND LORD OF LORDS" (Rev. 16:19), and with many crowns on His head.

The angels are never spoken of in the Scrip-

tures as kings. They are ministering spirits. They do the commandments of the Lord, control the elements, and excel in strength, but even the greatest of them is our fellow servant (Rev. 19:10). Jesus "hath made us kings," and "we shall reign" with Him. The redeemed receive crowns, and sit with Jesus on the throne, but the angels accompany Jesus on His return as ministering spirits. As far as we have any information, the angels remain ministering spirits. They do not accompany Jesus as kings.

Now, if the drying up of the Euphrates is not the drying up of Babylon—not yet a drying up of the nations that support her—it must be evident that the parallel fails. The experience of Cyrus is not repeated, and cannot be appealed to to support the interpretation. And if the angels are not coming as kings, "the kings . . . from the sunrising" cannot be the angels. At the Second Advent we look for the coming of the King of kings and Lord of lords, and not for the coming of "kings . . . from the sunrising."

No matter how intriguing an idea may be, it cannot be entertained unless it is in harmony with the law and the testimony. "The kings that come from the sunrising" cannot be Jesus and His angels. What the drying up of the Euphrates means time will reveal. We know that it is not the dissolution of Babylon, nor of the nations which have supported her, for they are dissolved at another time. With God's guidance and with patience all things will be made plain.

G. D. KROUGH.



Sunday a Human Institution

(Continued from page 22)

He quotes Canon Glazebrook on the origin of Sunday (should we say lack of origin?), and endorses what he has to say. But he urges that man needs this kind of day and in its observance he should keep in nice proportion church attendance, recreation, "the festival of family life," and meditation. This is what Christian people "from the Age of the Apostles" have sought in Sunday observance, and this, Sundaykeepers, facing frankly all the facts, should continue to maintain.

"I incline to think," says Bishop Henson, "that the Lord's Day with its refreshment for body and mind, and its unfailing witness to another life than this, does bring to modern men just the protection they need against the world's severe and unrelaxing strain." Weak, do you say? What would you say if you were a well-informed and honest Sunday observer? What are you saying, as a well-informed and honest observer of the seventh-day Sabbath? How vigorously and with what conviction are you preaching the Sabbath of the Bible?

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The Religious Press

Valuable Current Excerpts

MISLEADING "RELIGIOUS ART."—We sometimes talk about the debt we owe to religious art, but it may be questioned whether religious art has not done as much to mislead the student of the Bible as to enlighten him.

When art represents our Lord with an effulgent halo around his head, it perverts history at a vital point. It was one of the marked features of our Lord's life on earth that there was absolutely nothing in his appearance to distinguish him from any other Galilean peasant, except it were the lofty moral expression, the purity and love and unselfishness that shone in his face. He was a man; he appealed for recognition to the moral nature of men, which instinctively, and despite itself, could not but respond to his high character. He did not depend upon any supernatural halo; it is a falsifying of history to present him as so adorned.—*Watchman-Examiner*, August 7.

WORLD WIDE, MINUS THREE.—For Christianity in general a statistical round-up revealed a capital achievement. Reported Canada's board of Protestant missions: Christian churches now exist in every capital city of the world except three—Lhasa, Tibet; Mecca, Saudi-Arabia, and Kabul, Afghanistan.—*Pathfinder*, August 13.

GANDHI'S MISSION.—As India divided into two dominions, Mahatma Gandhi made a momentous announcement. He is turning his back on the free Union of India which he has done more than any other man to bring into being; he will withdraw entirely from direct participation in the Indian National Congress party whose real leader he has been through these years of the struggle for independence; henceforth he will live in the Moslem dominion of Pakistan. And, for the most part, he will spend the remaining years of his life in the villages where Moslem fanaticism has been most deeply entrenched. . . . His purpose in settling in Pakistan is probably, first, by his presence there to constitute something of a check on the truculence of Jinnah and other Moslem leaders in dealing with their neighboring Hindu dominion; and second, to do what he can in the closing years of his life to persuade the Moslem masses to seek a reunited India. In other words, with freedom gained, this is Gandhi's way of taking up a new mission, the healing of India. It is the most difficult undertaking of his life, and the noblest.—*Christian Century*, August 20.

CHURCH FIRES.—Fires cost churches \$4,800,000 during 1946, according to the National Fire Protection Association. The organization urged that all churches replace outmoded electrical equipment, install automatic fire alarm systems, and show good house-keeping in organ lofts, basements, and other possible danger spots.—*The Lutheran*, July 30.

RELIGIONS IN HUNGARY.—At Budapest, the Council of Ministers of the Hungarian government has accepted a bill prepared by the Ministry of Religions to abolish differences in status between "accepted" and "tolerated" religions in Hungary. The measure will entitle all churches to proportionate shares of subsidies which previously had been extended only to accepted churches. Tolerated, or free churches, like the Baptist, Adventist, and others, are not likely to apply for the grants, but it is expected that the bill will strengthen the spiritual position of the free churches.—*Watchman-Examiner*, August 7.

CONSTANTINOPLE OR MOSCOW?—The internal struggle for leadership among the Greek Orthodox churches has moved two steps further toward a showdown. Maximos, patriarch of Constantinople, has been returned to Istanbul after recovering from the mysterious "nervous affliction" which kept him in

Athens for four months as the "guest" of the Greek government. His resumption of his duties as the *primus inter pares* patriarch* in the Greek Church can have caused no joy in Moscow. The second step came when Patriarch Christopher of Alexandria turned up in Athens to condemn the action of Alexei, patriarch of Moscow, in calling a general Orthodox synod in the Russian capital, and to predict that Maximos will presently call such a synod to meet somewhere else. The Orthodox churches thus face the prospect of two synods, divided along the lines of the political divisions of Europe, and the Near East. One synod will be backed by Russia; the other will have at least passive support from Great Britain and the United States. It was noticeable that in his Athens interview Patriarch Christopher was already talking about "Slav churches" and "Orthodox churches." Developments of this sort, now coming thick and fast, give added point to the warnings of a need for caution on the part of next year's Amsterdam assembly when dealing with the relation of the Orthodox patriarchates to the World Council of Churches.—*Christian Century*, August 20.

PROTEST SCIENCE TEXTS.—A controversy akin to the argument that touched off the famous Scopes evolution trial 22 years ago loomed in Rapid City, South Dakota, when the school board received a petition, bearing 500 signatures, charging that two science books disagreed with the Bible and protesting their use in the public schools.

The petition was handed the board by Mrs. Frieda Overton, a teacher, who contended that it is wrong to teach children that "the world is millions of years old and that life on earth started as a small cell."

The volumes under fire are *Our Earth and Its Story*, and *Pathways to Science*.—*Religious Digest*, August.

BOOKS PUBLISHED.—If estimates are correct, there will be 8,500 book titles published in the United States this year, a thousand more than in 1946.—*Watchman-Examiner*, August 7.

FARMERS AND SUNDAY.—The *Fairmont Daily Sentinel*, one of the oldest and most influential small city dailies in Minnesota, carried a lead editorial recently commenting upon the strange sight of farmers' working in their fields on the Sabbath day. The editor said:

We recall years ago when we saw a farmer in the field on Sunday we were really shocked. We had been taught that it was a sin to work on Sunday. They were pretty strict about those things back when the country was young. Then we had only horses for power. The work was slow and tedious. In harvest, occasionally—"if it looked like rain"—some of the less religious farmers would go out on Sunday and cut grain. But to do other farm work, never! This comment spurs from observations made on a trip from Minneapolis to Fairmont yesterday. Hardly at any time on the entire stretch (150 miles) were we out of sight of farmers plowing, seeding, planting corn, disking, or harrowing—with tractors. In fact, there were so many out that for a time we wondered if we had slept through a day and this were Monday instead of Sunday.—*Christian Advocate*, August 28.

CHRISTIAN CHURCHES IN INDIA.—Government support of the Anglican establishment in India has been withering away for a number of years. The Church of India, Burma, and Ceylon has been made a disestablished autonomous communion; most of its dioceses have been deprived of tax funds. With the end of British rule, however, the last vestige of state support for the Anglican ministry is to disappear. The government of the new Dominion of India has announced that all grants for the upkeep of churches will end next March 31. And the British government is ordering home all the chaplains it has been supporting. . . . With British chaplains and tax funds gone, the Indian Christian community may decide that it has neither the money nor the desire to support such establishments. If that happens, these impressive edi-

The Ministry, November, 1947

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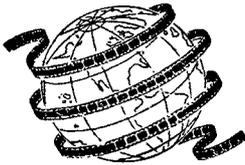


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fices may be turned into public buildings of some sort, or they may just be allowed to stand empty and fall into ruin.—*Christian Century*, August 20.

LATIN-AMERICAN PROTESTANTS.—A Latin American Protestant conference is planned in Buenos Aires during the summer of 1949, according to South American delegates in attendance at the meeting of the International Missionary Council. Protestant leaders from 7 countries—Mexico, Cuba, Puerto Rico, Brazil, Argentina, Uruguay, and Paraguay—met as an organizing committee for the 1949 conference. They expressed hope that delegates from all Latin American countries will participate.—*Watchman-Examiner*, July 31.

METHODIST RADIO PROBLEMS.—The cancellation of \$40,000 worth of advertising contracts, during the first few weeks of June is seriously jeopardizing the future of Methodism's first owned and operated radio station. It is station WMRP, Flint, Mich., a daytime station of 250 watts sponsored by the Detroit Conference, which went on the air for the first time officially on Nov. 11, 1946.

According to Rev. William Morford, manager, the station had \$65,000 in advertising contracts, enough to insure operation for a year. Along came a brewery and asked for time on the air. The station refused. The brewery has since threatened to appeal the "discrimination" to the Federal Communications Commission.

Officers of the Methodist Radio Parish, Inc., believe that the recent cancellations are the result of attempts by "liquor interests" to sabotage the station.—*Christian Advocate*, August 14.

UNCHURCHED IN WASHINGTON.—Statistics indicate that there are more unchurched people proportionately in Washington, D.C., than there are in any state in the Union. Oregon is second on the list.—*Watchman-Examiner*, August 21.

MERGER NEARER.—Anglicanism moved a step nearer its goal of knitting together the world's non-Roman Christian churches. At the annual conference of England's Methodist church, delegates voted that union of their church with the Church of England be studied quickly and cordially.—*Paihinder*, August 27.

MENNONITE MIGRATION.—Between 3,500 and 5,000 Mennonites will leave Manitoba [Canada] for South America this summer. Large groups at various points in southern Manitoba have already sold their land and effects, and arrangements are being made in New York for their passage to the Chaco district in Paraguay, where they will join other Mennonite colonists there. Upwards of 1,000 Hutterite colonists from Alberta will join the exodus, it was learned. Involved in the emigration are Mennonites who have held most firmly to their religious beliefs, one of the strongest of which is unconditional pacifism.

Major reason for the exodus, according to reliable sources, is dissatisfaction with actions of the Dominion government during the war which the sect members claim was not in accordance with the rights and privileges promised them under terms of their original settlement in Canada. The government of Paraguay has promised the settlers complete religious freedom and freedom from taxes for a number of years after their arrival.—*Religious Digest*, September.

Holy Spirit in Preaching

(Continued from page 16)

prayerful searching of the Scriptures as is consumed in devising new methods and plans for the advancement of the gospel, greater results would be evident in soul winning. A preacher lacking an experimental knowledge of the truths he presents, depending upon every imaginable kind of gadget for success, cannot possibly

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measure up to the divine standard for a powerful vessel of truth.

There remains, therefore, only one thing to do. The Holy Spirit must be given His rightful place in the work of the ministry. This is done, first by the preacher's forgetting self and allowing the Holy Spirit to motivate every desire and activity; second, by his diligently studying God's Word, with prayer and heart searching, in order that the Spirit may reveal the mind of God to him; and finally by his going forth and proclaiming the living Word with a Spirit-born passion for lost souls. If that is done, the gospel of Jesus Christ will become the power of God unto salvation to everyone that believes.



"The Coming King" Cantata

THE COMING KING" cantata, by Burrell Van Buren, had its premier performance last midseason at Southern Missionary College, followed immediately by other renditions. Since then the cantata has been making its way to the farthest parts of the earth. As this article is written, an order has come to the Review and Herald for forty copies of the cantata to be sent to New Zealand. From coast to coast orders have been received in the United States. Colleges, academies, and churches now have an exceptional opportunity through their choral organizations and choirs to give the great posi-

tive truths of the Advent faith to their local public by the presentation of this cantata.

The Coming King cantata is a vocal musical composition written strictly to Biblical text compiled by the composer, and dealing with the Advent message. During the past two hundred years many sacred oratorios and cantatas have been produced, written by the greatest masters the world has known. They have treated most of the eminent stories of the Bible, including *The Creation*, by Haydn; the first Advent (*The Messiah*), by Handel; the *Elijah* and *Saint Paul*, by Mendelssohn, and many others.

Strange indeed that the most stupendous event mentioned in the Bible has been missed entirely by all these masters. The Second Advent of Jesus at the end of the world is the one mighty hope of the church. The Bible contains about thirty-one thousand verses, and an average of about one of every nineteen verses either directly or indirectly concerns the great subject of the coming of our Lord Jesus Christ. One of our brethren has written the dynamic and vivid musical portrayal of this, the most beloved subject of all to Advent believers the world around.

The cantata is in two parts, preceded by an organ prelude. Part I opens with the promise of the Second Advent of Jesus. Then comes the impressive exposition of Matthew 24, as given by Jesus to His twelve disciples on the Mount of Olives, dealing with the signs of His com-

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"The most vivid sermon on the second advent of Christ that I have ever heard. The music of this fine cantata dramatizes the message, and causes it to grip the soul deeply. I heartily recommend its use."—*C. W. Dortch, Director of Music, Walla Walla College.*

"The cantata, 'The Coming King' meets a long felt need in our ranks. It is a musical epitome of salvation."—*K. A. Wright, President, Southern Missionary College.*

"I was well pleased with the first rendition of 'The Coming King' at Southern Missionary College. I felt it was the most advanced step that had yet been taken in the history of the advent message."—*I. M. Evans, President, Georgia-Cumberland Conference.*

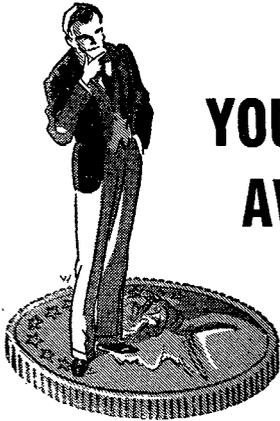
"It's tremendous and powerful! The choir singing this cantata presents the message with greater power than a hundred preachers could give it."—*R. E. Crawford, Circulation Manager, Our Times, Southern Publishing Association.*

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ing. This is followed by a description of the manner of His coming in the clouds of heaven with His mighty angels, with power and great glory, with the admonition to watch and be ready, and a call to seek the Lord while He may be found. Part I ends with calling our attention as Advent believers to our high destiny as the sons and daughters of God.

After a short intermission, Part II opens with the beginning of the most dramatic period in the history of mankind, portraying the proclamation of the first angel's message to the world; then it sweeps on to the fall of Babylon, followed by the storm of God's wrath; thence to the destruction of a world, and the great day of the Lord; after which is heard the lament of God over His rebellious children. The music and the text then moves to the vision of John as he beheld the Holy City, the home of the redeemed of all generations, those who have washed their robes white and come safely through the great conflict of the ages.

The finale, written in a fugal style of treatment, is the proclamation of thousands of voices from all over the earth, "Behold, the Lord will come, He cometh with clouds; behold, the Lord will come," until at last the mighty cry of faith from the Advent believers in all the earth pierces the murk and din of this world and rises to the very heavens as sweet incense, and as a testimony of the faith of God's children.

After a concert of *The Coming King* cantata, an audience knows that it has heard God's last message to the world presented in its purity. It is a message to make one think. It is the Advent message in song.

An advertisement on *The Coming King* cantata is found on page 45 of this issue of THE MINISTRY, which gives details relative to securing copies of the book. The cantata is published by Kentucky Music Publications, Saint John, Kentucky.

✱ ✱ ✱

Modern Reading Schedule

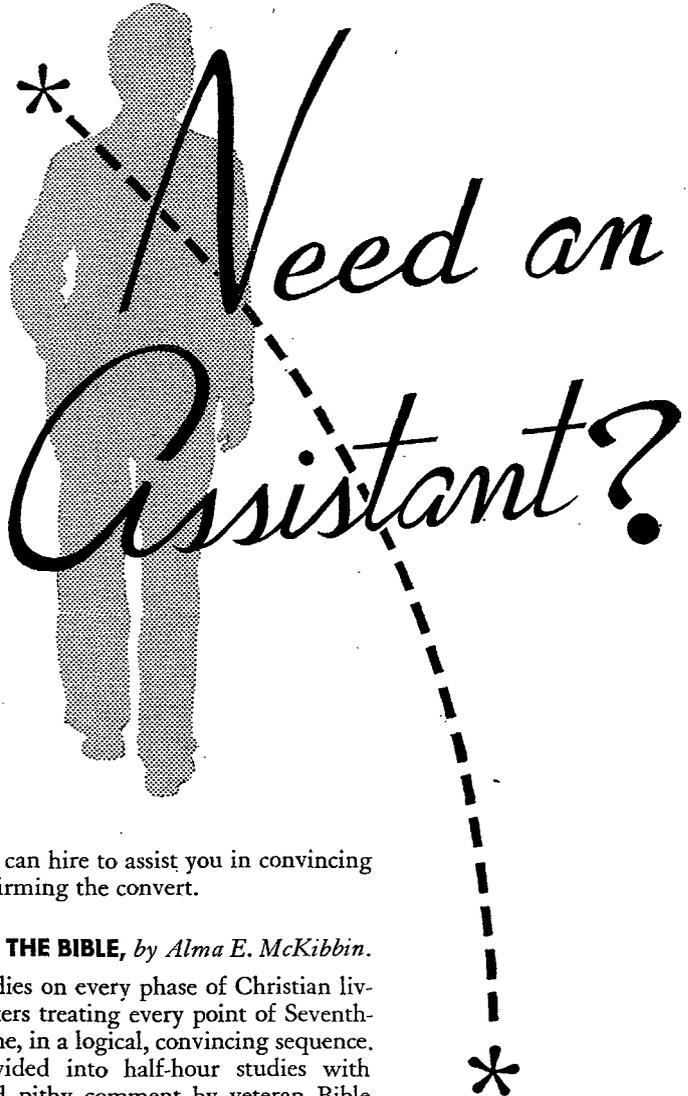
(Continued from page 4)

Some of it is rich in persuasive colloquialism. Some of it is vigorous with trenchant logic and argument. All of it is profitable for edification of mind and heart.

Those who systematically follow the United Study Plan year by year are its best promoters. They refuse to look upon the end of a reading course as a terminal, and explore the many suggestions for reading in the optional, or elective, lists that are as carefully selected for their value as those required volumes in the year's course. The minister or Bible instructor who pursues the United Study Plan develops an assurance that enables him to ask of the modern seeker after truth, with the authority of a Philip, "Understandest thou what thou readest?"



ROBERTS

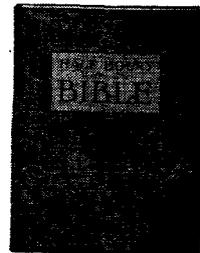


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PREPARE!—For the preacher to be at his best, he must come to the sermon hour fresh from prayer, meditation, reading, study, and review—not distracted with routine problems that others should handle, not driven with the mechanics of his work, not worn out with the sheer drive of his multitudinous responsibilities. His own soul must have been touched with the divine fire. He must be conscious of bearing a message from God. One basic reason for so few sermons that really move men is that the preacher does not or cannot take the time for requisite preparation. All too many catch up a seed thought, blend it with a few texts and quotations, and trust to the inspiration of the moment. The result is all too apparent. No congregation can long be fooled by that procedure. They may not know what is wrong, but they are conscious that they are not getting that for which they long, and to which they are entitled. We must come from the powerhouse of prayer, the workshop of study, and the assembly room of thoughtful meditation if we are to move the hearts of men and lead them to decisive action. Brethren, let us take time to prepare. Some things can go, but not sermon preparation—except at the price of cheating the people, disappointing God, and doing less than our best.

ORTHODOXY!—It isn't so much "what is orthodox" about this or that item, that we need to know. Rather, it is the fundamentals of sound, virile Adventism that we need thoroughly to understand and preach and teach. It is not so much a list of borderline questions to be avoided, that should be our concern, but a clear, ringing, positive proclamation of the cardinal truths of the everlasting gospel that we are commissioned to herald. Our chief difficulty lies in the realm of our primary interest and emphasis. Strong, constructive Adventist teachers and preachers, in whom our workers have confidence, concentrate on the centralities of the faith. For such there is so much that is vital that there is little time left for trivialities on the periphery. There is so much that is foundational that there is little concern over minor, secondary minutiae. Oh, for the spirit of discernment and the sense of sound evaluation! It is because some men teach pet theories and preach puerile speculations rather than the pure, clear, sure Word of God, that they get into misunderstanding and trouble, and their soundness and orthodoxy is questioned. They may be genuine Adventists, but they do not create that impression. They may believe this mes-

sage, but that would scarcely be deduced from their terminology or their emphasis. Such need to reshape their emphasis. They need to go silent on doubtful matters, and to become stentorian on the great fundamentals of the faith. Then all will be well.

DEPRECIATION!—In this cause we never truly advance our own branch of service by disparaging others. We cannot build our lay preaching, for instance, by depreciating the efforts of our ministers, and calling their efforts a virtual failure. The two forms of endeavor must go hand in hand, paralleling and collaborating. One cannot succeed without the help and support of the other. One is not destined to fail and be discarded, with the other taking over. The two will go along together until our common task is finished. The lay preacher must have the minister's support and guidance and his helping hand. Otherwise he gets out of his depth and flounders. The preacher must have the layman's strong help, else he can never compass his task. Let us emphasize our unity of purpose and our collaboration of effort. Let us banish all invidious comparisons and avoid contrasting compartments of service. Our cause is one. Our various forces are all parts of a great whole, working for the salvation of souls and the glory of God, not of man.

HINDRANCES!—We can talk, pray, weep, and plead for the outpouring of the Holy Spirit. We can continue this program till doomsday without receiving this greatest gift from Heaven, if we harbor variance, strife, suspicion, or selfish ambition in our hearts. The disciples had to come into one accord before Pentecost. They had to make wrongs right. They had to confess their alienations. They had to put away differences. They had to banish selfish ambition. They had to repudiate struggle for position. They had to rid the heart of resentment, and draw together in oneness of spirit and purpose. That took time. It took prayer and heart searching. It took manly courage. It took action. It took humiliation. It went to the root of the trouble and removed all hindering obstacles—every one of them. It superseded everything else. We could have the same blessed results, but we have not been willing to pay the price and to meet the conditions. This is the church's greatest need. There is no other way to obtain this greatest of all blessings. What shall we do about it?

L. E. F.