Announcing the 1947 Ministerial Reading Course
NOTES AND NOTICES
Information and Sundry Items

1. Are you preaching a saving gospel, or simply delivering lectures covering a body of doctrinal and prophetic truth needed for today? Is your message just for the mind, or does it encompass the heart as well? Can a sinner, whose sensibilities have been quickened by a knowledge of the majestic claims of the downtrodden moral law and the Sabbath, find the way of salvation from his transgression and rebellion in your meetings, or is your objective principally to enable those who have already experienced the transforming grace of Christ to take an advance step and walk in the light of present truth? Will your preaching and your personal counseling enable professed Christians who are struggling with enslaving habits, and who are the victims of Satan's wiles, to find the way of joyous, triumphant living in Christ, or does it leave them to struggle on, despairing because of your failure to give the secret of victory over the power of sin and death? These are serious questions, and bring us back to our initial inquiry: Are you a preacher of the gospel in its full implications today, or just a lecturer on doctrinal and prophetic truth that is due the world? Do people recognize you as heralding a transforming gospel message that saves, or do they regard you as a doctrinarian, a legalist, a propagandist, a promoter, an able arguer, or a clever debater? These latter qualifications do not suffice. They meet neither the need of the soul nor the expectations of God. Many souls, with honest hearts and a vital connection with Christ, will be saved when they have not had opportunity to hear and accept the special features of present truth—the Sabbath, the nature of man, baptism by immersion, and the like. On the other hand, not a few who accept our doctrinal and prophetic truths, including its many salient features, often continue to lead sin-touched joyless lives, are critical, dissatisfied, and defeated, and ultimately drift out to walk no more with us. We are under solemn obligation to preach a saving gospel. Possibly some of us, as teachers and preachers, need more fully to experience its transforming power in our own lives. Then we will be in a position to teach it experimentally to others. No amount of mental acumen, inexorable logic, historical knowledge, persuasive speaking, helpful psychology, dynamic personality, elaborate equipment, impressive music, efficient organization, or other special features, such as the health message, can take the place of preaching a saving gospel.

2. The recent action of the Southern European Division Committee has just been confirmed by the General Conference Committee, electing Albert Meyer as Ministerial Association secretary for Southern Europe along with his field secretary work. President W. R. Beach of the division is chairman of the new Ministerial Association Advisory Council of the division, with Pastor Meyer as executive secretary. Brother Meyer was formerly president of the Swiss Union, and is a successful city evangelist.

3. Pending the permanent reorganization of the Northern European field, the president of the British Union serves as Ministerial Association secretary for the union in the interim. And until Pastor E. B. Rudge, newly-elected president of the British Union, returns from Australia, Pastor G. D. King is serving as Association secretary.

4. The annual Ministerial Reading Course is a service to the field, produced at great cost and effort for the betterment of worker efficiency and the solidarity of our work. Enrollment is not a favor to the association but a material help to the individual worker. Our three thousand enrollees should be increased to four thousand for 1947. The times demand increasing efficiency and universal advance. This invaluable set is worth every effort necessary to obtain and profit by its study. Read pages 3, 23-27 in this issue for your introduction to these volumes.

5. Full descriptions of the five required volumes of the 1947 Ministerial Reading Course will appear in the December MINISTRY in the form of book reviews. Facsimile cuts of the books will visualize these new titles. A feast of good things is in store, suited to the individual Seventh-day Adventist worker's need.

6. Present plans call for shipping four of the five selected books by December, 1946. With these will go the brochure described on page 23. The fifth and final volume will have to be mailed out separately next spring, as previously noted. This is the best possible schedule under the conditions.

World-wide Bible Reading

1. To the Seventh-day Adventist ministers in North America comes again a fine opportunity to lead our churches in a splendid effort for God. In harmony with the action of the Autumn Council, we are co-operating with the American Bible Society in an effort for world-wide Bible reading. Quantities of the Bible Society Bookmark leaflet and our leaflet, “The Book of Power,” are being sent from the conference offices to your church home missionary secretaries for use in visiting the people.

December 7 has been designated as “Bible Sabbath,” and ministers are requested to preach on the importance of systematic Bible reading. You may have received from the American Bible Society (450 Park Avenue, New York 22, N.Y.), a brochure by William T. Ellis on “The Book That Has Power” as a help to ministers for “Universal Bible Sunday,” December 8. Parts of this fine article will appear in the Review during November.

Our own people need to be deeply stirred on the importance of daily Bible study, and to realize, as George Mueller said, that “the vigor of our spiritual life will be in exact proportion to the place held by the Bible in our life and thoughts.”

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OWN in Nashville, where I come from, they
tell a tale of one of the pioneer preachers,
Brother Gwin. Craggy old monuments of
righteousness were some of those circuit riders
and itinerant preachers who turned the wilderness
freedom into the shouting channels of religion.
Not much of schooling, even less of polish, had
they with which to storm the heights of Jebus;
but they feared the face of no man, they wielded
the sword of the Spirit like lightning, and they
struck with vigor the strings of Zion's harp.
Brother Gwin was of the type. Gnarled and
knobby, his smooth-shaven face was dominated by
burning blue eyes, and his hammer fist smote
home the truth, as he saw it, of a heaven to win
and a hell to shun. Not many books had the old
Covenanter; the one Book he had he wore out as
much by pounding as by expounding. But he was
a terror to the evildoer, a refuge to the penitent,
and a joy to the saved.

In time, there came upon the scene of the pro-
gressive West younger preachers, who had re-
ceived their training in theological schools,
and who made so much of preparation that they often
missed the battle. One day one of these sprout-
lings, who had gazed with wonder and some envy
upon the prowess of the older warrior, said to him,
"Brother Gwin, how is it that you seem always
prepared to do battle for the Lord? I never see
you read a book, except the Bible, and yet in doc-
trine and in fire you are always at the front."

"Oh, my son," replied the old man, "you don't
understand. You young fellas have to read a heap
of books to get some ideas to preach about; but I
know what's in the books before they're written!"

Now, having chosen for my title a passage from
Paul, slightly altered in form but intact in mean-
ing (2 Tim. 4:13), I seem to be going away from
it when I give Brother Gwin's philosophy. But
there are some iron rations in the old man's pack,
which I think it well to emphasize along with the
chocolate bars. If I may assume to be your coun-
selor, I would advise that you know what is in the
books before you read them. But read them. As
a mountain mother said to her children in my
presence: "Go along down thar to thet school
what ye kin git books. They mought 'arn ye
somethin'."

The frontier preacher required an ax to hew out
a clearing in the forest of doubt and lawlessness;
the modern evangelist is driving a tractor with a
wide choice of attachments. He needs to know his
mechanics and perhaps his chemistry; but first he
needs the wisdom that comes from long schooling
in the physical facts of his farming, which under-
lay all the inventions of machines.

NOBODY in this age of literature
and "litterchure" fails to use the art he so labori-
ously acquired in the "Little Red Schoolhouse."
But what we read and how we read and how well
we use what we read tell whether, like Brother
Gwin, we know in advance the essentials of what
is in the books, or whether, like the moppet seated
on the floor of the cheap newsstand at the drug-
store, we are slobbering over the swill of the
world's nonsense. To see a preacher (as I have
seen) chuckling over the inane "funnies," is to
see a sinner whom Brother Gwin with his gospel
ax would chop down. There is a sobriety of mind,
a dignity of solid acquirements, a virtue of deep
knowledge, that save a man from the frivolities of
folly and fit him for absorption of the wisdom of
God. Such a man has prepared the soil of his
mind to receive, to store, and to use the rich plant
food of thinkers and doers.

We Adventists are a people with a tradition
of study. This great body of integrated truth was
not wrought out of apathy and listlessness. The
pioneers of this church were men and women who
studied. They searched the Word of God together as for hid treasure. The Bible was the foundation of their study. From that they reached out to garner the knowledge that lay in wise men's books; and this they weighted, sifted, ate, digested, and brought forth in new forms.

None of them had a college training, but they had more. They disciplined their minds to hard study, to use of the moment as well as of the untrammelled hour, to wide research and to careful weighing of evidence. And this in the midst of labors so taxing, so unfurnished with aids, so claimant of energies, that in their presence we are put to shame. John N. Andrews learned to read, speak, or write in six languages, ancient and modern, and in his researching and writing set a high mark for later students and authors. Joseph H. Waggoner, walking a hundred miles "to find one Laodicean," learned his Greek New Testament on the way. James White, bearing on his shoulders the young church, swamped with business, counselings, militant fighting, took the occasion of his faintness in the pulpit and forced retirement one day for the laying out of the plan for a new book, fruit of his nights of study.

Some of us think of Ellen G. White as the beneficiary of a charismatic gift which, relieving her of study or thought, made her the automatic spokesman of the wisdom of God. On the contrary, she was a woman of prodigious labors, both physical and mental. From her fourth-grade education, where in her girlhood she was forced to leave it, she mounted by the grace of a Spirit-inspired study to the heights of a noted preacher and author, the framer of a gospel of health which has blessed millions, and the setter-forth of a prospectus of Christian education the benefits of which are unmeasured, and yet which even her people have not wholly grasped nor implemented.

She improved her talents. She read widely and with discrimination; and she came to her reading with a basic understanding, gained from the Bible, of the philosophy of history, the science of philosophy, and the truth of science. In the midst of unexampled labors for the church, she established in her family that reading circle which she recommends to others families. She had her children and her secretary read to her, as she read to them. She was unquestionably favored with visions of earth and heaven, and she, as well as her people, was guided by the counsel of the Holy One; but not least in the gifts of the Spirit to her was the gift of an urge to study, and to shape the fruits of her study into food for the multitudes.

Bring the cloke, Timothy, bring the books, but especially the parchments. On those ancient leathern pages, proof against the ravages of time, let me trace the thoughts of God, and from them frame the skeletal knowledge upon which all my education shall be built. When I have studied the parchments of God's Word, and so have learned the essentials of all that men can teach, bring me the books, that I may widen my sympathies, follow the teachings of God to other men, and speak in their language as the divine oracles shall charge me. And the cloke, let it wrap me from the chill of the world's philosophy.

Texts of Famous Men

The text from which John Bunyan preached to the multitudes—John 6:37.

The text that saved William Cowper from suicide—Romans 3:24, 25.

The text that made Martin Luther the hero of the Reformation—Romans 1:17.

The text that comforted the troubled soul of John Wesley—Mark 12:34.

The text that made David Livingstone a missionary—Matthew 28:19, 20.

The text to which John Knox anchored his soul—John 17:3.

The text that gave William Carey a world vision—Isaiah 54:12.

The text that made William Penn a conqueror—1 John 5:4.

The text on which Michael Faraday staked everything—2 Timothy 1:12.—Free Methodist.

THE ASSOCIATION FORUM

Discussions on Methods and Problems

New Testament Christians

Editor, The Ministry:

An idea came to me some time ago which I believe I should pass on to the readers of The Ministry. It is in regard to the New Testament church. When people hear and see a thing enough they begin to believe it. Because we obey the Ten Commandments, other denominations have spread the idea that we are an Old Testament church. Many people have unconsciously absorbed this idea.

People are surprised and awakened and interested when we raise a claim to being New Testament Christians. But surely no one has a better right. I have been holding a series of evangelistic meetings, and using this as a background for every sermon. It gives our doctrines a new vitality to bring them out as the teachings of the church that Jesus founded. Even those who do not come to our meetings will catch a different thought about our message from seeing the advertising. I try to put it across in everything I do and say that this is the church that Jesus built on the Rock. Every doctrine can be presented and every truth taught, but the setting has a far greater appeal.

Too long we have been defending ourselves behind the scenes. It is time to let others bicker and cavil while we boldly walk to the center of the stage of human events and divine prophecies, raise the curtain on truth and let the world see us as the truly great movement we are—the church that Jesus built.

Leonard C. Lee. [Pastor-Evangelist, Shreveport, Louisiana.]

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A MORE EFFECTUAL MINISTRY
Efficient Evangelistic Methods and Pastoral Technique

Carrying a Well-Rounded Church Program

By S. M. SCHLEIFER, Pastor, Memphis, Tennessee

A discussion of the pastor’s responsibility.

A N ANALYSIS of the counsel given by the apostle Paul to the elders at Miletus reveals the solemn responsibilities of the overseer, pastor, of the church. These responsibilities are greatly multiplied in our large city churches. Paul’s counsel is, “Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood.” Acts 20:28.

Doubtless the most important phase of this counsel is found in the first clause, “Take heed therefore unto yourselves.” If this is done in humility and faith, the other requirements will be met in their regular sequence. But what an array of questions this clause brings to the worker’s mind. Am I called to this work of overseer? Who has called me? Do I have a strong and abiding conviction of this call? Am I qualified for this most important work? Wherein I lack in qualification, will I diligently seek God and in faith lay hold of His wisdom and enabling power? Am I willing to pay the price of being an overseer for God? Am I willing to do those things in connection with my work for which I have no liking? Am I willing to make the sacrifices for which my work calls in order to be a leader and an example? Am I willing to be a minuteman for God?

If the worker can answer these questions in the affirmative, then God will use him and make him a successful overseer. He will be given the qualities brought to view in this paragraph from Gospel Workers, and will be united to Jesus by His Spirit, under which union failure is impossible.

“Courage, energy, and perseverance they must possess. Though apparent impossibilities obstruct their way, by His grace they are to go forward. Instead of deploring difficulties, they are called upon to surmount them. They are to despair of nothing and to hope for everything. With the golden chain of His matchless love, Christ had bound them to the throne of God. It is His purpose that the highest influence in the universe, emanating from the Source of all power, shall be theirs. They are to have power to resist evil, power that neither earth, nor death, nor hell can master, power that will enable them to overcome as Christ overcame.”—Page 39.

Filled with the consciousness of this calling of God, and His enabling power, the worker will go forth to success. He will take heed to all the flock. If all the flock is to be given proper oversight, then the pastor will realize that he must carry a full-rounded program, not neglecting any phase of the work to which he is called. In his congregation are individuals with varying talents and interests, and all these must be enlisted in the service of the Master. They must be trained and put to work. No individual or group can be neglected without loss to the church, and grave danger of eternal loss. By promoting all lines of church activity all members are harnessed as yokefellows with Christ in service. Service for the Master is the safest way of holding the individual church member to the message, and gives assurance to the pastor that he will not be called to account for the loss of that soul.

Promoting All Lines of Endeavor

The worker must always remember that when he accepted the call of God through our church organization, he thereby accepted the responsibility of promoting all lines of endeavor appointed by the General Conference. He cannot conclude that this or that line of activity is important or nonimportant, and neglect any of them at his own discretion. Only a fully rounded program will bring about God’s purpose for the church and produce maximum fruitage.

Organization of the church for such fruitage is closely connected with the feeding of the flock, because proper exercise must go hand in hand with proper spiritual diet if the individual is to maintain good health. The pastor must feed his congregation with the Word of Life. He must fully indoctrinate the flock with the message. The fundamentals of the gospel must frequently be repeated in varied settings and outline, in order fully to impress its import upon the flock. The minister must be first and always a man of God, full of faith, courage, zeal, and knowledge, and a leader in every good work.

In his second article Elder Schleifer will discuss organization of the church for efficient service, and the raising of funds with minimum interference and distraction from reverence and worship in the preaching service.—Editor.

Dr. Samuel McComb, of Boston, has truly said, “It is high time for the minister to realize that man is not a soul without a body, and it is also high time for the physician to realize that man is not a body without a soul.”
The Preacher and the Press—No. 2

By J. R. Ferren, Secretary, Bureau of Press Relations

"Religion is just as important a news source today as any other type of information. Its breadth, its richness, its variety, its popular appeal, make religion lend itself to every type of newspaper publicity from the simple news story to the newspaper feature."—W. Austin Brodie, Keeping Your Church in the News, p. 12.

In this story I want to discuss news writing as it differs from other forms, and get into what is actually required in putting religious and church items into proper shape for publication. Some of this may appeal to you as very elementary. Yet to get a start we may need to cover points with which many are already familiar. The unfavorable comment from newspapermen concerning the way religious copy usually comes in to them deepens within me a very great desire to keep our Seventh-day Adventist ministers from the same reputation.

The newspaper wants your material in "newspaper" style, and not in "chronological" style. This is true whether you go into the office and talk with an editor or reporter, give the story by telephone, or write it up. The point is to begin with the most important thing you have to say, adding other facts in descending order of importance. This is just the opposite of the chronological presentation, which starts with the beginning of something that has happened and records the details in the order in which they took place.

You turn to your morning paper and read the account of a fire, for example. The number of people burned to death and the extent of the loss, given you in the first sentence, is the biggest thing you want to know. You follow down through the story, reading what took place, and finally come to the probable origin of the fire. But you may have had time to read only the first paragraph, and from that you learn the total damage of the fire, which is of most importance. Note in your reading of newspapers that this is the style in all straight news reporting. In feature writing it is different.

You may arrange chronologically the facts to be presented in your sermon before preaching it, but that same sermon, to get across the editor's desk, must be greatly condensed and rearranged so that the newspaper reader gets the most striking thing you have said in the very first paragraph of your story. In holding your audience as you stand before them on the platform, you can build up to your climax. But the readers in your newspaper audience demand knowing in the first sentence or paragraph the leading point in your theme, and the thing most important (to them) that you said. Caught by this, they will read the details and excerpts interestingly woven in to round out the story. This is just by way of illustrating the principle. We are not ready to discuss sermon reporting as such in this series.

Announcements.—Your newspaper announcements should be prepared with this same thought in mind. If a striking subject is to be featured, let it come into the lead. You may have to be very brief, as we do here in Washington, D.C., but much can be said in a few words. Last week the church editors of the three largest papers in the nation's capital, the Post, the Times-Herald, and the Star, each carried an announcement story on their regular church pages of an outdoor service to be held on the following Saturday night in a leading park in the city. This is about the way the announcement read:

"ADVENTIST SERVICES

"The series of services in Meridian Hill Park sponsored by the Adventist Society of Missionary Men of the Washington area will continue today at 8 P.M., presenting the 'Birth of a New World,' a technicolor film featuring the prophetic story of Daniel, R. Allan Anderson, of London, and George Burnside, of New Zealand, will briefly discuss in the light of Scriptural predictions some of the present-day world problems."

Because of a heavy rain, the meeting was not held. We asked that the announcements be repeated for the following week, and this was done. The Post handled it this way:

"ADVENTISTS TO SHOW POSTPONED MOVIE

"Postponed from last week because of rain, a sound film, 'Birth of a New World,' will be shown today at 8 P.M. in Meridian Hill Park, upper level, 16th and Euclid Sts., N.W., under the auspices of the Adventist Society of Missionary Men of the Washington area. There will be hymn singing from the screen."

This is an example of placing a simple announcement where space is very limited. Work to get it into your leading attraction, speakers, and subjects.

Editors Like Advance Stories

Our denominational program has in it many things of interest that, by means of announcement, we should give the newspapers. Editors like "advance" stories. It is news when a number of churches are planning to get together for a weekend meeting. Announce every such meeting—what the occasion is, who the speakers will be, the place, time, and subjects. Jot down these details, arrange them in order of importance, following the suggestion of giving most print space in the first paragraph. The thought is not that this will add largely to your attendance, but rather to keep your community informed concerning activities of Seventh-day Adventists.

I have before me a well-written announcement story of a meeting to be held in Lincoln, Nebraska, appearing in the Lincoln Star. Whoever wrote this advance story had to get these facts: What is the program? Who gives the instruction? Where are they coming from? What is the place? And so on. Now, suppose you were the one with these facts in hand. Your next step would be to arrange them, decide what your lead should be, and how to give out to the public something of interest regarding such a meeting. Always keep your audience in mind. You must feature points of public interest in clear, simple language that people can understand. Many of them are interested in their children and youth, and what Adventists...
are doing will appeal to them. Note how this is handled in the following story, to which the editor gave a four-line headline: "100 Delegates at Meeting on Child Training, College View Church." The writer chose to lead with the number of delegates and the State-wide representation. The first paragraph told what the council was, who sponsored it, when, and where. Direct quotation was effectively used in setting forth the need for such a meeting.

"More than one hundred delegates are expected to attend a State-wide child-evangelism council, conducted by the Sabbath school department of the Nebraska Conference of Seventh-day Adventist Church Thursday through Sunday at the College View Seventh-day Adventist church.

"Sabbath school division superintendents, whose responsibility involves the training of the child mind in spiritual concept, will make up the delegate list.

"Greater emphasis needs to be stressed these days on the spiritual training of the child. Parents and teachers are much too lax on this vital point," Elder E. E. Hagen, State secretary of the Nebraska Sabbath school department, said.

"This is one of the major reasons for our present juvenile delinquencies. If we are to better the world of

ever, we must begin with the child of today," Hagen continued.

“All Sabbath schools in the State are expected to be represented. The first council will convene Thursday at 7:30 P.M."

Vertical Prophetic Charts

By David I. Shaw, Educational Superintendent, Northern New England

MOST of the prophetic time charts which we as a denomination have been using through the years are of the horizontal type. An illustration of this kind of chart is the familiar one of the twenty-three hundred days, which is very long in comparison with its width.

For the purpose of explaining time periods, the vertical chart has certain advantages over the horizontal type. The vertical chart can often be reduced to a square or oblong, which shape is easily utilized on slides for projection purposes. It is also readily adapted to printing purposes. Perhaps the greatest advantage of the vertical system is the ease with which a number of synchronous events can be grasped by the eye with a minimum of effort.

Thus in the accompanying chart of the millennium it is apparent that while the saints are taking part in the work of judgment in heaven, the wicked dead are lying unburied and Satan is chained on the ruined earth.

The vertical chart is perhaps new in its adaptation to our message. This should stimulate the interest of Bible students, leading them to experiment with the possibilities of the method. Simplicity is a characteristic of this new chart. The ideas need little explaining.

The essential feature of the vertical chart is a heavy time line running down through the diagram. Events can be located on either or both sides of this line. In this way a number of simultaneous events can be shown.

One may question whether such subjects as the twenty-three hundred days can be shown in a diagram of this kind. The answer is Yes. There is probably no type of chart that does not lend itself to this method. It is hoped that some of our workers will experiment with the system that is here briefly introduced.

It is a scientific and approved method of making a chart to delineate a series of events either historical or prophetic. The interested reader may wish to consult the time charts in Well's Outline of History. See also General Cartography, by E. Raisz, McGraw-Hill Company.
### The “Voice of Experience”

*By Robert Hare, Veteran Minister, New South Wales, Australia*

Elder Hare, so well known as one of the poets of the denomination, has been in the ministry for three-score years. At the age of eighty-six he still preaches, and his Bible studies and counsels to workers have a freshness and power which are felt by all who come under the influence of his message. His father was the first to accept the third angel's message in New South Wales under the labors of S. N. Haskell, the first herald of the advent message in that land. In fact, the message began in the Hare home. As an editor, a college Bible teacher, an evangelist, a pastor, and a counselor, Elder Hare has been one of the most colorful personalities in the Australasian field. He was unable to attend all the meetings of the recent ministerial institutes we were privileged to conduct throughout Australia, but he sent this message to the workers. We feel that his counsel will also be appreciated by our ministers in other parts of the world.

R. A. ANDERSON.

### After almost sixty years of ministerial work, the divine occupation becomes increasingly sacred and holy to me. To be a “workman that needeth not to be ashamed” should be the objective of everyone who touches the ministry of Heaven. God's man stands high in the records of heaven, and he should stand high in the records of earth life as well, not in world greatness but in the dignity divine.

### Public Prayer.

In prayer, lips of clay address the Eternal. The expressions should be soft, reverential, clear, and dignified. Too often the name of God is repeated in public prayers. Christ's prayer of John 17 contains 623 English words, the name “Father” is found but six times. Christ's counsel is, “Use not vain repetitions.” Repeating the name of God is no sign of learning, intelligence, or true adoration; it is rather a sign of poverty of thought.

### Sermon Building.

Everything of value requires care, thought, and study in its construction. The artist must carefully measure and arrange the parts of his picture. How much more should the preacher be careful in the arrangement of his sermon, for what he says may be a means of salvation, or it can be an actual obstruction to his hearers. There are three main parts to a sermon:

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<tr>
<th>Introduction</th>
<th>Clear</th>
<th>Short</th>
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<td>Up-to-date</td>
<td>Positive</td>
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<td>Argument</td>
<td>Decided</td>
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<td>Conclusion</td>
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<td>Sympathetic</td>
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In every sermon the minister should feel that “virtue had gone out of him.” It should be a part of his life, inspired by the Spirit of God.

### Pulpit Manners.

Emerson says: “What you are speaks so loud I cannot hear what you say.” We sometimes say, “Actions speak louder than words.” This should stand with us in all our pulpit endeavors. In pulpit life there is no room for clownish expressions, rude gestures, or undignified attitudes. The minister is standing next to his God before the people. He should be a picture of what God’s man must be.

Crossed legs and sprawling limbs should never be seen on the platform. The dignity and grace that marked the life of Christ must be seen in the pulpit life of His minister.

As to our manners of speech, no better guide can be found than the chapter in Gospel Workers entitled “Voice Training for Workers” (pages 86-91). The rules presented there should be committed to memory and made the guardian of our pulpit utterances.

Every time the minister stands before his people, he is giving them an object lesson as well as a sermon. He is God's servant engaged in a divine service. As you consider the sacred calling of the minister, may the Holy Spirit lead you into a closer fellowship with Him who is our pattern.

### The Approach to Youth

*By Virgil L. Koenig, Research Worker, Chicago, Illinois*

Since the dawn of civilization the place of youth in world affairs has been unchallenged. Because of its energy, its enthusiasm, and its innocence, youth has rekindled the flickering torch held in the hands of the aged, and carried it on to triumph. The place of youth has been important throughout history and all great movements of civilization. Some of the ancient crusades were led by youth. The Reformation was initiated and climaxed by youth. The advent message was born and will reach its culmination through youth. “God wants the youth to become men of earnest mind, to be prepared for action in His noble work, and fitted to bear responsibilities.” —Messages to Young People, p. 21.

Inasmuch as the youth hold such an important place in God’s plan, why have they been so shamefully neglected by the members and organizations of our church? The church has not held the youth as it could or can. There is no more gratifying work than that of counseling with youth and becoming their pals. Youth are attracted to older people who are sympathetic. To become a worker for youth, or better, a winner of youth, necessitates very definite qualifications. These qualifications are natural and logical, and are attainable by average human beings.

The first requirement for being able to work for young people is love. A worker for youth must have an absorbing and prevailing love for youth. The love must be that kind of love that will give itself. Just as “God so loved the world, that He gave,” just so must the worker for youth give. Love is more than gratification of selfish desires. In fact, it is not gratification of self at all, but self-sacrifice. The soul winner must be so.

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*Paper presented to a Society for Missionary Men meeting. Brother Koenig is a Doctor of Science, employed by the Armour Research Laboratory in Chicago, and deeply interested in promoting work for youth.*

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in love with youth that he will abnegate himself for youth. He will give himself for youth.

Dr. Crane says: “Without love the action of the intelligence is not at all dependable. You cannot understand anything or anybody unless you love. You can't understand people unless you love them, neither a book, nor a picture, nor your own business. Love is the light of the mind.” Love draws youth to us.

The winner of youth must be sincere. Youth cannot be fooled by hearing sincerity preached and seeing insincerity practiced. The winner of youth must be sincere in his devotions and in his habits. There must be consistency on the part of all. Nothing does more to disgust youth with religion than inconsistency on the part of those who profess. Sincerity includes the principle of being impartial in all dealings with youth. The worker for youth knows no age, no race, no clan, no sex, no impossible condition—he works for mankind, not a few special individuals.

Faith in youth will energize and stimulate youth to undreamed-of attainments. The worker for youth must have faith in youth. Christ said “If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. Howbeit this kind goeth not out but by prayer and fasting.” Matt. 17:20, 21.

Faith is confidence in God. Faith in youth is faith that God knew what He was doing when He created youth. A youth is capable of carrying responsibility. Let him know that great things are expected of him. Give him important work to do.

There is a tendency to make either infants or ancients out of youth. Fortunately, they are neither! When I was a youth, there was a veterinarian in our neighborhood who happened to be more than just a veterinarian. He was a man of broad vision. He loved boys. He always had a large group of neighborhood boys around him. There never was a dog operation performed at his office that I did not “assist” with. He would take me into his laboratory and let me look through the microscope at bacteria and various other curiosities. When I went to college, he provided me with a dissecting set for zoology. That man was probably as influential in my choice of a career as any one person.

Why can’t more of us pal with youth, acquaint them with our work, help them make the difficult decisions of life? They will appreciate it beyond measure. The look of appreciation and satisfaction in their eyes justifies all effort.

Youth's need for recreation must be recognized. Don’t expect them to sit in the corner and read some dry book for entertainment, because they won’t. Youth wants a good time, and it deserves a good time. There should be many well-planned social activities for youth where all of them can take part.

Is the salvation of our youth worth the effort? How can we afford not to exert every effort for them? When we lose our youth, we lose the very lifeblood that flows in the veins and arteries of any successful enterprise. We most certainly sustain an invaluable loss to our cause when we neglect the youth. With properly directed effort, the large majority of our youth will be kept in the church, and will draw other youth to it. The following words of Edgar Guest, when applied to youth, are thought-provoking and pertinent.

“I watched them tearing a building down,
A gang of men in a busy town.

“With a ho-heave-ho and a lusty yell
They swung a beam and the side wall fell.

“I asked the foreman: ‘Are these men skilled,
And the men you'd hire if you had to build?’

“He gave a laugh and said: ’No, indeed.
Just common labor is all I need.

“’I can easily wreck in a day or two
What builders have taken a year to do.’

“And I thought to myself as I went my way
Which of these roles have I tried to play?

“Am I a builder who works with care,
Measuring life by the rule and square?

“Am I shaping my deeds to a well-made plan,
Patiently doing the best I can?

“Or am I a wrecker, who walks the town
Content with the labor of tearing down?”

Shall we build up our youth, or tear them down? God says build up youth!

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**KINDLY CORRECTIVES**

**Correct Speech and Cultured Conduct**

**Preaching's Fourth Dimension**

By Willard A. Dessain, President of the Iowa Conference

A NOTEWORTHY Methodist journal, the North Carolina Christian Advocate, recently made the following assertion: “The sermon has dimensions—height, depth, breadth. The people who do, the listening are sometimes painfully aware of a fourth dimension, length.” This latter dimension of preaching is the concern of this article.

**How Long The Sermon?**—From observation it is my confirmed opinion that there should be no hard and fast rule applicable to the length of the sermon, other than that brevity in speaking applies to all, and upon all occasions. One man can speak longer than another, and yet hold that margin of interest over his hearers that spells the difference between a successful sermon and boredom.

Each should study the time element as related to his individual style of presentation. A rather poor sermon, briefly put, is often more to be endured than a far better one needlessly extended. In this day of rush and hurry forty-five minutes can well be stated as being the maximum length for any sermon which is to accomplish lasting good. It takes superb pulpit strategy to hold an
Ambassadors for Christ
(Concluded)

By Elmer E. Andress, Former President, Inter-American Division

The demeanor and conversation of God's ambassador out of the pulpit will be in keeping with the sacred truth he is commissioned to bear. Like the ancient high priest, he will bear at all times upon his heart the people for whom he labors, and especially as he approaches the throne of grace. Constantly beholding Jesus, the Apostle and High Priest of our profession, "all the powers of the mind and of the whole being will be elevated, refined, and directed in the loftiest, holiest channel."

"Would that every minister might realize the sacredness of his office and the holiness of his work, and show the courage that Elijah showed! As divinely appointed messengers, ministers are in a position of awful responsibility. They are to 'reprove, rebuke, exhort with all long-suffering.' In Christ's stead they are to labor as stewards of the mysteries of heaven, encouraging the obedient and warning the disobedient. With them worldly policy is to have no weight. Never are they to swerve from the path in which Jesus has hidden them walk. They are to go forward in faith, remembering that they are surrounded by a cloud of witnesses. They are not to speak their own words, but words which One greater than the potencies of earth has hidden them speak. Their message is to be, 'Thus saith the Lord!' God calls for men like Elijah, Nathan, and John the Baptist, men who will bear His message with faithfulness, regardless of the consequences; men who will speak the truth bravely, though it call for the sacrifice of all they have.

"God cannot use men who, in time of peril, when the strength, courage, and influence of all are needed, are afraid to take a firm stand for the right. He calls for those who have undergone a last-minute tangle. Precious material must be eliminated, trimmed, and shortened. It should be done graciously and with a smile. If, "adapting to circumstances is beyond bounds. The pulpit assignments may have undergone a last-minute tangle. Precious time has been lost, and sermon time must be shortened. It is far better to trim the lecture by ten minutes than to speak on after the disconcerting noon whistle has blown and the accusing hands of the clock point well past twelve. The congregation fidgets, and people look at their watches. Some folks begin to leave. Others twist nervously in their pews. To fit such a need, the half-hour sermon can truly be recommended.

"Time is a gift so rare in modern pulpit science that it immediately adds strength and dignity to those who faithfully practice it. "Let the message for this time be presented, not in long, labored discourses, but in short talks, right to the point."—Testimonies, vol. 6, pp. 55, 56.

Directness as an Aid.—The happiest state of mind to leave an audience in is wishing that the speaker had not stopped so soon. We can treat them again and again to this morsel of brevity. They will like it more and more, and will keep coming if the entire approach to the subject is direct, brief, and to the point. There are two ways of telling a thing: (1) the direct way; (2) the circuitous way. Halloch's 2500 Best Modern Illustrations demonstrates this point admirably:

"A motorist met a stranger at a cross street in Boston. Noticing that only one of the motorist's car lights was working, the stranger tried to press home that simple fact on the man's mind. 'Sir, your beacon has ceased its function.' 'What?' gasped the astonished driver. 'Your illuminator, I say, is shrouded in unmitigated oblivion.'

'I don't quite—' 'The effulgence of your irradiator has evanesced.' 'My dear fellow, if you will only say it in American.' 'The transversal ether oscillations in your incandescens have been discontinued.' Just then a little newsboy came to the street corner and said, 'Say, mister, your light's out!' Which made himself clear? Which is your model, the newsboy or the notable?"—Page 352.

Stating a truth in as straight a line as possible and as directly as possible will often go a long way in helping a preacher minimize the length of his sermon as well as helping him hold the interest of his listeners clear to the end of his discourse.

Having given attention to the height, depth, and breadth of the sermons we prepare, let us not forget the fourth dimension—length. And there, may we excel in brevity and directness!
The Practical Missionary—No. 1

By H. M. Sparrow, Superintendent of the East African Union Mission

DURING this war our world-wide work has been greatly handicapped and disorganized in many places, but it has not been conquered by the archenemy, Satan. No doubt, when the full story of mission advance has been told, there will be many experiences of interest concerning new companies that have been raised up. Now that the war is over, many fields will have to be restaffed and more workers sent out to the far ends of the earth. Knowing that the General Conference will be placing invitations to scores of young men and women in the near future in answering these calls, I feel impressed to make a few suggestions gleaned from thirty-five years of experience in the mission field to the new missionary appointees serving in various places of responsibility.

The Call.—The General Conference may receive an urgent appeal from a division, asking for an evangelist or a treasurer or a teacher or a doctor. The Appointees Committee at headquarters looks the whole field over and then begins to search for a suitable couple. First, they must have the missionary spirit to answer the call. They must be in good health, consecrated, and otherwise qualified. When such a couple has been found, the General Conference then makes the appointment. After all formalities of passports, health certificates, and permits have been obtained, the workers are now ready for their departure from the homeland.

Equipment.—One of the important things a worker who is going to a foreign field must think about is equipment. He must have something with which to work. The General Conference provides funds whereby a worker can purchase a few of the necessary articles. First of all, I would say bring your personal belongings, such as photos, a few practical pictures, your linens and bed-linen, cutlery and crockery. You will need them to make your home comfortable and your family contented no matter where you go. You may need a portable typewriter, a radio which can be used with a six-volt battery, a portable organ, or any other musical instrument you can play. If you are called to take up evangelistic work, a good projector with slides on various subjects—one that can be used on a car battery—will be most useful. A kerosene pressure lamp and a few practical tools are always very useful in a mission field. If you are going to the tropics, lightweight, cool clothing is practical. Many more things, such as a personal library, could be mentioned, but those already enumerated will serve as a basis.

Place of Labor.—Wherever possible the division and the unions endeavor to place workers where they were originally called. However, circumstances may change, and the appointment may have to be altered while the worker is en route. I know of one instance in which the appointment of a worker was changed several times, because of unavoidable circumstances existing in the field, and the appointee landed into something entirely different from that to which he was originally called. That worker did his best and made a real success of his work. On the other hand another worker came out to the mission field, and because he did not go into the line of work for which he had been called, he was unwilling to try to fit in the best he could, and after two years he requested to be returned home, at very great expense to the cause. If he had only taken advice and tried, he most likely would still have been in the mission field and doing good work.

One cannot always put down the excuse, “Returned home for health reasons,” for early returns to the homeland. If the facts were known, it would be said that the appointee was unwilling to make the best of his temporary appointment. He must be prepared to do the best he can wherever he is sent.

Term of Office.—Terms of service vary in different divisions according to conditions. It may be you will not get to return to your homeland for a period of from two to seven years, or perhaps more. So go prepared for it. Furthermore, go prepared to return to your mission field after your furlough. Nothing is more disappointing to your fellow missionaries than to hear a worker say, “I am going home and will not return.” On the other hand, nothing is more inspiring and strengthening to the work than to see a worker return to his field of labor after two, three, or four furloughs. We are always happy to have that type of worker in the field. When you accept a call, make up your mind to stay in your field, if health conditions permit and your work is satisfactory. God will abundantly bless such devotion to His cause.

Salary.—Many times workers have set ideas concerning their rate of pay. While one does not accept a mission appointment for the salary he will get, yet he has to be supported. It is quite true that in some fields the rate of pay is lower than in the homeland. You may be sure that the division and union where you will labor have a good reason for it, and their wage scale is set accordingly. If others can live on the salary paid, make up your mind that you can. Do your best with what you receive, and manifest a spirit of cooperation.

Love the People.—In a number of places in the Gospels we read that “Jesus had compassion on
them," and "He loved them." The worker must learn to love his people. This is the secret of his success! Primitive people will often give a name to a person which is characteristic of his nature. For instance, one missionary was called "Matand' abantu," which means, "He who loves the people." Of many an older missionary in the field, the natives still say, "Oh, how he loved us!" No greater compliment can be paid to any worker. You will not win them to the truth in any other way. Your work will be everlasting if you learn to love the people for whom you are laboring.

On one station there lived two families. The people passed by the one door and went to the second house. When asked why, their reply was, "We know who loves us," and they surely do. To love them does not mean you must eat with them at your table or have them sleep in your home, but it does mean sympathy, with acts of kindness and helpfulness in time of need.

Language Study.—This important subject cannot be overestimated. You cannot expect to reach a people successfully unless you know something about their lives and thought, and that can be learned only through the medium of their language. Someone may say, "That sounds all very easy for those of you who have mastered three or four native languages." But make up your mind to master one or more of them. It will place you in good stead with the people when they know you have learned to speak their language. You may only have a working knowledge of your second language. Oftentimes the other fellow has to labor to find out what you mean, but you rely upon the first language you mastered as being of great value in your influence among the people.

A Happy Christian.—In the mission field the missionary must have a sense of humor. Primitive people are happy by nature and can always be won by a smile and a friendly attitude. The worker must be prepared to enjoy experiences of happiness and victory as well as many sad disappointments. Many times you will rejoice to see someone won to Christ for whom you have been working for years. Then again you may be bitterly disappointed to see someone whom you least expected, give up being a Christian. This is the time one must live close to the Master and not complain. Never exhibit the spirit of a grumbler; it is too catching. If you are not a happy Christian, the primitive people will not be attracted to Christianity. Their reasoning is, If a Christian cannot be happy, what can he offer us better than what we have? That is good logic! Sympathy and courtesy, as well as happiness in your everyday life, go a long way toward your goal—to win men to Christ.

First Objective.—As a missionary you should always keep before your eyes your object in going to the mission field—to prepare a people for the coming of Jesus! If that is not your aim, it would be better for you not to answer the call. Everything you do and say must bend toward that goal. Your preaching and teaching, your medical and manual work, must aim toward that mark of high calling.

Preach to Win.—Know your Bible and be able to give a simple reason to the unlearned man when you meet him, as well as the learned. He will ask you such questions as, "Who was Jesus? Where does He live? How can I know Him like you? When will He come back? Does He love the black people as He does the white?" He will ask many other simple questions, but give him a simple answer that even a child can understand. If you know the way personally, you can lead him, but if you don't, my brother, how can you show anyone else the way?

Preach to win! Make every sermon count and give every Bible study convincing. Use simple, understandable illustrations. That was the way Jesus worked. People will come to hear an earnest Christian who lives what he preaches.

A Jamaican Boy Preacher

By R. H. Pierson, Superintendent, British West Indies Union Mission

In the little district of Newell, Jamaica, an eleven-year-old boy preacher has created quite a stir. Impressed by a dream in which he saw the Saviour come to him, instructing him to go to his friends and neighbors and tell them of His second coming, young Aston Parchment commenced his public work some time ago.

Although Aston had always been a good obedient Christian son, his mother did not take his preaching seriously at first. However, when older friends and neighbors reported to her that large crowds were gathering to listen to his preaching, she attended some of her son's outdoor meetings and discovered that the Lord was truly using this youth to give the message with unusual power.

Little Aston has been holding outdoor meetings in many near-by districts. Sometimes the crowds that gather are so large that folks will climb trees just to catch a glimpse of the young preacher. Many, being acquainted with his humble origin and limited schooling, have been greatly impressed with his knowledge of the Scriptures and the unaffected eloquence of his delivery.

The sermon outlines prepared by this boy preacher are most interesting. What they may lack in rhetorical finesse they make up in solid Bible truth. Aston finds real joy in the study of his Bible and delights in preaching on such subjects as the prophecies of Daniel, the second coming, Aston Parchment commenced his public work some time ago.

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A NUMBER of years ago, while attending a high school in Western Canada, I had the privilege of having a very fine teacher. All the students loved her. She was young, beautiful, and good. The news was that she planned to be married as soon as school was out, and of course the great question was: "To whom?" Some said, "A minister." A chorus of voices rang out, "Poor soul! What a pity! Now she'll never have any more fun." Looking at it from our youthful viewpoint, we really felt that way. How could anyone who had to go to church all the time have a good time?

Time has passed, and I myself have been a minister's wife for more than ten years, and part of this time a missionary's wife. Now I find that there are many blessings and privileges, as well as happiness and satisfaction, in filling this place in life.

No higher privilege can come to any young woman than that of being the wife, companion, and fellow worker of one ordained of God to her husband. A man is not the complete representative of his family. His wife is the unique partner with whom he builds the house of God. In all history, both sacred and secular, women have played an important part in the work of the world, and it will be so in the final great crisis.

The wife of a minister has two spheres—the church and the home. The minister's home should be a place where everything is done in an orderly way. It should be neat and clean, a place of cheerfulness and hospitality. A WELL-ORDERED HOME.—The first responsibility of a minister's wife to the church is to have a representative home. If the home is not what it should be in every respect, her efforts for the church will not avail much. There she is mistress and can demonstrate the divine principles of this message. The home life of the minister's family has an important bearing on the success of his work, and everything should be done to make the home a vital factor in giving the last gospel message.

The minister's wife, therefore, plays an important part in the success of her husband's work. The keeping of a comfortable home, neat and clean, is not only a great help to the family itself but an example to the people among whom it is their privilege to labor.

"The first great business of your life is to be a missionary at home."—Testimonies, vol. 4, p. 138.

A well-ordered Christian household is a powerful argument in favor of the reality of the Christian religion, an argument that the infidel cannot gainsay. All can see that there is no influence at work in the family that affects the children, and that the God of Abraham is with them. If the homes of professed Christians had a right religious mold, they would exert a mighty influence for good. They would indeed be the 'light of the world.'"—Christian Service, p. 208.

"The restoration and uplifting of humanity begins in the home. The work of parents underlies every other..."—Testimonies.

While laboring in Borneo, we lived in Kuching, capital city of Sarawak. There were only about forty European families living there, and so it was an easy task to become acquainted. One of our first friends was Dr. Le Seur, an English physician. She was in attendance when our little boy was born. Knowing we were Adventists, she would always ask about the Youngbergs, who had lived there before we came. She would express appreciation for their friendship and often make remarks about their fine home and family.

Also in Kuching there was Mr. Reynolds, chief of the police force and head of the constabulary for Sarawak. On a number of occasions he visited with my husband, and he, too, evidenced a deep interest in the Youngberg family, asking where they were and how they were. He would add: "What a splendid Christian home! What fine children! How I would like to have such a home!" He had been a neighbor to them, and their home influence did much to speak for the truth and the work of our missionaries.

Later this godly family moved to Jesselton, in British North Borneo. Their home was as a light set on a hill. For it overlooked the harbor and town, and its influence spread to the community. Because there was no school there, Mrs. Youngberg conducted one in her home. Many of the European fathers asked her to tutor their children. This she did with great success. She not only had school for them but boarded them, took them to church, and many times made clothes for them. This greatly impressed the parents, and the good results soon spread.

"If married men go into the work, leaving their wives to care for the children at home, the wife and mother is thrown into a work fully as great and important a work as the husband and father. Although one is in the missionary field, the other is a home missionary, whose cares and anxieties and burdens frequently far exceed those of the husband and father. Her work is a solemn and important one. She should mold and fashion the characters of her children, to train them for usefulness here, and fit them for the future, immortal life. The husband in the open missionary field may receive the honors of men, while the home toiler may receive no earthly credit for her labor. But if she works for the best interests of her family, seeking to fashion their characters after the divine Model, the recording angel writes her name as one of the greatest missionaries in the world."—Testimonies, vol. 5, p. 594.

Responsibilities in the Church

The minister's wife should ever try to maintain a buoyant attitude toward her own work and toward that of her husband. A magnanimous spirit will help her to rise above trifling things that cause some to lose their vision and become discouraged. This attitude comes as a result of complete trust in God and His assurances. Much prayer and study of the Word of God will cause one to know the ways of God, and will be a constant inspiration to live a life of service for others.

Perhaps the first responsibility of a minister's wife, outside the home, is to become acquainted with all the church members, being friends to all,
and ignoring factions if there be any. She should acquaint herself with the activities of the church, be faithful in attendance at Sabbath school and prayer meeting, manifest an interest, and if possible assist when asked to do so. Above all, she should watch for strangers and give them a friendly handshake and a cordial invitation to visit the church again.

The minister's wife must be winsome, lovable, and dependable, able to use tact and good common sense. Her highest interest should be in the Christian life and the saving of souls. She should not be worldly, frivolous, uncharitable, or inclined to gossip. It would be well if she could devote the equivalent of one day's time a week to visiting the sick and those in special need, as well as the members in general.

The wise wife will not undertake to be at the head of all the organizations of the church. It is much better for her to help train others for leadership. It is as much an art to know what not to do in a church as to know what to do. There are many avenues in which the minister's wife can help: The Dorcas Society, the Sabbath school, as one of the deaconesses, as organist, etc.

It is important that she be an example to the believers—in dress, in word, in conversation, in love, in spirit, in faith, and purity. As she reviews the many ways in which she can help, and the multitude of things she should do and should not do, she cannot help but think of this text: "Who is sufficient for these things?" 2 Cor. 2:16. As she compares what she does with what she might do, she finds she comes far short; but she should take courage and ever press toward the goal of becoming all that it is possible for her to become in Christ Jesus.

Proper Distribution of Time

One great problem of the minister's wife is the proper distribution of time. It is necessary for her to have flexibility and adaptability to changes in circumstances. She has many interruptions, and yet must be patient through it all. She never knows just what each day will bring forth or what to expect. One day, when I thought I could not be busier, I answered the doorbell. An old friend was at the door. He had just returned from fourteen months' combat duty on the carrier Lexington. After welcomes and greetings he explained his desires. He had just purchased new uniforms and asked whether I had time to help him shorten the trousers and sew the stripes and insignia on the sleeves. The tailors were too busy, and he needed them soon. It was quite a job, but I did the best I could for him. I felt well repaid when I saw how happy he was when he received them the next evening. There is satisfaction and happiness that comes in doing things for others that we can obtain in no other way.

In 1939, while in Kuala Lumpur, capital of the Malay States, I was awakened at five o'clock one morning. I heard a voice crying, and saying, "Mrs. Nerness, my baby is dying." It was one of our young Chinese brothers. I tried to comfort him and help. Later in the morning we took the baby to a European doctor, and he arranged for hospitalization. The next morning at six the telephone revealed that the baby had died in the night. This fine young couple had been studying their Bible and praying most of the night. After securing a plain wooden coffin from a Chinese shop, we covered and frilled it with white rayon satin inside and out, and made a soft little pillow. Then we went to the morgue, dressed the baby, and placed her in her last resting place. She had been such a sweet baby, and only eight months old. How mother and daddy loathed giving her up. The services over, much time was given to consoling and comforting these dear ones.

I relate these experiences to show that a minister's wife never knows what she will be called upon to do. But with the Lord's help and guidance she can do much for others, and gain a rich experience in loving service.

If faithful to her God-given duty, the minister's wife will, like the daughters of the king in the ancient psalm, be as a cornerstone, "polished after the similitude of a palace." In character she will be solid and reliable as a cornerstone. In culture she will be gracious and charming, and by her ready sympathy and unselfish spirit she will find an appropriate place in the great pattern of life.

* * *

Make His Praise Glorious

By FRANCIS M. BURG

Ten thousand thousand angels sing
Around the jasper throne in heaven;
In harmonies we have never heard
The chorus makes all heaven ring.
There harps pour forth the sweetest strains
As players deftly touch their vibrant strings;
And heaven's gilded dome resounds
While Gabriel leads the heavenly choir.

I list to hear the sweet refrain
And catch the keynote of their song:
'Tis "Glory, glory to our God
Who sits upon the jasper throne,
And "Glory, glory, might, and power
Unto the Lamb that once was slain,
And from the vibrant skies above
The song is wafted down to earth,
To bring to sinners here below
The story of redeeming love.

In every land the world around
Can now be heard in louder strains,
In higher notes and sweeter tones,
The song that fills all heaven with praise.
The hills and valleys catch the sound,
And echoes ring and ring again,
Till every land and every shore
Is vibrant with the gladsome song.

As players deftly touch their vibrant strings;
The dulcimer blends her sweetest sounds
With organ's deep and louder tones
Unto the Lamb who died for men.

Who sits upon the jasper throne.

Till earthly temple walls resound
With organ's deep and louder tones
Unto the Lamb that once was slain.

And "Glory, glory, might, and power
Unto the Lamb that once was slain.

And "Glory, glory, might, and power
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The chorus makes all heaven ring.

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A Survey of Pyramid Teaching

By ABBIE DUNN, Bible Instructor, Central China

The following material submitted by Miss Dunn while attending the Theological Seminary grew out of her special interest in pyramid teaching and British Israelism. Those who believe in pyramid teaching really try to make the Great Pyramid of Gizeh a substitute for the Bible as the foundation of faith. Having had to meet these fallacies in the past, the writer desired to become better acquainted with the points involved in order to know how to meet error with truth.

The modern theory of attributing prophetic significance to the measurements and arrangements of the inner passages of the Great Pyramid is, according to an Egyptian scholar by the name of Budge, "quite fantastic, and does not receive the support of Egyptologists." Another writer says: "It need hardly be said to our readers that the extraordinary fallacies and misstatements about the Great Pyramid of Gizeh is a substitute for the Bible as the foundation of faith. Those who believe in pyramid teaching really try to make this pyramid inch become the basis of all succeeding literature on the subject. For many centuries the Great Pyramid was shrouded in mystery. No one knew anything definite regarding its inward construction until A.D. 820, when Al Mamoun solved its mystery by employing men to drill an opening in the north side, and found the opening passage. This passage descends and leads steadily down through the lower courses of the pyramid and on into the rock foundation to a depth of about 100 feet below the ground level, terminating under the middle of the pyramid in a grotto that is unfinished. About one fourth of the way down this descending passage, an ascending passage leads off from it up toward the center of the pyramid. This low passage continues up about 120 feet, then passes into the Grand Gallery. This is the greatest single space within the pyramid, being approximately 150 feet long and about 28 feet from floor to ceiling.

II. Speculations Concerning the Pyramid

"The idea that the pyramid was designed by God as the tabernacle in the wilderness, and is 'the Bible in stone,' setting forth the divine plan of the ages, is the outgrowth and propaganda of another latter-day delusion. Known as British Israelism, this belief has captured millions of adherents."—Ibid.

"There have been three stages of emphasis in the speculations of modern pyramidologists. These might be termed the metrological, the astronomical, and the allegorical."—The Great Pyramid, term paper by ERNEST W. MARTER, p. 3.

In 1859, when the controversy over the standards of weights and measures was at its height, John Taylor published a book in which he maintained that the weights and measures used by the Anglo-Saxons were based on the standards which had been conveyed to us through Noah and the sons of Shem, whom he believed to be the builders of the pyramid with its linical and cubic measurements and interior structure. In this original work there were the seeds of later speculations. He also connected the pyramid and astronomy by suggesting that its unit measurement was a fraction of the earth's diameter. And he connected the pyramid with Scripture by claiming that Job, Psalms, Zechariah, and the New Testament alluded to the pyramid.

Charles Piazz Smyth added new prominence to the subject when in 1867 he published a three-volume account of his survey of the Great Pyramid, undertaken during 1864-65. He claimed that the base measurements of the pyramid represented the number of days in the year. He defined the pyramid inch as 1.0011 British inches, and claimed that the distance around the base of the pyramid could be equally divided into 365 1/4 units, of one hundred pyramid inches each. Smyth also adopted Menzies' prophecy theory, and thereby his invention of the pyramid inch became the basis of all succeeding literature on the subject.

"In 1865 Robert Menzies taught that the pyramid represented prophetic chronology, based on inch measurements. This developed the misconception that the first juncture of the pyramid passage represented the antediluvian era, while the upward passage to the Grand Gallery represented the period from Noah to Christ, the Grand Gallery represented the period of the Christian church, the two small antechambers represented the latter-day tribulation, and the King's Chamber represented the final climax of millennial bliss and happiness for the human race."—Ibid.

III. Date Setting in Pyramid Prophecy

As a result of pyramid speculation, since the beginning of the nineteenth century, there has been a wide preaching of prophecy, and many dates have been set for the end of the age.
1. Edgar Morton, in his volume *Time Features of the Pyramid*, says that the floor length of the upper terminal of the Grand Gallery, 1,915 pyramid inches, corresponds with the period of 1,915 solar years from the birth of Christ to the eventful year A.D. 1914, when He began His glorious reign of righteousness, the invisible King of the earth.

2. C. T. Russell, in his *Scripture Studies*, says that the measurements of the pyramid declare that the Lord’s second advent and reign of righteousness came in 1874.

3. Smyth wrote of a crisis he expected in 1882-83; but later he readjusted his starting point of the chronological system. There was a great expectancy among many for the years 1913-14 and again for 1925.

4. David Davidson, the most important interpreter, in his remarkable work *The Great Pyramid: Its Divine Message* (1932 edition), boldly states: “According to the Scriptural prophecies and the chronological symbolism of the pyramid, September 16, 1936, will witness the coming of Christ with power and great glory.”

5. Still another, Frederick Haberman, in his *Kingdom Pamphlet* deduced from pyramid chronology that President Hoover would be the last president of the United States, that he would hold office until January of 1937. This would take President Hoover past the date of September 18, 1936 when pyramid teaching had scheduled the second coming of Christ and the ushering in of the millennial kingdom.

**IV. Examples of Mere Speculations**

1. The spacious Grand Gallery was thought by Menzies to be a fitting representation of the Christian Era, and the pyramid was used as the basis, counting *one inch to a solar year*. This measurement was used until the Great Step was reached.

**V. PYRAMID TEACHING VERSUS BIBLE TRUTH**

1. **SECOND COMING OF CHRIST PRECEDES ASCENSION OF SAINTS**

   Righteous will be caught up here on earth, and pass through time of trouble that immediately precedes second coming. (Rev. 7:14; 14:14, 20; Matt. 13:30-39.)

   Christ will come in clouds with power and great glory. Righteous will be caught up to meet the Lord in the air at His second coming. (Matt. 24:30; Luke 21:27; 1 Thess. 4:16, 17.) He brings the angels with Him, and they come to gather the saints to meet the Lord in the air. (Matt. 25:31; 24:31.)

2. **RIGHTeous SPEND MILLENNIUM IN HEAVEN**

   Saints are to be taken with Christ to heaven to live and reign with Him a thousand years. (Rev. 20:14; 1 Cor. 6:18.)

3. **WICKED DEAD DURING MILLENNIUM**

   Living wicked will be slain at brightness of Christ’s coming. (1 Thess. 2:16; Jer. 25:33.) Earth will be utterly empty. Satan and his angels will be here on earth in its chaotic condition with nothing to do—bound, for no one remains for him to tempt. (Rev. 20:10; Jer. 4:23-27; The Great Controversy, p. 659.)
who refuse to repent during the millennium will be destroyed by fire. (Second chance theory.) The devil and his angels will be cast into hell. L. W. Klinker, God's Witness in Egypt, pp. 95, 97.

4. Pyramid Reckoning of 70 Weeks and 2300 Days

The seventy weeks of years begin after destruction of Jerusalem by Titus, A.D. 70. Seventy weeks equals 490 years, minus 70 years equals 420. 2300 years less 420 equals 1880, or brings us to the year A.D. 1881. As proof for this date, J. B. Coles proposes the following: "If you let fall a plumb-line from the entrance of the Great Pyramid, it will intersect the top of the great step. So that then, instead of continuing an imaginary line of floor distance measurement through the step, measure up the step, and along the top to the spot where the plumb-line would intersect, and I fancy the measurement would be 1881+36+32=1881.2."—The Great Pyramid, pp. 550, 551. Smyth accepts his argument and takes the year 1881-82 for the beginning of rapture. The last week of the seventy is severed from the period and put forward into the future, after "the times of the Gentiles" closes. Antichrist then confirms the covenant with the Jews for one week.

5. Creation Week—6000 Years

God's day is 1,000 years. (2 Peter 3:8.) Therefore it took Him 6000 years to create the heaven and the earth. He rests the seventh thousand—during the millennium. (God's Witness in Egypt, p. 87.)

6. Pyramid Sabbath Dispensational

Mr. Simpson discovers Queen's Chamber measurement shows week with only one Sabbath—Old Testament Sabbath of creation, while the second seventh of the building contains Grand Gallery which rises at last far above the Queen's Chamber roof. It represents the New Testament or resurrection Sabbath. (The Great Pyramid, p. 581.)

7. 1260 Years—Mohammedan Rule—A.D. 621-1881

The 1260 years is claimed to be the rule of the Mohammedans dating from the Hegira, A.D. 621 to A.D. 1881, or "simultaneously with the closing of the first Christian Dispensation as marked in the Grand Gallery."—Ibid., pp. 588-89.

8. Dispensational Gospel

a. Descending passage of pyramid equals patriarchal age or dispensation lasting from Adam to Moses or Sinai.

b. Ascending passage equals Jewish dispensation. Sins of Jews were atoned by blood of animals. Jews were saved by law until end of that dispensation.

c. Grand Gallery in Great Pyramid is representation of the gospel age or Christian dispensation. (God's Witness in Egypt, p. 60.)

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At end of millennium Satan will be "loosed a little season," when wicked are raised, until fire comes down from God out of heaven and devours them. (Rev. 20:7-14.)

4. Bible Reckoning of 70 Weeks and 2300 Days

The 70 weeks and 2300 days began with the decree of Artaxerxes—457 B.C.—date for the commandment to restore and build Jerusalem. Upon correct dates in 70 weeks rests prophetic proof that Christ is true Messiah, and upon true Biblical interpretation of 2300 days rests great truth as to when Christ began His mediatorial work in heavenly sanctuary—1844, which marked close of 2300-day prophetic period. (Dan. 8:14; 9:24-27; Ezra 7:21-13, 21-26.) This great prophetic period of 2300 days, or years, establishes dates of Christ's baptism as A.D. 27, with crucifixion in midst of week, A.D. 31. Gospel goes to Gentiles A.D. 34, plus 1810 to end of 2300 days equals 1844, or beginning of the investigative judgment that is going on in heaven (Dan. 8:14), or the cleansing of the sanctuary in heaven (Heb. 9:11-14, 24).

5. Creation Week—6 Days

According to Genesis, God created heaven and earth in six literal evening-morning days, and rested on seventh day, blessed it, sanctified it, and set it apart for man as a memorial of creation. (Genesis 1:1-3.)

6. Bible Sabbath Unchangeable

There is only one Sabbath given to man in all the Bible. It was given for all men in all ages. (Gen. 2:1-3; Ex. 20:8-11; Luke 23:56; 6:5; Mark 2:27, 28; Isa. 58:13; 66:23.)

7. 1260 Years—Papal Rule—A.D. 538-1798

The 1260 years are proved by a chorus of voices in church history to be period called "Dark Ages"—period of papal supremacy dating from A.D. 538 to 1798. (Dan. 7:8, 19-25; 1 Thess. 2:4.)

8. Everlasting Gospel

The Holy Bible records only one gospel in all ages. (Gen. 3:15; Gal. 3:8; Heb. 9:25-26, 11-15; Rev. 13:8.)

REMARKS: This whole pyramid teaching is a great delusion of the devil to confuse the multitudes and to cause people to believe a lie by turning their minds from the importance of searching the Scriptures for the truth.

Outlines for Bible Studies

Sanctuary, Heart of Our Doctrine—3

By Dorothy Whitney Conklin, Bible Instructor, Southern New England Conference

9. Health Reform—True Temperance in Day of Atonement

"Now, while our great High Priest is making the atonement for us, we should seek to become perfect in Christ. Not even by a thought could our Saviour be brought to yield to the power of temptation. Satan finds in human hearts some point where he can gain a foothold; some sinful desire is cherished, by means of which
his temptations assert their power. . . . It is in this life that we are to separate sin from us, through faith in the atoning blood of Christ. . . . None can neglect or defer this work but at the most fearful peril to their souls. — The Great Controversy, p. 643.

10. TEMPERANCE—Who Hath Wounds Without Cause?

"Nadab and Abihu would never have committed that fatal sin, had they not first become intoxicated by the free use of wine. They understood that the most careful and solemn preparation was necessary before presenting themselves in the sanctuary where the divine presence was manifested; but by intemperance they were disqualified for their holy office. Their minds became confused, and their moral perceptions dulled, so that they could not discern the difference between the sacred and the common. . . . The use of spirituous liquors has the effect to weaken the body, confuse the mind, and debase the moralities. It prevents men from realizing the sacredness of holy things or the binding force of God's requirements. All who occupied positions of sacred responsibility were to be men of strict temperance, that their minds might be clear to discriminate between right and wrong, that they might possess firmness of principle, and wisdom to administer justice and to show mercy."—Patriarchs and Prophets, pp. 361, 362.

II. DRESS REFORM—Ornament of Meek and Quiet Spirit.

"There should be no carelessness in dress. For Christ's sake, whose witnesses we are, we should seek to make the best of our appearance. In the tabernacle service, God specified every detail concerning the garments of those who ministered before Him. Thus we are taught that He has a preference in regard to the dress of those who serve Him. Very specific were the directions given in regard to Aaron's robes, for his dress was symbolic. In the dress of Christ's followers should be symbolic. In every aspect should be characterized by neatness, modesty, and purity. But the Word of God gives no sanction to the making of changes in apparel merely for the sake of fashion—what we may appear like the world. Christians are not to decorate the person with costly array or expensive ornaments."—Testimonies, vol. 6, p. 96.


"In the days of Israel the tithe and freewill offerings were needed to maintain the ordinances of divine service. Should the people of God give less in this age? The principle laid down by Christ is that our offerings to God should be in proportion to the light and privileges enjoyed. . . . The work of the gospel, as it widens, requires greater provision to sustain it than was called for anciently; and this makes the law of tithes and offerings of even more urgent necessity now than under the Hebrew economy."—Patriarchs and Prophets, pp. 528-529.

THE MINISTRY, NOVEMBER, 1946 • PAGE 18
Word Studies in Greek N. T.

THE series of eight books brought out by Kenneth S. Wuest, teacher of New Testament Greek at the Moody Bible Institute in Chicago, are interesting not only to the student of Greek but to anyone desirous of getting a deeper and clearer insight into the meaning of many Bible texts. In fact, Professor Wuest has the English reader especially in mind in his clear and easy-to-be-understood explanations.

The first volume, which he calls Golden Nuggets, has as its purpose to make available to Bible students not familiar with Greek the added richness and light which a study of the original text brings.

In the second volume, Bypaths in the Greek Testament, Professor Wuest points out precious truths that lie hidden away, and which the Greek student may discover in his reading of the original text, and receive light from the recent discoveries of papyri and the inscriptions.

In the third volume, called Treasures From the Greek New Testament, one finds a discussion of the meaning and use of special words.

In the fourth volume special passages of Scripture are examined critically and in detail, and Professor Wuest gives a free English translation of his own from the Greek. At the close of this fourth volume there is a complete index of all passages of Scripture discussed in any of the four books.

The fifth volume deals with almost three hundred important words in the Epistle to the Philippians and gives a fresh translation of the entire epistle.

The sixth volume deals with First Peter in a similar way.

In the seventh volume a similar task is performed for the Epistle to the Galatians.

The final volume of the series presents a vocabulary study of eighty words and the Greek words for example the English word 'perfect,' which appears as a translation of four different Greek words.

Although this work of Professor Wuest is a very scholarly one, we must be guarded in accepting points where the author's theological prejudice affects his explanation. Professor Wuest is a Sunday keeper and believes in the natural immortality of the soul, so when he deals with the "Lord's Day" or with "eternal punishment," hell, Hades, and Tartarus, we must be on our guard. His explanation of the background of the book of Hebrews may not be entirely true either. However, except for parts where his religious bias comes into play, this is a most excellent exposition of the Bible as seen by one who can read the original text. It is to be recommended to those who are desirous of deeper Bible study.

L. L. Caviness. [Professor of Biblical Languages, Pacific Union College.]

The Advent and Church Hymnals

By Bernard E. Sparrow, Departmental Secretary, North England Conference

THE best advice that can be given about the hymnbook (either British or American) is—use it! For so many of us it is largely an unknown book, for we rarely use more than twenty-five per cent of the hymns it contains. The remaining three parts of the book go unused, and our choice of hymns drives deeper and deeper into the ruts of our own preferences. Let this be a challenge to get out of the groove and broaden our knowledge of our own hymnbook, which, after all, stands next to the Bible in our public worship.

A representative collection of tunes is necessarily good in parts. We should be able to discern between the good and the bad, and we should cultivate a taste for the best. Why be content with poor-class goods when the best quality is available at no extra charge? Learn to recognize a good tune, and choose it in preference to one that is poor.

If a music leader really tackles the problem in earnest, he will begin with the first hymn in the book, and play steadily through the whole volume, trying over each tune that is unfamiliar and making a written note of those that appeal. Of course, this would not be attempted at one time, but spaced over several weeks, even months if necessary. Before the task is half completed, however, it would be realized that our hymnal contains a very balanced selection of hymns, and our respect for it would rise in proportion to our increasing acquaintance.

(I would request that before hurriedly reading what follows, you please get the Advent Hymnal or Church Hymnal music edition, and refer to the hymns that are mentioned.)

How can we tell the tunes that are good? The final arbiter is our ears, for a tune that does not please when it is played or sung is of little value, no matter how technically perfect it may be. But we can get some idea of its worth by studying it as it appears in the hymnal. Look, for instance, at "Standing on the Promises." A glance at its numerous quavers and semiquavers will suggest that it is jazzy; a prolonged look at its bass notes will reveal that it has no harmony worth speaking of. Take the first two lines, containing 57 separate bass notes—29 of these are B-flat and the remaining 8 are E-flat. What dull uniformity, what killing monotony! Look at it in print:

[Music notation image]

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A child could pronounce the verdict—this is a poor tune, very poor! As a contrast, and not too-ward, Christian Soldiers!"

but all will agree that it is a grand tune. It has great a one, let us examine “Lead On, O King Eternal,” tune “Lancashire,” by Henry Smart, a blind organist. Look at the bass again and observe that the first 7 notes, D-flat, are the same; but with the third bar, a healthy variety is introduced, yet kept in check so that the first half of the hymn has a subdued air. This is all for a purpose—the composer is saving his energy. When he comes to the third line of music, he uses his reserve and with deliberate steps he strides toward his climax, the top E-flat, then sinks down to a deep repose in the last line. Note how his bass notes fly about the staff in that third line. There is no monotoncy here. Every note is different and full of interest to the eye, and even more to the ear. This is a good tune.

The Quality of Various Tunes

Now look at a simpler tune, used three times in our book, viz., “St. George” by Dr. H. J. Gauntlett. It accompanies the words “I Love Thy Kingdom, Lord.” Study its melody, sense its rise and fall, note how it climbs to its height, then gently returns to its starting point. Note that only twice are consecutive notes the same. And do not stop at the melody. Try each of the other three parts and the same excellence will be discovered. The tenor is a grand tune in its own rights. The hymn can literally be turned inside out, upside down, and yet still preserve its beauty. Such a composition deserves our respect and our appreciation.

“Rockingham,” arranged by Dr. E. Miller and used with four different sets of words (notably, “When I Survey”), is another of the immortals. Some claim it to be the best hymn tune ever written. Such a claim is almost impossible to verify, but all will agree that it is a grand tune. It has hardly two consecutive notes the same in any of its parts; yet what smoothness of melodic line, what dignity of expression, and what nobility of emotion it possesses!

Do you want life and vivacity in your hymns? Do not imagine for a moment that such qualities exist only in the ragtime tunes. Look at “Lyngham,” “O for a Thousand Tongues.” This is as lively as any could reasonably desire; yet at the same time it never offends the canons of good music.

Do you want touching melody? Try “Jesus, the Crucified,” taken from Sir John Stainer’s oratorio The Crucifixion. It is brimful with the poignant drama of Calvary.

Are you looking for the grand, the heroic? You will find these qualities in “Julian,” by Pastor Joseph Harker here in England. The octave strides with which it opens, and the declaration of the four C’s at the beginning of the last line. They are a challenge to the heavens themselves!

Do you want martial effects to set youthful nerves agog? Then turn to “St. Gertrude,” “Onward, Christian Soldiers!”

There is an octet of first-class hymns at the beginning of the young people’s section. Listen to the aspiring “St. Theodolph.” It climbs from the very outset, and truly states, “My heart exulting

sings.” Learn to enjoy the emphatic, almost military rhythm of “Te Laudant Omnia,” obtained mostly from crotchets (there are only three quavers in the treble part). Compare this with the almost breathless rush of “Norfolk Park,” which has quavers all over, with wide intervals between consecutive notes, yet within a smooth melodic progression which is pleasing to the ear.

Among the children’s hymns, “North Coates,” “Jesus High in Glory,” must take a very high place. It possesses a deceptive simplicity—deceptive in that few organists look beneath the surface of its simple notes and appreciate its classical beauty. On the preceding page comes “Celestial Voices,” which is gentle, naive, and very child-like.

In “Gladsome Days” we meet a very different tune. It is one of the most rhythmic in the book, and the means by which the rhythm is produced are not far to seek. It is written in 6/8 time, and, apart from the final bars, they all consist of crotchet-quaver, crotchet-quaver. This could prove very monotonous, but the melodic line rises and falls so smoothly that it does not become wearisome. However, it may be noted in passing that although the treble and bass are interesting, the tenor is rather weak.

Perhaps enough has been said to make us more aware of the quality of tunes; so let us spend a little time discussing their suitability. This calls for two steps:

1. A critical survey of the tune to answer the question, “Does it match the words?”
2. If the words and music do not match, use the Metrical Index to find a more suitable tune. By using this index, we shall get much better use out of our hymnbook, and will be acquainted with a greater variety of tunes. We shall also get to know the names of tunes—a useful acquisition—since it is difficult to discuss them unless we can name them correctly.

Another key to unlock further treasure chests of music is found in the composers’ names. Some men have so consistently written good tunes that their names are hallmarks of quality.

The following composers are worth recognizing, and if their eras are also known, their music is better understood:

William Croft 1678-1727
Samuel Webbe 1740-1816
Henry Gauntlett 1805-1879
Henry Smart 1813-1879
John B. Dykes 1833-1876
William Monk 1823-1889
John Stainer 1840-1901
Arthur Sullivan 1842-1900

Consider Well the Words

It may seem strange that “Music in the Church” is incomplete without a reference to words; yet it is a fact that unless words were attached to most of our music, the church, as far as its music is concerned, would be little better than a concert hall.

THE MINISTRY, NOVEMBER, 1946 • PAGE 20
The ideal organist will study the words of his hymns as sympathetically as he studies the music. To do this thoroughly he might take a musician's holiday and use a "Words Only" edition. This will permit him to appraise the words in a way that is not so easily done with his music book.

As an early exercise, we would suggest contrasting, "O Everlasting Light," with its next-door neighbor, "Immortal, Invisible, God Only Wise." Place the positive brevities of the first against the antitheses of the second. Both are good, but oh, how different!

**Why Some Hymns Are So Well Known**

The best-known hymns have not acquired their fame by accident. Apart from a few easily recognized exceptions, they possess a quality which lies at the back of their universal popularity. Look at, "When I Survey the Wondrous Cross," "How Sweet the Name of Jesus Sounds," "Jesus, Lover of My Soul," and "Abide With Me." It will be seen that their fame is justified.

Of "Come, O Thou Traveler Unknown," or "Wrestling Jacob," Isaac Watts, eminent English hymn writer, remarked that "it was worth all the verses he himself had written."

Such gems as these have been discovered for us, and we break no new ground by recognizing their merits. But hundreds of other hymns await our appreciation. Our taste may not always agree with that of our friends, but there is no reason why we should not be sure of our favorites.

One hymn whose words shine far above the average is "Dear Lord and Father of Mankind," by the American poet J. G. Whittier. "Drop Thy still dews of quietness," "Thy beauty of Thypeace," and "Thy coolness and Thy balm"—these phrases fall like the gentle dews from heaven, and when sung to that tranquil tune, "Rest," we have a hymn of matchless beauty.

It is time for us to make acquaintance with the great Christian poets. From the list that follows, it will be seen that many of these lived, as did the church musicians, in the Victorian era, so let us be duly grateful to this much-maligned period of our history.

- Isaac Watts 1674-1748
- P. Doddridge 1702-1751
- Charles Wesley 1707-1788
- John Newton 1725-1807
- J. Montgomery 1771-1854
- Henry F. Lyte 1793-1847
- C. F. Alexander 1823-1895
- William How 1823-1897
- John Ellerton 1826-1847
- F. R. Havergal 1836-1879

**Range.**—The two lists that have just been given (of composers and poets) may be justifiably criticized as being drawn from too narrow a circle, namely, almost entirely from the ranks of churchmen. This is admitted, but it should be realized that the purpose of the lists is to stimulate interest in sacred song, and to exalt commendable standards. It will also be understood that a list of ten names cannot do justice to the hundreds of others who have contributed to our hymnbook.

There is nothing to stop us from being broad-minded in the choice of our hymns. We should know and use all types, while taking care that we make a suitable choice and use the best available words and music.

**Awkward Hymns.**—Some hymns are too high, some are too low, some are too long, some are ponderous. Indeed, there are several factors which may render a hymn difficult to sing. Some of them may be obvious only in a small congregation, and may vanish before a large body of singers, but most of them can be vanquished by a well-equipped organist.

The pitch of some hymns makes them difficult to sing. Into this category fall those written in the key of G (one sharp), of which we might cite, "Eternal Light!" "Blest Are the Pure in Heart," "O Jesus, I Have Promised." It is possible to lower the whole tune by a semitone and change the key signature from one sharp to six flats.

A more orthodox method would be to play it in the key of F (one flat) and thus lower the whole hymn by a full tone, bringing it comfortably within the range of restricted voices.

Some other hymns are manageable except for one or two very high notes. For example, "There's a Wideness" with its top F's; "God of Our Fathers"; and "From Greenland's Icy Mountains," with their similar heights. The organist should keep his eyes open for such difficulties and be ready to help the congregation.

Some hymns are rather too long for ordinary use, and are likely to drag unless a good organist and a good congregation are behind them. Into this class we would put such as "I Hear Ten Thousand Voices Singing," "Who Is on the Lord's Side?" and "Forward! Be Our Watchword." Yet each is a grand hymn. Two others that may be cited are, "I Thank Thee, Lord," and "Others," which have great length unredeemed by quality. If the instrumentalist is aware of such factors he can ease the situation considerably by vigorous playing.

**Make Use of Unfamiliar Hymns**

Prejudice plays a very large part in our choice of hymns. Most of us use only those that we know very well, and leave the greater part of the hymn-book severely alone. Let us abandon that narrow outlook. If we henceforth judge a hymn on its merits, and not on our limited knowledge, we shall then discover many beauties that we have hitherto passed by.

How little do we use the noble words of "And Didst Thou Love?" When were "Jesus, Full of All Compassion," and "O Jesus! Thou Are Standing," last used? And so we could go on. Every dozen pages would reveal hymns that are not only unusual but unknown. Let us alter this picture through our study of our hymnbook.

**Other Hymnbooks.**—If we restrict ourselves to the Advent Hymnal or Church Hymnal alone we shall always be handicapped in our knowledge of hymns. The contents of these two hymnals are quite largely drawn from older volumes that have been tried by other communions and not found wanting. We shall be well repaid for time we spend with the music editions of the standard hymnals of other denominations. Some of these can be found in secondhand bookstores.
Building for Strength and Solidarity

The larger we grow in membership as a people, and the more widely we extend the lines of our movement, the greater the effort we shall have to put forth to preserve that unity of faith, purpose, and effort imperative to the achievement of our supreme mission. The wider we spread out over the face of the earth, and the greater we increase the number of our training schools in distant lands, the more marked becomes our need of effective, unifying provisions that will hold us together in oneness and solidarity. Satan is not pleased either at our growth or our oneness. Nothing would please and aid him more than to inject division of view, variance of attitude, and conflict in emphasis among us. We can definitely count on his increasing antagonism to that end. We must, therefore, counter his attacks and pressure. We must press together as never before.

What are some of the measures designed to preserve that unity and to foster our united advance? Among other factors, we would, of course, list the writings of the Spirit of prophecy, a united leadership, and the Review and Herald, especially its world-edition plan. But we would especially note here that in the good providence of God, we have established a Theological Seminary for the advanced unified training of our workers. This institution provides special graduate work for our teachers, and teachers-to-be, in Bible, prophetic interpretation, church history, archaeology, Biblical languages, speech, science, and the Bible, practical theology, and related subjects. It likewise offers general courses for our English-speaking workers in all lines of service—ministers, Bible instructors, educators, and others. These are invaluable and are greatly appreciated. This provision should grow in effectiveness as a distinctly unifying and stimulating agency. It should help to make us one in vision and emphasis.

But only two per cent of our workers have been able to come to the Seminary, and these visits are far apart. Meanwhile time-marches on, and the need increases. That program does not, and never will, meet our full needs. Something must touch the every-worker need and provide continuous help.

Ministerial institutes are, of course, another aid. However, they are only periodic and brief. They reach but a small section at a time, with the instructional group varied in personnel, experience, and emphasis.

Ours is a world work, spread over every division. The institutes and seminary both leave the field wide open for something universal, uniform, and constant in its helpful, unifying touch—something that can reach every worker each year, and give the needed lift without drawing them out of the field or breaking off their scheduled work.

Home Study Institute courses are likewise a potential help. But their emphasis is individual and is primarily on basic undergraduate work in the standard educational branches. One worker chooses one course and another selects a different one. These are helpful but not uniform. That still leaves our fundamental need as a full worker body largely untouched.

That leads us on inexorably to two provisions, likewise in the providence of God, that are complementary and yet so sufficiently diversified as not to overlap or to pall. All the elements of universality, frequency, competency, and continuity are met in them. The first is the regular monthly visit of The Ministry. This is really a continuous institute, participated in by some 8,000 workers in the evangelical, educational, and medical fields, and read by thousands more. It touches the active worker and the theological student alike, and it touches them regularly.

Here our chosen leaders speak to us. Here our ablest evangelists, pastors, institutional Bible teachers, and field Bible instructors share their findings and experiences. Here specialists give the results of their specialized study and research, questions are answered, and enlarged vision and greater efficiency results. Here overseas and homeland workers meet and think on common ground. Ideals are set before us, challenges are presented, dangers are pointed out, and a hundred helpful features appear that touch our every need. These monthly contacts serve definitely to unify. But the competent articles and discussions in this forty-eight-page monthly are necessarily brief and sketchy.

We need something more full and adequate, something that goes to the heart of the special field of study. We need something that is practical and utilitarian, something that will build us up as workers—furnishing us facts and evidence, giving us reason and guidance, inspiring in us unity of belief and action, coming frequently enough to keep up the momentum, yet not so constantly as to become wearisome and defeat its purpose.

Yes, you have guessed it—the annual United Study Plan, or yearly Ministerial Reading Course. This is a godsend to this movement. It is unique among the denominations, as far as we are aware. Comprising some five new and vital volumes a year, painstakingly selected, with many of them specifically prepared by specialists, all checked by
competent readers, and produced after years of study and effort on the part of author, Ministerial Association, and publisher, these are released to our workers annually through the reading course. The course is quickly available to all through our local denominational distributing agencies. Three thousand workers now follow this plan annually with the English course. Would that all our local denominational distributing agencies enroll each year! A greater percentage of overseas workers read English today than ever before. English has now become the international language, not only of this movement but practically that of the world at large. And as fast as world conditions make it possible, we hope good non-English courses can be re-established, as in the past, for the rest of our workers.

Each year at this time the Ministerial Association Advisory Council announces the new course. The war years, with their restrictions in paper and materials, were difficult, though the peace years seem almost as difficult. But production is gathering momentum, and we are assured that this fall only one volume—Prophetic Faith of Our Fathers, Volume II—will have to be sent out late after the others have gone out as a unit. If all goes well next year they should all be back on schedule. A general description of the set of five for 1947 appears in the center opening of this issue, and a suitable review of each will appear in the December MINISTRY, with a facsimile cut. But here is the general scope:

1. Counsels to Writers and Editors, by Ellen G. White—the special compilation brought together for the Editors' Council of 1939. In these days when most workers write articles for the press, and many write scripts for radio presentation or sermon summaries for mimeograph duplication, this priceless body of counsels heretofore not generally available, will prove an abiding godsend. This will definitely tend to unity in our writing ideals and objectives.

2. Spurgeon's Lectures to His Students—the cream of the instruction of this prince of preachers given in his Preachers' College. These timeless principles, impressively presented, will prove a marked stimulus, a kindly corrective against ministerial pitfalls, and a decided spur to greater preaching for God. This should definitely aid in unity of attitude and public approach.

3. The Sabbath on a Round World, by R. L. Odom—at last a reliable and adequate answer to the inevitable questions of the evangelistic public, illustrated with many charts and diagrams that will help our workers to handle this problem effectively. The Odom volume should serve to unify and strengthen our answers to this stock objection to the fundamental Sabbath truth.

4. Facsimile reproduction of the complete files of The Present Truth and The Advent Review, for 1849 and 1859—continuing the highly important service of restoring the earliest literature of this movement, so every worker can have his own facsimile copy for a study of the past, which is so important to us as we face the troubled future. This, too, will unify our understanding of our early days and literature.

5. Finally, there is Volume II of The Prophetic Faith of Our Fathers—continuing the series begun in the 1946 course. This presents another vital segment in the fourfold coverage of the development of prophetic interpretation throughout the prophetic era, including the Waldensian and Jewish writers on prophecy, the pre-Reformation and Reformation restoration and advance in prophetic interpretation, the second tragic loss, and then the recognized fulfillment of the 1260 years in the French Revolution. Here again unity of understanding of this heretofore unknown groundwork of our faith will be strengthened.

These five comprise the 1947 Ministerial Reading Course quintet of study books for Seventh-day Adventist workers. Here is variety combined with utility. The course is completed by the selection of one, or preferably more, of the Electives from the list appearing on page 26, in accordance with individual preference or need.

This annual Reading Course is assuredly one of the prominent, unifying, stimulative provisions of the advent movement for the consistent and uniform help of its worker body. If you wish to stimulate your spirit and enlarge your vision, broaden your knowledge and deepen your convictions, and increase your efficiency and service, enroll with your fellow workers for the 1947 Ministerial Reading Course. This United Study Plan is proving an increasing blessing to our cause. It fosters strength through unity. It helps us to keep steadily in step. It welds us together in high and holy purpose. Most conferences provide their workers with the course in part or in whole. Ask your conference leaders about their particular provision, and enroll now!

L. E. F.

Finding the Lost Prophetic Witnesses

Our workers are interested to know just how the seven thousand revealing source documents were found and secured that form the factual basis of The Prophetic Faith of Our Fathers' set. Here, within the compass of a forty-eight page brochure, the gripping story of the divine providences in "Finding the Lost Prophetic Witnesses" is set forth. It will compensate for the unavoidable delay (sometime next spring), in the release of Volume II—perhaps the most fascinating book of the set. The brochure provides the human interest setting, and discloses the significance of this great denominational enterprise. It is an intimate narrative, not for the public but for the personal information and encouragement of the heralds of the advent message. A fuller description of the brochure will appear in the December MINISTRY.
COUNSEL TO WRITERS AND EDITORS

From our beginning days, the written word, as a silent messenger, has ranked in importance with the evangelist on the public platform. Through these years the Spirit of prophecy counsels not only encouraged and instructed our writers and editors, but through warnings and reproofs, guarded their utterances, ever projecting the far-reaching influence of the message immortalized in print. With the marked development of radio, newspaper, and other forms of evangelism, every progressive speaker must become a writer, with the content and form of his message meticulously scrutinized by unnumbered thousands. It is therefore timely that the outstanding Spirit of prophecy counsels to these specialized workers, from the length and type of articles, to the personnel and work of the book committee. The material is drawn from personal testimonies, periodical articles, and standard works.

THE LORD'S DAY ON A ROUND WORLD

As the Sabbath question comes more and more to the fore, there is a need for literature covering hitherto neglected aspects of the subject. This book, The Lord's Day on a Round World, provides useful information concerning the fundamental natural divisions of time now in use on earth, the length of the days of creation week, the beginning and ending of the Sabbath at sunset, the history of the observance of Sunday from midnight to midnight, the story of the International Date Line, problems of Sabbathkeeping when crossing the date line, the astronomy of timekeeping in the regions above the Arctic Circle, and problems of Sabbathkeeping in the Far North, where the sun is above the horizon throughout twenty-four hours of the day during one part of the year, and is below the horizon throughout the twenty-four hours of the day during another part of the year. Well documented, illustrated, and bound in durable cloth, this is a valuable reference work for ministers, teachers, and writers. In so far as we know, it is the only book of similar size and content.

QUINTET

The New Ministerial Association presents

COUNSEL TO WRITERS AND EDITORS

THE LORD'S DAY ON A ROUND WORLD

By ELLEN GOULD WHITE

SPURGEON'S LECTURES TO HIS STUDENTS

SPURGEON'S LECTURES TO HIS STUDENTS

By CHARLES HADDOX SPURGEON

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Present Truth and Advent Review

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ANNUAL UNITED STUDY PLAN for WORKERS

PROPHETIC FAITH of our FATHERS, VOLUME II
By LEROY EDWIN FROOM

FACSIMILE REPRODUCTIONS Present Truth and Advent Review
By JAMES WHITE

Would You Like to Know—the arguments for the Seventh-day Sabbath as first presented to the public by our pioneers? . . . The objections they met, and how these were answered? . . . The setting in which some of the visions now found in Early Writings first made their appearance? . . . The thrill of some of these writers, as they began to see first glimmerings of present truth. . . . Something of the privations and trials of these early advocates of newly rediscovered truths? Then you will welcome the reproduction of the original volume of eleven eight-page numbers of The Present Truth, August, 1849, to November, 1850.

The Advent Review contains statements by prominent Adventist leaders regarding the October 22, 1844, expectations and the disappointment; the original article by O. R. L. Crosier, on the Sanctuary; the article by J. B. Cook (1845) on the Sabbath; a rare and valuable document by Joseph Bates, Waymarks and High Heaps. These and much more of great value as original source material now available in the facsimile reprint of The Advent Review, published by Elder James White between August and November, 1950.
Biographical Sketches...

Christian Stewardship

Church Publicity

Country Living

... M. R. C. ELECTIVES, 1947 ...

Better Speech

Biographical Sketches

Christian Stewardship

Church Publicity

Country Living

Bible...
IMPÆRATIVE for the Progressive Worker

An exceptionally fine list of ELECTIVE volumes, to be selected for reading along with the five REQUIRED books in the new 1947 Ministerial Reading Course, appears on the opposite page. The range of these books is so diversified that they will meet the needs and tastes of virtually every reader of The Ministry—practically every worker in this cause. Whether you are engaged in evangelistic, pastoral, administrative, departmental, or institutional labor, you will find that which you will enjoy, and that which will supply your particular need. Many workers read several of these electives. This reading of worth-while books is imperative for every growing worker. And the greater the load and the buster the man, the greater his need for keeping in the forefront with his thinking and study. Some of the busiest men in our worker ranks are the greatest readers of the elective volumes. That is one of the reasons these men are where they are, and are able to accomplish what they do. Your Book and Bible House will order any of these books for you, or you can get them direct from the publishers. Full information is given in the listing.

Ministerial Association Secretaries

The roster of overseas division association secretaries, with their addresses, is:

CHINA: C. T. Meng and Milton Lee, 525 Ningkuo Road, Shanghai, China.
PAR EASTERN: V. T. Armstrong, Box 226, Singapore, Straits Settlement.
INTER-AMERICAN: L. H. Lindbeck, Box 228, Coconut Grove, Miami, Florida.
SOUTH AMERICAN: Walter Schubert, Calle Pino 3801, Buenos Aires, Argentina, South America.
SOUTHERN ASIA: A. L. Ham, Box 15, Poona, India.
SOUTHERN EUROPEAN: Albert Meyer, Höneweg 17, Bern, Switzerland.

Instructions for Enrolling

If resident in North America, kindly send name and address to Secretary, Ministerial Association, General Conference, Takoma Park 12, D.C., and secure books through your local Book and Bible House.

If resident outside North America, send registration to your division association secretary, and order your set in accordance with his directions.

You will never regret the investment. Preferably use the enrollment card which will be mailed to you, or cut out and mail the blank which appears below.

Enrollment Blank

FOR THE NEW 1947 MINISTERIAL READING COURSE

ASSOCIATION SECRETARY:

You may enroll my name for membership in the 1947 Ministerial Reading Course—the General Conference united study plan for Seventh-day Adventist workers. I will secure my set of designated books in accordance with instructions, and upon completion report to the association secretary in the division in which I reside.

I have chosen as my Elective(s):

Name ...........................................................

Address ..........................................................
HEALTH EVANGELISM
Our Health Message a Part of Our World Mission

Health Reform in the Last Century

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

The pioneers of the message had no fine, spacious buildings, or intricate printing presses, neither had they the attractive magazines, printed on de luxe paper, such as we have today. But in simple words, in clear and direct phrases, they preached the essential truths that our Lord had revealed to them.

One may see a striking example of this when he reads How to Live, a series of six pamphlets printed by the Steam Press of the Seventh-day Adventist Publishing Association at Battle Creek, Michigan. This was issued in 1865 by James White in order to promulgate a wider knowledge of health reform. The six numbers were distributed widely, both in the form of individual pamphlets, and bound together in one volume. Later a few all too rare copies found their way into Switzerland. One of these is in my possession. It came into my hands through the good offices of Julius Robert, who for many years was the treasurer of our association in Europe.

The perusal of How to Live provides matter for deep thought. The volume is a sort of medical compilation composed from extracts written by doctors, as well as popularized articles likely to appeal to the uninitiated. Numerous quotations and excerpts abound, the origin of which is not always mentioned, as the compiler (Elder White) evidently had no scientific pretensions. He seems to have made a judicious choice of the information that carried the greatest value from a practical point of view, giving preference, of course, to authors preaching natural methods of treatment—hydrotherapy and dietetics.

As might be expected, these articles by miscellaneous authors contain many of the medical errors that were current in those times. In a short chapter entitled "Diphtheria: Its Causes, Treatment, and Cure," there is little to retain and much to smile at. Dr. James C. Jackson, who had a private clinic, declares, with wholehearted conviction, that diphtheria is "not a contagious, nor an infectious disease, but only epidemic." And, to add to our amazement, he gives a strange description of the symptoms of the illness that he evidently confuses with the various nondiphtheric anginas and other throat troubles. In consequence, this permits him to assert that out of the many hundreds of cases that he has attended, he has not registered one single death. Today, even with the aid of vaccines and serums, no doctor would dare to boast of such a result. This is simply due to the fact that, in our times, the diagnosis of the malady is made by laboratory tests that no longer leave room for doubt between diphtheria and a host of other, lesser, evils.

We come now to Ellen G. White's contributions. Each pamphlet in How to Live contains an article by Mrs. White, classified under the heading, "Disease and Its Causes." It may seem strange that in the early days of medical science, when microbes were yet to be discovered, and other sciences were making but slow progress, anyone should pretend to be able to discover the cause of ill-health. The most eminent representative of the Faculte de Medecine of Paris was, himself, ready to admit that in those days he was incapable of prescribing for casual therapeutics, and unblushingly proclaimed himself an empiric. Nevertheless, the six articles written by Mrs. White in 1865 justify their title. She studies and denounces the real causes of ill-health, writing with extraordinary simplicity, clearness, and discernment. Not one single line, were it written today, would perturb the most exacting scientist. Other articles in How to Live contain not a few errors, due to the ignorance of the men of those days, but Mrs. White's presentation is absolutely sound.

One would like to review the entire six chapters, of which not one line could be spared. In chapter 3 she says: "The human family have brought upon themselves diseases of various forms by their own wrong habits."—How to Live, Pamphlet No. 3, p. 49. And in chapter 1: "Man has disregarded the laws of his being, and disease has been steadily increasing. The cause has been followed by the effect. He has not been satisfied with food which was the most healthful; but has gratified the taste even at the expense of health. God has established the laws of our being. If we violate these laws, we must, sooner or later, pay the penalty."—No. 1, pp. 51, 52.

When we wish to fight an evil we must first find its cause. There is no surer way of discovering the reason for an illness than by searching among the transgressions of the physiological laws governing the functions of the body. This feature, emphasized from the first in the E. G. White utterances, makes her writings on the subject of health stand out. It was also the secret of those who preached health reform during the last century. Instead of merely trying to cure an illness, they first tried to eradicate its cause. This is the real mainspring of health reform. James White, in the preface, or introduction, expresses the fact clearly. He says: "In introducing to the public a
series of pamphlets on health it is proper that we should distinctly state that we claim no skill to cure the sick. This is not our work. Our mission in this direction is to draw from personal experience, from the Word of God, and from the writings of able and experienced health reformers, facts for the common people, which we ardently hope may teach them how to preserve vital force, live healthily, save doctor's bills, and be better qualified to bear with cheerfulness the ills of his mortal life.”

—Page iii.

Health reform, therefore, had a strong starting point, reposing on solid foundations. Theoretically, the results should be magnificent, but, in practice, what has been done?

Many have adopted our methods, have appreciated their value, and reaped their fruits. With these the grain has fallen on rich soil—one shoot has brought forth a hundred, another sixty, yet another thirty. Here again the parable of the sower is verified. (Matt. 13:4-7.)

But there are those whom the teaching of health reform did not persuade. They remained indifferent to the fundamental truths that would have transformed and regenerated them if they had accepted them. These seeds had fallen by the wayside.

There were also those who accepted the reform with enthusiasm. They followed it scrupulously, perhaps exaggeratedly, without having seriously studied the question, only to abandon it little by little, and later turn against it. The seed had fallen where there was no deepness of soil.

And there were those who lacked perseverance, who allowed themselves to be checked by the inevitable difficulties one may meet in complying with the principles of health reform, and they, too, went their own way, not from lack of knowledge but from lack of faith. The grain had fallen among the thorns that grew up and choked them.

Happily, some seeds fell upon good ground. They are numerous and can be counted in their thousands, tens of thousands, and, perhaps, hundred of thousands—who knows? Many, whether they belong to our church or not, have benefited by the principles of health reform. Personally I have received many grateful messages from members belonging to diverse European countries, stating the joys that have been theirs, and the results they have achieved by carrying out the sound precepts so closely set forth in Mrs. White's writings. And doubtless those of our workers who have practiced and preached health reform would be able to produce many other such testimonials.

To what degree has health reform been accepted by our church during the last century? It is difficult to say, and still more difficult to determine. One can certainly affirm, however, that it has not made the progress one might have expected, or received the welcome it deserves. In the Testimonies, Mrs. White herself writes: "The subject of health reform has been presented in the churches; but the light has not been heartily received."—Volume 6, p. 370.

On looking into the past, we find that we have reason to rejoice, as well as reason to be sad. We are grieved to think that the health message has had only a restricted part in proclaiming the truths that God has given us, and that the result of this negligence is to retard the advent of our Lord. However, we rejoice to find that the teachings of health reform are the same today as they were eighty years ago. This is the proof that they come not from man, but from God. We can also glory in the knowledge that those who have faithfully followed these teachings have proved their blessing, and are still, today, the living testimony of the good work that God can accomplish if only man conforms to the laws of his Creator.

Proteins (Health Talk Outline)

By Esther Leach Foley, Graduate Dietitian, Los Angeles, California

I. WHY WE NEED PROTEIN.
1. Integral part of every cell in the body.
2. Necessary for building of blood, formation of digestive juices (pepsin) and hormones (secretion of thyroid gland).
3. Keeps muscle tissue renewed and repaired.
4. Protein used up or lost from the body each day must be made up in our food.

II. WHAT IS PROTEIN?
1. Made up of many smaller simpler parts called amino acids, which in turn are made up of carbon, hydrogen, oxygen, nitrogen.
2. Protein is the only class of foods which contains nitrogen. This constituent makes it capable of building and repairing tissue.

III. KINDS OF PROTEINS.
1. Many kinds of proteins—each one made up from a certain combination of amino acids. Illustration: show how from twenty-six letters in the alphabet many words
and sentences can be made. When a protein is digested, it is broken down into individual parts—amino acids. When a body protein is built up, a combination of amino acids is possible that is different from that in the digested protein. At least eight amino acids, essential for building or repairing body tissues.

2. Complete proteins—contain all eight of the essential amino acids.

3. Incomplete proteins—lacking in one or more of the essential amino acids, or containing them in very small amounts.

4. The amino acid make-up of a protein determines the nutritional value of that protein.

Example: Casein of milk contains all eight essential amino acids; therefore a protein of high quality. Gelatin, one of the proteins of animal origin, lacking in at least two of the essential amino acids, and therefore a protein of poorer quality.

IV. SOURCES OF PROTEINS.

1. Most foods contain some protein.
   a. Milk, cheese, eggs, wheat germ, dried legumes, nuts, are good sources for vegetarians.
   b. Cereals are fair sources.
   c. Fresh fruits and vegetables contain small amounts.

2. Most foods contain more than one kind of protein.
   a. Milk contains casein and lactalbumin—both complete proteins.
   b. Wheat contains five different kinds of proteins, only two of which are complete. The quantities in which they occur make the wheat kernel as a whole deficient in the quantity of essential amino acids. A small amount of milk added to wheat will supply the deficient amino acids, thus making this combination a complete source of protein.

3. Select protein foods from various sources, both of complete and incomplete type, making the possibility greater of getting all essential amino acids.

V. HOW MUCH PROTEIN NECESSARY?

1. Quantity of protein needed by an adult depends on his size, not upon his activity.

2. Growing child requires from one and a half to two times as much protein per unit of body weight as adult.

3. Standard protein requirement set by nutritionists, one gram per kilogram of body weight, or about one-half gram per pound of body weight.

Example: Person weighing 130 pounds needs about 65 grams of protein daily. One’s protein intake may be calculated by consulting tables showing protein content of servings of foods.

4. Food-pattern for a day. Protein needs of average-sized adult. Check your day’s protein intake.

VI. RESULTS OF INSUFFICIENT PROTEIN.

1. Tissue degeneration.

2. Poor physical tone.

3. Lowered resistance to disease.

4. Severe protein deficiency results in hunger swelling.

5. Premature old age.

VII. CAN WE GET TOO MUCH PROTEIN?

1. A lacto-ovo vegetarian diet properly balanced, with liberal intake of fruits and vegetables, will not be too high in protein.

2. Diet containing generous amounts of meat likely to be overbalanced from standpoint of protein.

Summary and Application

1. Our bodies need constant renewal, or repair, to be kept in best running condition.

2. Body suffers if it does not get enough protein.

3. Proteins are repair foods.

4. Many kinds of proteins.

5. Proteins from different sources differ in quality.

6. We should get protein from many different sources.

7. Taking more protein than the body needs is wasteful.

8. Based on your normal weight, determine your protein requirement.

9. Check your protein intake with your requirement.

Illustrative Material

1. Small wooden blocks may be used to illustrate the amino acids, which may be built up to illustrate a protein. The eight essential amino acids should be colored differently from the rest of the blocks.

2. Large chart or poster showing grams of protein in servings of a few of most common foods.

3. Display actual foods indicating actual protein content: Soybeans, round steak, eggs, milk, cottage cheese, peanuts may be arranged on a table in portions providing ten grams of protein each. The cost of these ten-gram protein portions can be figured at local existing prices, thus showing the comparative costs of these foods as sources of protein.
The Blessing and the Reward of Work

By MERVYN G. HARDINGE, Instructor in Anatomy, C.M.E., Loma Linda, California

According to one writer, J. B. Nash, "What man really wants and needs in life is an opportunity to work." Take work from him, and he is like a stream without an outlet, which slows down, gathers debris, and stagnates, because it takes but cannot give.

The Creator, realizing the necessity that man have work, planted a garden and gave to him the duty of dressing and keeping it. To Adam was also given the task of naming and studying the creatures that God made. In this we see how God planned that man should have both mental and physical duties, supplemented with the worship of His Creator.

With the fall of man from his sinless state, a change in his conception of values became apparent. Selfishness and ease would quickly have led to physical, mental, and moral death. Man was no longer master of himself, and so it was necessary that he be forced to work, for his own good. "In the sweat of thy face shalt thou eat bread."

"It was God's purpose to alleviate by toil the evil brought into the world by man's disobedience. . . . Its labor's discipline places a check on self-indulgence, and promotes industry, purity, and firmness. Thus it becomes a part of God's great plan for our recovery from the fall."—Messages to Young People, p. 213.

To every human being God has given a work to do. This is to be performed to the best of his ability. Alongside the irreligious, the true Christian should stand out in his capacity for work, mental or physical, and in his ability to enjoy life. Why? Because God has given to His followers a vision of service, and because the man who has trust in God and complies with His requirements can go about his tasks with a mind that is free from the worry and anxiety of what the future may hold for him. It is a well-known fact that the capacity for work, both in quality and in quantity, is increased by a spirit of well-being and contentment.

Work, today, divides itself into two main types—that which is almost entirely physical and that which is almost entirely mental. It is obvious that it is quite impossible to dissociate the two. And since acuity of mind enables more efficient physical achievement, and in turn, physical fitness influences mental activity, the use of these two main types of work in an intelligent manner should produce the best results for the individual.

Ideally the individual should enjoy the work engaged in, and it should consist of a balance between mental and physical effort, in surroundings that are congenial and healthy. When the period of work is over, it should find the individual tired, but not exhausted. But today the civilization of the Western world has taken a trend which is not conducive to the ideal. Some have only mental work, while others have only physical. Motivated by the underlying desires to obtain money, pleasure, and security, man depends, to a lesser or greater degree, on his outdoor his competitor to gain success. Thus man works with his physical and mental powers under a constant pressure, the strain of which produces an unwarranted degree of wear and tear on his entire organism.

Just as it is impossible to dissociate mental and physical work, so too, work and health are inseparably united. As health influences the quality of work, so work will influence the quality of health. With few exceptions the particular work the individual engages in has little effect on health, but his attitude toward the work is the deciding factor.

Mental Work.—To fail to use one's mind is to dwarf the intellect. Despite the fact that the occupation of many is physical in character, yet the problem of life, the decisions that must be made, and the discernment necessary in the material and spiritual questions which daily confront each individual, require the use of faculties of intelligence, judgment, and reasoning, functioning at maximum efficiency.

The one who uses the body and not the mind is permitting the control room to be handled by another. On an ever-increasing scale, the masses in the world today are being actuated by the minds of a few. The vast assembly lines, the mechanical devices that are automatically run, the radio and the newspaper that continually give to one predigested thought and entertainment—all tend to make man into a mere machine, the functioning unit of someone else. Therefore, "Our intellect must be cultivated. Close, hard thinking must be given to the solution of difficulties."—Testimonies to Ministers, pp. 374, 375.

Physical Work.—One of the fundamental laws of nature is that use of a faculty, muscle, or organ, will enhance and not destroy. Disuse produces atrophy. Physical work augments body functions and develops the structures that form man. The circulation is increased; the respiration is deepened; the muscles are activated. The bones, the organs, yes, every portion of the body begins to function better. Above all, the mind is stimulated, memory is improved, and judgment is keener.

There is an old German proverb that reads, "A mill without wheat grinds itself." Physical work forces one to think of things outside of self, and so prevents self-interest. The more the mind dwells on self, the sooner will the imagination carry one from a healthy to a sickly state. "Judicious labor is a healthful tonic for the human race. It makes the feeble strong, the poor rich, the wretched happy."—Messages to Young People, p. 215.

Work as a Medicine.—Work in recent years has taken an increasingly important place among the therapeutic agents available to the physician. He has found that whenever a patient is capable
of physical and mental activity—not in a meaningless manner, but in the form of constructive enterprise—both the mental and physical health of the patient is improved. The term occupational therapy, and the large number of articles and books written on the subject, testify to the importance of this phase of the healing art.

Take work from man, and he will think of self alone. Self-interestedness is corrosive, destroying the body, the mind, and the spirit. Give him work to do, and note the change. There will be a spring in his step, a sparkle in his eye, and a set to his shoulders. Give a man idleness, plenty, and a ceaseless round of pleasure, and discontent, melancholia, and mental unrest are the sure result, accompanied with dyspepsia, insomnia, and disease. Give him work, and he will bubble with enthusiasm, laugh for the joy of life. He will eat and sleep and live well.

Mere Work or Wider Service?

Someday our work is to be judged, and upon the results our eternal destiny will hang. How have you worked? For what have you worked? Why did you work? These are the issues. To the man without God life is a failure if the goal is not reached. But to him who serves Christ, his motives for service and the actions which defined his intentions are the great things, his successes, his rewards. These have been his work, and they will be his salvation.

In Matthew 20 is recorded one of the parables of Christ. He described a householder going out at nine, twelve, and three o'clock on a certain day, looking for laborers to work in his vineyard. With those being hired at nine in the morning, an agreement was made that they should be paid at the rate of a penny a day. At five in the evening (or at the eleventh hour) the householder went out again, and found workmen still unemployed. They were glad to accept the opportunity to work, leaving the question of remuneration to the judgment of their employer.

At the close of the day, it is recorded: "The lord of the vineyard saith unto his steward, call the laborers, and give them their hire, beginning from the last unto the first." It came as a surprise to the laborers that every man received a penny. Those who had been first employed felt that they should have received more, and complained saying, "We have borne the burden and heat of the day." But in reply the words of the master are recorded: "Friend, I do thee no wrong: didst not thou agree with me for a penny? Take that thine is, and go thy way."

In this we have the expression of a great principle. Those who worked for a penny only, obtained that for which they had labored. Those who had seen an opportunity to serve, and had accepted the challenge, obtained a rich reward. So it is in life. One gets that for which he works. Work for material things, and in their final analyses they will appear but meager wages. Answer the call of the Master, serve Him in serving others, and the reward will be an abundant, overflowing measure.

Health Message to the Front

By W. O. REYNOLDS, Kentucky-Tennessee, Conference Evangelist

It has taken me a long time to find the secret of blending the health message with public evangelism here in the Southland. One of our greatest problems in the past has been to find a tactful way of leading the people of the South into healthful living, so that they would prosper physically and spiritually at the same time.

For years we have presented nearly all the doctrines first, and then come up toward the close of the effort and overwhelmed interested people with health subjects that almost quenched their interest. I have appreciated the fact from the beginning of my public evangelism "that man has a body as well as a soul to save" and that "the body must be kept in a healthy condition in order that the soul may be in health." But to find a tactful way to educate new converts along this line has been a perplexing problem. Statements like the following from the Spirit of prophecy stimulated and encouraged me into greater health evangelism:

"It is the Lord's design that the restoring influence of health reform shall be a part of the last great effort to proclaim the gospel message."—Medical Ministry, p. 259.

"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. . . . The subject of temperance, in all its bearings, has an important place in the work of salvation. . . . Keep the work of health reform to the front, is the message I am instructed to bear."—Testimonies, vol. 9, pp. 112, 113.

Several years ago I was associated with a fellow evangelist in an effort, and observed the way he presented the health program. With his counsel and that of others I worked out a program of blending the health message with doctrinal subjects in my public evangelism, which has proved to be successful. My wife is a registered nurse, and has been a great help to me, keeping me posted on materials that would fit into my subjects.

We are instructed to "present the principles of temperance in their most attractive form," so that is what I have tried to do, and the Lord has blessed with marked success. I give ten beautifully illustrated lectures during the course of the entire effort. Usually I start sometime during the second week, and run one a week for ten weeks. I use about 500 slides (2" x 2") for the ten lectures. By this means of educating the audience from a health standpoint, it makes it very easy for them to accept the Biblical program of healthful living as we draw near the time of baptism.

Another phase of our health-education program is our health-food stand in the lobby of the auditorium. This is usually in the charge of a nurse in uniform, who explains the value of our health foods to the interested people. We do not commercialize on this, but handle it entirely as a health-education program. The following list of titles gives an idea of the way the health message can be blended with public evangelism.

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1. **The Sure Way to Health.**

Learn how to wash disease out of your body. You will see, you will hear, you will know, things you never dreamed of!

2. **Mother Nature Returns.**

See and hear what money cannot buy!

3. **The Secret of Vitamins.**

The mystery of life. One picture tells more than a thousand words.

4. 27 "Varieties of Indigestion."

5. **Sour Stomach and Constipation.**

The mother of 1,000 ills.

6. **Heart Disease and High Blood Pressure.**

7. **What Leads to the Dope Habit?**

8. **Most Popular Sin Against the Human Body.** (Tobacco.)

9. **Shall We Murder the Unborn?** (Liquor.)

The following news item comes from Mrs. W. Q. LaBonte, home nursing instructor, Mountain View, Missouri:

"A home demonstration of hydrotherapy was given here recently at a local club meeting in an Ozark farm community by my sister-in-law, Mrs. L. C. Christofferson, who was visiting in south Missouri. This presented a good opportunity to offer some suggestions on how to live healthfully and treat minor ailments in the home. Many people have expressed their appreciation for the instruction given, and have told how it benefited them.

"We gave a health-food demonstration at the county fair at West Plains, Missouri. In our booth we had shelves of patent medicines, and opposite these, shelves of health foods that would do the work the medicines were claimed to do, but not in a way that would put poisons into the system to be disposed of later."

A noteworthy press release comes to our office from the World Prohibition Federation against alcohol, opium, and all intoxicants, with headquarters in London and Washington, D.C. For the first time in human history the world is uniting solidly in the war which has been waged from the first time in human history the world is uniting.

The United Nations General Assembly at Lake Success, near New York City, has taken official cognizance of harmful narcotics, which probably will have an allotted place on its agenda of activities in October or November. The World Prohibition Federation is a non-nationalist body acting in an unofficial advisory capacity with the United Nations, as are other welfare organizations.

Under official recognition, the Federation has held International Prohibition Conferences in Great Britain, Holland, Denmark, France, Poland, Switzerland, the U.S.A. and other countries, in connection with past meetings of the International Congress Against Alcoholism. To some of these gatherings abroad, strong delegations were sent officially by the American Government, with expenses paid.

Rulers and leaders in various countries are sympathetic with the movement to suppress narcotics and in alcoholic control. Hundreds of millions of Hindus, Parsees, and other Oriental religious groups are abstainers from alcohol and other narcotics, and stand for prohibition in India. The Federation has received official assurance of aid in opposing the Japanese opium propaganda in China, where the cultivation of the poppy and the opium traffic is now rigidly suppressed under death penalty. For further information address: World Prohibition Federation, 1626 Rhode Island Ave., Washington 6, D.C.; or 32 Buckingham Palace Road, London S.W. 1, England.

**OUR THEOLOGICAL STUDENTS**

By George E. VandeMan, Instructor in Evangelism, Emmanuel Missionary College

Field Schools of Evangelism—No 2

FOLLOW the plan of an extended workers' meeting each Monday morning to discuss the progress of the interest, to attend to the "paper work" involved in cataloging the names of the interested, and to study together the best plan and approaches to be followed in the homes for the week in view of the subjects being presented from the desk. Each worker is instructed as to typical objections and questions, also in the art of praying and studying with people. They are taught how to tactfully lead a soul and provide the necessary human support until that individual is not only baptized but built into the faith.

I request that each worker gather for a short counsel period and prayer session preceding each meeting, at six-thirty on week nights and six o'clock on Sunday nights. It is in this meeting that I give counsel on meeting the people and bettering the organization, and outline in detail what I expect to do that evening in the way of special offers or anything out of the ordinary procedure, as well as carefully instructing all the workers relative to planned appeals and aftermeetings. Under this plan no worker is caught unprepared. There are no embarrassments. Instructions do not need to be shouted from the platform, and the men and women attending are deeply impressed with the unity and ease with which the workers co-operate.

Such details as the way workers walk about, the value of sincere friendliness, the promptness with which the usherettes and workers respond at given moments without verbal announcement, all impress the thoughtful men or women. Such converts make backbone church leadership when finally won to the message. Many of them can trace their first impressions to the faithful, well-organized effort of a gospel worker.
It is a perversion of our holy calling in the training of young men to consider them as mere "flunkies." (Please excuse the expression, but it fits.) The conception of the young minister as to his work, the sacred and dignified nature of his calling, is either well established, or he is disillusioned in his first attempt in the organized work. Inspire a young man with well-placed confidence, wise counsel, and appreciation, and that young man will work and develop.

Sharing Question-and-Answer Period

I follow the plan of utilizing my associates in every possible public way. One plan that we have found to work well is that of sharing the question-and-answer period with them. I pass out the questions to the workers in sufficient time for them to assimilate the question mentally and prepare an answer. In our workers' meetings we urge the principles which make for success in answering these questions. Following are some of these suggestions:

1. A long, drawn-out period of questions and answers will kill any meeting.
2. There is a strong, concise, and interesting way of answering a question; and there is a weak, verbose way of doing it.
3. Cultivate the ability to concentrate the answer in a few short, crisp sentences which make the answer very, very plain.
4. To be clear is also to be convincing.
5. While we recognize that the power of rhetoric is dangerous, unless it is a vehicle for the truth, yet, since we can be certain that we do have the truth, we should study to use wisely this talent in the fear of the Lord.
6. I refer to Napoleon's instruction to his secretaries who relayed his messages, "Be Clear—Be Clear—Be Clear." Clarity and simplicity in answering a question, no matter how involved, should take precedence over every other homiletic device.
7. Genuine sincerity is demanded. Wholesome humor is legitimate, but not for the sake of humor alone, only that it might put the audience at ease and make them one with you. We point out the grave danger in giving in to the inclination to say a thing merely to create a laugh. This caution, however, should not deter the young worker from seeing friendly, and developing the art of winning his audience by a sympathetic understanding of human nature.

I might go on discussing other principles and procedures, and how we try to build future evangelists. By participation in various features they develop confidence, and gather much of the same benefits in facing a large audience under supervision, as when an entire meeting is turned over to them. I find that the people of the community are pleased when they see a worker they know stand before the audience. Such a program strengthens any effort. We need not work on the principle that the evangelist must do everything, especially in these field schools. True, there should be a driving continuity to the message of the lecture hour. Other features, however, such as the question-and-answer period, afford an excellent opportunity in training men to do the very work that they will have to carry on when the evangelist leaves.

We decided to try using the Bible quiz idea described in the February MINISTRY. Ten short, simple questions on the Sunday night sermon topic were arranged in either true or false, multiple choice, or completion form. They were printed as a Bible quiz tally card, and passed to each person in the audience on the Tuesday night following the Sunday sermon. I allowed my young men to conduct this quiz. Never had I seen an idea take with such wholehearted enthusiasm on the part of the audience and the workers as did this. It afforded an opportunity for the young men to relax and get acquainted with the large group of people. Incidentally, we offered a booklet from the Pocket Companion Series to all who had correct cards. I made one question quite difficult, but yet not enough so to prohibit faithful listeners from occasionally receiving a gift.

I also utilize my associates in offering the evening prayer. It is a service to them to teach them how to pray an evangelistic prayer. I find that those who know how to pray an evangelistic prayer are better prepared for their Sabbath worship prayers as well. A long, tiresome, wordy prayer, abounding in overworked Biblical expressions and phrasing, falls on deaf ears in the evangelistic audience. Short, simple, heartfelt petitions—remembering individual needs, the audience in front of the petitioner, the local city, the local ministry, and so on, as referring to the truth being presented—make up the acceptable evangelistic prayer.

One grave danger in a series of fifty to seventy meetings is that the prayers offered will take on a sameness and repetition of thought. For instance, it is so easy to take as a theme for the opening prayer the thought in the theme song or prayer song which immediately precedes it; and since this theme song is the same every night, the audience will soon wonder at the sameness of our prayers. Great thought, tact, and special wisdom should be called into play in the preparation of such a prayer. Young people, especially, should not be asked at the last minute to offer the evening prayer. Another point to be remembered here is to train our young men to speak so they can be heard, and to pray as though it were intended that all should hear. (To be continued in November)

* * *

One of the serious troubles of our times is that many ministers of the gospel are contented to attend to their regular appointments, taking things easy, without sinners being born into the kingdom. This is most unfortunate. We are ready to grant that there are faithful ministers who know how to administer the affairs of the church and guide the flock, who are not especially gifted as soul winners; but we believe that they, too, might see sinners converted if they set their hearts, directed their attention and preaching in that direction.—H. C. Morrison in Gospel Minister.

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Radio Evangelism in North Malaya

By POONG YUN YIN, Pastor-Evangelist, Penang, Malaya

It was on a clear morning in October, 1942, when the stage was set to ask for an interview with the director of the Dai Nippon Broadcasting Station. I had been pondering over the thought, “The final movements will be rapid ones,” and how God will take care of His work under all circumstances. He will surely help us, if we will only do our part. The “Go ye” must be obeyed, and there is no more time for the how’s, why’s, and wherefore’s. Too long have we lingered in the wilderness of inaction; the Jordan of inferiority complex must be crossed, and the Canaan of heathenism and spiritual darkness must be penetrated. The message of good tidings is always ready to be delivered, but the people of God have not always been ready.

With such thoughts running through my mind I ventured into the office of the director. I bowed politely, trying to imitate Japanese manners, and said “Ohayo gozaimas” (Good morning) to him. To make me more nervous, he sternly asked me what I wanted. I meekly told him that I was the preacher of a church, and that I had come to cooperate with his government by offering my services to his broadcasting station. I could preach and tell people to be good by expounding to them the precepts of Christianity, and to make his programs more interesting, I could sing gospel songs each time as well as preach. Without showing any apparent interest, he told me to go home and write a letter to his broadcasting station. I had been pondering over the correspondence Course. Evidently the Japanese authorities were on the alert, lest they be caught napping, for I was told not to put “any more such stuff” into my program. So I had to be satisfied with the usual type of program.

“Shall Not Return Unto Me Void”

Only eternity will reveal the full results of the sowing of gospel seeds in this manner. I will relate a few instances to show that such endeavors do bring responses now and then. A certain family used to listen to our program, and came to the conclusion that whoever was behind that microphone must be a Seventh-day Adventist preacher. At one time the wife had been a Seventh-day Adventist, having accepted the truth long ago in southern Malaya. She made up her mind that she must meet me. One day, by chance, a business acquaintance introduced us. On hearing my name, she asked me whether I was the Mr. Poong who presented one of our books to her, and reminded her not to forget the God of her old church. On learning that her son was serving his country in war, I was asked to sing one gospel song after another. I presented one of our books to her, and reminded her to come to her house that very afternoon. There she asked me whether I was the Mr. Poong who sang “Where Is My Wandering Boy Tonight?” and “My Name in Mother’s Prayer.” I believe that she was touched by those two songs. I ventured into the office of the director. I bowed politely, trying to imitate Japanese manners, and said “Ohayo gozaimas” (Good morning) to him. To make me more nervous, he sternly asked me what I wanted. I meekly told him that I was the preacher of a church, and that I had come to cooperate with his government by offering my services to his broadcasting station. I could preach and tell people to be good by expounding to them the precepts of Christianity, and to make his programs more interesting, I could sing gospel songs each time as well as preach. Without showing any apparent interest, he told me to go home and write a letter to his broadcasting station. I had been pondering over the correspondence Course. Evidently the Japanese authorities were on the alert, lest they be caught napping, for I was told not to put “any more such stuff” into my program. So I had to be satisfied with the usual type of program.

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a certain Malay state in north Malaya. One day he returned to live in Penang. He desired to return to his old church. He fell ill and realized that his life was ebbing away. One day I leaned over him as he lay on the footpath of a Japanese hospital and he told me he had heard my broadcast on the subject of Christian homes, and the song, "Father, Bless Our Home Life."

He told me that when he heard that particular broadcast he could hardly refrain from weeping, for he realized then that he had not been a good Christian father. Between sobs he told me that his wife and two younger children had left him years ago. He had no place that he could call home, and being such an outcast, he felt he was not wanted by any church.

He confessed that he was usually drunk whenever he could afford to buy liquor. Then he took out an old piece of paper with the names of fourteen men whom he had hanged in that Malay state. As I took that piece of paper with fourteen Chinese names and their ages written upon it, my own hand became somewhat shaky. I assured him that God would forgive him, and read to him from Isaiah 1:18. I stressed that we must go back to Him and implore Him to be merciful to us. Then we prayed. I pleaded with God to forgive him of all his past sins. At the end of my prayer I repeated the Lord's prayer, and he feebly followed me sentence by sentence. Then there was peace in his face. He lifted up his hands and, with a radiant smile on his face, confidently said, "I am moved to another hospital, where he breathed his last. I conducted his funeral, and was happy of one of the least of these."

November 11, 1945, was a red-letter day in which the chasm between the microphone and the homes of the public was finally bridged. What the Japanese banned was then released in the form of an advertisement, which appeared in the oldest newspaper in north Malaya. It read thus:

FREE! FREE!! FREE!!!

A Correspondence Course in the Bible open to anyone. Just drop a card with your name and address to Poong Yun Yin, 140 Burmah Road, Penang, and the first lesson in the course will be mailed to you.

The conditions are: (1) That you possess a Bible. (2) That you are willing to study it.

This free Bible course, with all the expenses involved, is made possible to you through the liberal freewill gifts and offerings of friends. I, too, wish to contribute my mite toward this worthy cause. "I very much appreciate the kind help you are ready to extend to your brethren. I am certain that it will give some light to the totally blind, and even help to polish up the ideas of the enlightened." (From state of the Kedah.)

"Thank you exceedingly for the Bible Lessons which you have been sending me. I like them very much." (From Butterworth.)

"I am very glad to have the lessons sent by post, and acknowledge I have received five lessons so far. I have completed three of them. I wish to point out that I may be allowed ten days duration before I get fresh lessons. This is to give me time to be thorough with the lessons received." (From Sungai Patani.)

"I hereby acknowledge with utmost thanks and gratitude the two religious books you sent me. . . May God Almighty make me able to understand the divine meaning hidden in them, as I believe they are written with the inspiration of the Holy Ghost. . . . May God help you, in your selfless endeavor." (From a student.)

Space does not permit giving more extracts, but they show that the results are most encouraging. At present a fair number of the free Bible correspondence students are attending services on Sabbath. I cannot complete the story, for the work is still unfinished. I am only one of His humble instruments. It is not for me to ask for results, and be disappointed when there may be no results, but it is my duty to "go," to "do," and perhaps "to die," but never to question why.

Some of my Bible readers will be returning home soon, for they have served their country on the battlefields. Our church leaders in England will continue to water the gospel seeds in some of their hearts.

I labored under extreme difficulties during the war. There was no freedom of speech during the Japanese regime. The shortage of much-needed materials, such as tracts and stationery, was acute. All the Bible lessons had to be typed out patiently, and above all, I am untrained in the technique of singing, as well as of radio evangelism. Now, under more favorable circumstances, and with trained radio evangelists, surcharged with the power of the Holy Spirit, this third angel's message can be proclaimed rapidly in Malaya and the surrounding islands, thereby hastening His glorious advent.

There are few of us who haven't regretted a harsh word, but I never knew anyone who wasn't glad of having given voice to affection or admiration. As a Chinese friend once replied when I paid him a compliment, "Flowers leave part of their fragrance in the hand that bestows them."—CHANNING POLLOCK.

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Radio Echoes and Re-echoes

By Sherman M. McCormick, Radio Secretary, Illinois Conference

A STUDY of sound waves proves that even when a sound wave becomes inaudible to the human ear, it continues to vibrate on and on into infinity. So, radio evangelism, even after the broadcast is over, continues to echo and re-echo for the glory of God. This has been vividly illustrated by a radio program that was carried by the Illinois Conference. The program, known as the Heralds of Bible Prophecy, was broadcast over station WCFL, Chicago, on a wave of 1,000 kilocycles, with a power of 10,000 watts. The program was operated until October, 1944, when, because of a change in station policy, the contract was terminated, but it still continues to bear fruit.

A fifteen-year-old boy listened attentively, week after week, as the gospel message came over his bedroom radio. He was impressed to send for the free Home Bible Course. Despite his youth he recognized the message as the truth of God. When he came to the Sabbath question he went to his grandmother, with whom he lived, to tell her about this "new idea" that he found in the Bible course. The grandmother had always wondered why the Christian world kept Sunday when the Bible says the seventh day is the Sabbath. The interest developed, personal work was done by lay members, and the grandmother and the young man were baptized, both on the same day. Today the grandmother is waiting for the next baptism, when he, too, will join the church.

A college student listened week after week to the gospel message over his radio. When a radio rally was announced, he attended. At the rally he enrolled in the Bible Correspondence School. He studied and accepted the message, but was suddenly taken in death before he could fully ally himself with the remnant church. A pastoral visit was made to his sorrowing parents and surviving brother, and they were enrolled in the correspondence course. Today the entire family is under conviction, and it is hoped that in a little while they will respond to proper follow-up work and come into the church.

Four young men, Joe, John, Frank, and Stanley, sons of Polish Catholic immigrants, were left to make their own way upon the death of their parents. They maintained a home together, and one of them listened regularly to the gospel broadcast. Following studies in the Bible Correspondence School and personal work, John was baptized in 1944. In 1945 the youngest brother, Stanley, was enrolled in the course, and later baptized. Early in 1946 Frank responded to the things which he had studied, and was baptized. It is hoped that in 1947 Joe will come into the church.

Similar experiences might be related in this conference and in every conference carrying on a strong radio evangelistic program. This type of evangelism echoes and re-echoes, winning souls for the glory of God.
George Burnside (Auckland, New Zealand): I have been very much interested in this discussion. Altar calls and aftermeetings are methods that had never been tried in New Zealand, but I tried them. I did not know anything about it, but was amazed at the results. The first time I made an altar call I got an excellent response. This was in the capital city of Wellington. It was on a Sunday night, and about two thirds of the audience participated. I came over here with one thing in mind, to learn how to make altar calls and hold aftermeetings.

Question: Do you ever make altar calls on Sunday night? Do you make an altar call on the first Friday night?

J. L. Shuler: I do not believe in making altar calls on Sunday night. In large evangelistic meetings I have altar calls at the Sabbath afternoon meetings, for the people who attend these meetings are interested, and you can do things on Sabbath afternoon that you cannot do at other times. An altar call gets people down to the front, and after you get them down to the front they are glad to stay for twelve minutes in the aftermeeting.

On the second Friday night the sermon is merged into a general altar call, with the people standing, and while a hymn is being sung they are invited down to the front. They come down to the front on this general altar call. Then the altar call is followed by the first aftermeeting of the series.

W. A. Fagal (New York City): I have been using the aftermeeting for the last year in a little different way from the method described by Elder Shuler. I have found it to be a great success. I am working in a very conservative place. I was really surprised to find that people in New York City are so conservative. Altar calls in that city have a stigma attached to them. If I make altar calls and try to get people to come up and form a prayer circle, I find it does not work. But I rather appeal to them to have a little prayer service after the meeting. There is nothing like an altar call involved in it, but we have hundreds stay after the meetings for a season of prayer.

J. L. Shuler: I use the altar call only one time. That feeling against altar calls is rather widespread, and is not confined to New York City alone.

A. C. Fearing (Trenton, New Jersey): I operate much as Elder Fagal does; however, I do have special altar prayer calls, but wait at least a month before beginning them. Of course, almost from the start I have had the people raising their hands progressively from night to night, and then in the special prayer call I try to fit the appeal to every experience of their lives. Among the texts I use in these appeals is Matthew 18:19, inviting them to join with me in a special way as we stand together around the altar to fulfill this covenant in prayer. Each one standing is one, and I am one, making the two of the covenant in this text.

I believe in aftermeetings and have used them with satisfaction. In New Jersey, however, I have utilized this method only occasionally, but plan to use it more in my next series. The aftermeeting group becomes a serious, consecrated nucleus for future baptismal classwork.

In this matter of public calls and decisions, I am still old-fashioned enough to stand in front of the people on Sabbath afternoons, on a level with them, and invite those who are willing to take their stand and keep the Sabbath, to come to the front. I can do this, because on Sabbath afternoons we have a special interested group. I feel that those who take their stand publicly at these Sabbath afternoon meetings know what they are doing, and they are stronger for their public stand.

Dan Dirksen (San Diego, California): I have worked with men who were rather afraid to make calls, but I started on my own and tried it. Every time I made a call, there were those who would come. Seeing these coming forward gave others courage to come also:

A man who had been preaching twenty years once said to me, "I feel afraid that people will never come." But you may be pretty sure that when you make the call, someone is going to come. I held a meeting last year, and when I made a call on the Sabbath, sixty came forward. Keep the interest rolling, and you will have people coming in.

F. A. Detamore (Southwestern Union): Once in a while we hit an icy spot with an altar call. It shocks us not to be able to thaw it out immediately. There is one thing that helped us in a campaign in Kansas City, and we have used the plan in other conservative places. When I would see that people were not responding to the call, I would say, "Perhaps you did not understand the call. I want all to come forward who believe in God at all." Usually those who are still sitting do not wish to be classed in the infidel group, and they will come forward.

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Topic: Sabbath Afternoon Meetings

CHAIRMAN: When do you start the Sabbath afternoon meeting? How do you get people to come? Does this grow out of the aftermeeting?

J. L. SHULER: I start my Saturday afternoon meeting the second week. I use my question-and-answer service overflow, for this gives me the basis on which to start with the question box. In one of our campaigns we had 300 non-Adventists out to hear the questions and answers. After three of these services we have five Sabbath afternoons of preaching. If you can get people out three times to hear questions on Sabbath afternoon, you have established a congregation who simply graduate from questions to the sermon. The after-meeting gives opportunity to stress the Sabbath afternoon service, and you will find that a large percentage of your Sabbath afternoon attendants come from the after-meeting you have just held on Friday night.

W. A. FAGAL: I have used the Sabbath afternoon service to conduct a Bible class in a study of the book of Revelation. I use it as a means of getting people into the habit of coming to the church after the presentation of the Sabbath question.

E. F. KOCH: Up to the present time I have been conducting Sabbath afternoon services, beginning the first Sabbath following the presentation of the Sabbath question. I include those who desire to keep the Sabbath and members of the local church.

LEON ROBBINS (St. Louis, Missouri): I have tried various methods. I like to wait until I preach on the subject of the Sabbath before I begin my Sabbath afternoon meetings. I like to preach on the Sabbath in a comprehensive way—on the foundation of the law, explaining the moral conditions in the world and their relation to God’s law. During the war, when many people thought Hitler was antichrist, I used to furnish proof that antichrist had already appeared in Europe. After a Sunday night sermon on antichrist, I follow with Sabbath afternoon meetings on the mark of the beast, etc. People come out to these meetings, and eventually join the baptismal class.

A. C. FEARING: I start my Sabbath afternoon meetings on the second Sabbath. I get an interesting title, and build up the interest in as fascinating a way as I can. Sometimes you can get people out who cannot come on week nights, but are free on Saturday afternoons. I like to have good spiritual meetings for four or five Saturday afternoons before I make a call.

D. S. OSGOOD (Indianapolis, Indiana): I hold Sabbath afternoon meetings to disarm the people. I just want them to get used to the idea of going to a religious service on the Sabbath. We have the service for several Sabbath afternoons in the

What Are "HEALTH FOODS"?

So often we refer to a certain class of foods as "health foods," yet we find it difficult to define clearly what is meant by the term. In fact, the term has been so loosely used and often so inappropriately applied that many people are prejudiced by the very name!

Actually, any food which contributes to good nutrition without doing harm to the body is a health-building food, hence a "health food." Yet in many cases we have used this designation exclusively for certain items which serve to replace unhealthful foods in the diet. These foods are also frequently referred to as "substitutes"—a term with a derogatory connotation.

We should be too proud to speak of good, wholesome, healthful foods as "substitutes" for unwholesome or harmful foods! And the term "health foods" has become too ambiguous to be meaningful. Can’t we think of terms more positive, more appealing, and more appropriate for the many tasty, convenient, nourishing foods we enjoy while many are feeding on the real "substitutes"—tea, coffee, flesh foods, spices, and condiments?

WORTHINGTON FOODS, INC.
Worthington, Ohio

Write for our new recipe and menu book.

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meeting hall, and gradually I get them accustomed to the idea of moving to the church. This helps them to become acquainted with our church and our members. Here we study together. They bring their Bibles and look up all the references. It is most interesting and new to them to study together. They will even buy Bibles so that they can be there and follow the studies intelligently.

F. A. DETAMORE: I think one of our troubles is that we are afraid to make calls. You will find men who go around and preach great sermons at camp meetings, and then they sit down without making any calls. I attended meetings by Charles Lloyd Taylor with two thousand people in attendance. He made a call for surrender, and for those who wanted to join the church, and only four responded. I told myself that if he got only that result from two thousand people, why should I be afraid of a small Sabbath meeting? That afternoon I got seven names from the calls I made. I start the Sabbath afternoon meetings a week after I have presented the Sabbath, and try to prepare the people for the trials they may have to face.

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PULPIT AND STUDY

Biblical Exposition and Homiletic Helps

The Broken Tables (Sermon Outline)

By the late Frederick W. Stray

(The following outline of an evangelistic sermon is timely for those deciding the Sabbath question. It helps to make clear the lesson of the two covenants and the unchangeable ten-commandment law.)


I. INTRODUCTION:
Symbols of Christ in Scripture: Lily of Valley, Morning Star, Rose of Sharon, Lamb of God, etc.
Most frequent symbol, rock or stone. Isa. 28:16; 1 Cor. 10:4; Acts 4:10-12.
His enduring kingdom in contrast with governments of earth. Rev. 11:15; Ps. 2:6-9.
His return to earth first step in setting up kingdom. 2 Tim. 4:1.

II. THE FIRST TABLES OF STONE. (Hewn out of mountain, “without hands.”)
1. God provided first tables; gave them to Moses for people. Ex. 24:12.
4. When Israel engaged in idolatry, Moses broke two tables of stone. Ex. 32:19. (God did not chide Moses for destroying these tables.)

III. CHRIST THE “LIVING STONE.” (1 Peter 2:3, 4.)
3. He came to reveal God's will and to do it. Heb. 10:5-7.
4. Christ came with God's law written in His heart. Ps. 40:8.
7. A lesson for modern as well as ancient Israel. 1 Cor. 10:4, 11, margin.

IV. THE SECOND TABLES OF STONE.
2. These two tables “like unto the first.”

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(First time Moses went up unto the Lord emptyhanded and returned with the tables of God; on second journey to mount Moses carried up two tables without any writing to God. While Moses the first time took stones from God to the people, the second time he took the stones from the people to God.)

3. These unwritten stones represented hearts of His people. 2 Cor. 3:3; Prov. 23:26.

4. God only can write law in heart. Heb. 8:10.

5. Writing on second tables was law spoken on Mount Sinai. Ex. 20:1-17. (No change in either first or second tables. Ten Commandments were first spoken by God on Sinai, written on the first tables, and later written again on the second tables.)


7. God and Jesus are the same yesterday, today, and forever. Mal. 3:6; Heb. 13:8.

8. God's law, too, is unchangeable. Ps. 119:160, 89; 89:34.

V. APPEAL: "Come up unto Me into the mount. . . And I will write on the tables the words that were in the first tables that thou breakest." Deut. 10:2.

THE RELIGIOUS PRESS

Valuable Current Excerpts

GOD OF FORCES.—Prophecy indicates that the world's final dictator will "honor the god of forces." (Dan. 11:38.) In other words, he will know no God other than military force, or abstract force as exemplified in himself and the engines of destruction he can command.

When atomic force burst upon the world, we thought this was the ultimate, but a new machine which may be able to smash neutrons and protons, and possibly produce subnuclear energy far surpassing that of the atom bomb, has been unveiled at the University of California after a long period of secrecy.

The machine turns electrons into cosmic ray particles, the most powerful manifestations of energy to come within the experimental range of scientists.

It has been named the synchrotron. It was conceived and developed by Professor Edwin M. McMillan, brilliant young atom smasher, atom bomb researcher and co-discoverer of neptunium, the new element which is intermediate between uranium and plutonium.

Announcement of synchrotron also disclosed that Russian scientists had arrived almost simultaneously at a machine of the same kind.

It is no stretch of imagination for anyone now to envision such powers of destruction being at the command of one man. We wonder if any of the critics who have smiled at the prophecies of Daniel and Revelation are giving any thought to the subject these days.—Prophecy Monthly, July.

RADIO IN AUSTRALASIA.—A few radio-minded laymen have launched the Christian Radio Missionary Fellowship of Australasia, with headquarters in Young, N.S.W. It is a non-profit organization, missionary, evangelical and interdenominational. Its leaders plan...
to erect at Darwin, in northern Australia, a high-powered transmitter to broadcast the gospel in the vernacular of the major language groups of the unevangelized millions in the islands to our north. Over the Darwin station they propose also to achieve ... and to offer "spiritual nurture for believers and the missionary challenge of the Kingdom's unfinished tasks." In addition to the Darwin station, low-powered transmitters are planned to be erected in education fields in co-operation with missionary societies working with different language groups.—Christian Century, September 11.

NIEMOLLER INVITED.—The Federal Council of Churches has been authorized by its executive committee to extend an invitation to Dr. Martin Niemoller, German church leader, to address the council's biennial convention next December in Seattle, Washington. The committee also recommended that the staff of the Federal Council co-operate with the American Section of the Lutheran World Convention and the Evangelical and Reformed Church in setting up a nation-wide speaking itinerary for the German pastor following the biennial meeting.—Religious Digest, August.

ORTHODOX LEADER'S SUCCESSOR.—Archbishop Eulogius of the Russian Orthodox Church recently died in Paris. Under the authority of the Istanbul Orthodox see, he had administered the various Orthodox communities scattered throughout Central and Southern Europe. His death confronts the Istanbul see with a major problem. Shall its Patriarch appoint a successor to Eulogius, or leave that appointment to Moscow? If he does the latter he contributes to the political expansion of Russia at a time when Greece is being threatened with Soviet encroachment. He appoints a successor prior to the deceased prelate, he is likely to provoke a protest from Moscow. This he desires to avoid because most of the recently increased prestige of the patriarchate is derived from a Russian attitude of deference to its exalted spiritual position.—Christian Century, September 11.

CATHOLIC "COPS."—Some interesting statistics come out in Converted Catholic (6-46) as to how Catholics, who are but 21 per cent of the population of New York City are in the vast majority in all branches of its municipal service. Some like to chirp that New York is run by Jews, but the above article shows that Romanists are in all strategic positions. The police force is 62.8 per cent Catholic. Only 9.3 per cent are Jews. Everyone knows the danger of group control of police power. What is true of New York is true of many of our great cities.—Prophecy Monthly, September.

CATHOLICISM IN JAPAN.—After interviewing Emperor Hirohito and many other Japanese leaders, Bishop Michael J. Ready declared on his return to this country that the Japanese people are standing on the threshold of a spiritual revival unequalled in modern history. To this Roman Catholic bishop of Columbus, Ohio, that means that his church sees in Japan the opportunity for its greatest expansion since the fifteenth century. There can be no doubt that the conversion of Emperor Hirohito is a part of those plans. Bishop Ready's visit to the head of the Japanese state was announced about the time Roman Catholic papers headlined the fact that the emperor and some twenty members of the imperial household received instruction in the history and beliefs of the Roman Catholic Church in April. According to the report, their instructor was Dr. Kotaro Tanaka, minister of education in the present Japanese cabinet. Formerly a Protestant but now a member of the Roman Catholic Church, Dr. Tanaka occupies a highly strategic position in Japanese life. Persons intimately acquainted with the situation say that he has very definite ideas on what public education should be, and that he will resist to the limit of discretion efforts to make Japanese public schools liberal and democratic. While all this is going on, the military authorities in Tokyo continue to hold up Protestant efforts to start the necessary survey looking toward the building of a Christian university in Japan and to admit many times as many Catholic as Protestant emissaries and missionaries.—Christian Century, August 21.
PERU'S PLIGHT.—According to The English Churchman, a Protestant weekly published in London, the Peruvian press states that Article 232 of the Peruvian Constitution provides now for the protection of the Roman Catholic religion. A new decree sets forth that other religious denominations are only permitted to hold services provided they meet privately and do not exercise the right of propagating their faiths. Disobedience is to be considered a crime. The decree includes the following three points:

1. The practice of all religions will be exclusively confined to the respective church buildings, except that of the Roman Catholic religion which the State protects in conformity with the Constitution.

2. It is forbidden to arrange meetings or acts of religious propaganda, not Roman Catholic, in parks, plazas, and other places.

3. Those who violate the articles of the present decree will be denounced as authors of crime as referred to in Article 393 of the Penal Code.

The decree was issued by the Council of Ministers, and signed by President Manuel Prade.—Prophecy Monthly, September.

RELIGIOUS RADIO POLICIES.—During the summer a "religious radio workshop" has been conducted at Chicago Theological Seminary, on the University of Chicago campus, by Everett C. Parker. A workshop, in this connection, combines the methods of laboratory and seminar. One of the products of this study was the formulation of "a Protestant policy for the conduct of religious radio." There is much in this document that merits study by religious broadcasters and the organizations that back them, and much also that deserves more general consideration. An essential principle is that "trivial, ineffective, and low-quality programs have no place."

This is a demand for worthy material and technically excellent presentation. The first requires religious maturity and intelligence; the second, professional skill. It will be easier to come to agreement on the second.

THE NEW DILUVIALISM
By Harold W. Clark

"A monumental work," says another.
"Indispensable."—Watchman-Examiner.

The end of a 25-year search for answers to puzzling problems on geology and the Flood.
A source book of information—hundreds of citations from eminent authorities—authentic—scholarly—defends literal creationism against all evolutionary theories.

History of modern geology
Formation of the strata
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Earth movements, mountain building
Problems of the "ice age"
"Cave men" and "Stone Ages"

230 pages, 8 1/2 x 11 (equal to a regular 500-page book)—illustrated—indexed—glossary of technical terms—sewed binding, composition cover. Only $3.35 postage and tax paid.

CLOTH BOUND, $4.50

Order From Your Book and Bible House

Description circular sent on request to SCIENCE PUBLICATIONS, ANGWIN, CALIF.

Serve Miller's Golden Brown Cutlets

for the main dish for dinner. Requests for a second or third serving will be proof enough that they satisfactorily fill the place of a protein food for the principal meal of the day.

REMEMBER the protein in Cutlets is well processed and thoroughly digestible. They are low in fat-producing elements, but high in muscle-building qualities.

Easily prepared, so quick—so simple.
Drain Cutlets (keep broth for gravy), roll in potato or cracker meal, drop in hot vegetable fat (not smoking hot), keep covered until brown, turn, and brown other side. Serve immediately.

Miller's Tenderized Cutlets Are Packed in Three Sizes: No. 10—30 oz.—20 oz.

If your dealer does not have Miller's Cutlets, write for information to:

INTERNATIONAL NUTRITION LABORATORY, INC., Mt. Vernon, Ohio
than on the first. Effective production requires that the churches must both train men for broadcasting and employ competent script writers and producers. Skilled professional service is more likely to be available for interdenominational sponsored productions. The content of the message also will have wider appeal if it deals with the great things of religion than if it is devoted to the exploitation of sectarian specialties. This does not mean stewing down the meat of truth into a thin soup of pietistic or moralistic pleasantry. "The church must insist upon the integrity of its faith and the right to voice the truth as it sees it over the radio." Marginal and eccentric groups have their right to be heard, but not the right to blanket the airways to the exclusion of the central principles of religion. "The nature of radio encourages a nonsectarian approach to broadcasting." That statement draws a base line from which the churches can go on to the development of channels and agencies, and to the extension of the nonsectarian approach into still other fields of religious endeavor.—Christian Century, September 11.

MENTAL ILLNESS.—"The problem of mental illness in the U.S. is said to be out of hand. President Truman recently told Congress there were at least 2,000,000 mentally ill persons in the country and that as many as 10,000,000 will probably need hospitalization for this during some period of their lifetime." All this witnesses to the strain of our times and the lack of heart peace that comes only from God.—Prophecy Monthly, September.

The Preacher and the Press

(Continued from page 7)

Union Conference, will have charge of the instruction period pertaining to junior and primary ages. Mrs. C. D. Striplin of the West Coast, a specialist in kindergarten and cradle-roll work, will have charge of instruction in these divisions.

"Besides these invited instructors, there will be guests from other States who will assist in the council program," Mr. Hagen announced. The public is invited to attend all sessions of the council.

Such an advance story should be followed, and it probably was, with a story reporting what was done at this meeting.

MOVES AND CHANGES.—Changes in church leadership call for press announcements of news interest to editors and people of the community. The person moving is usually the center of interest in such stories, so it is comparatively simple to find the lead. But to be sure to use these opportunities is the important thing, and to make the most of them in giving out information concerning the progress of our work. Here is a good example, out of many received. A six-line heading, with a picture of W. I. Untersehr, with caption and story, announced to the readers of the Boise, Idaho, Daily Statesman that a Seventh-day Adventist pastor was going to Seattle, Washington. The story says:

"W. I. Untersehr, pastor of the Seventh-day Adventist church for the past year, has been appointed by the Washington State conference of Adventists as superintendent of the North Seattle district of churches, and will take up his duties there August 15. He will preach his farewell sermon to the Boise group July 28.

"Under Elder Untersehr’s leadership a program of improvement has been carried out in Boise. The new church school was finished and paid for within the year, with an outlay of approximately $10,000.

"Recently the church at the corner of Main and Sixth streets has been redecorated with the expenditure of $1,000 for these improvements.

"While in Boise, Elder Untersehr also held two series
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of evangelistic meetings, one at Kuna and the other at Eagle. In Seattle he will have two assistants in his work."

This is well done, and particularly valuable is the information given in the second paragraph regarding the growth of the local church in its school and church program.

If as a minister or worker you should feel hesitant about newspaper publicity about yourself, please take seriously this counsel by a writer on church publicity: "Religious leaders occupy in the news the same type of reader interest as do leaders in government, finance, civic affairs, and communal activities." When you appear in the news, it is not for any personal consideration, but to advance the work and influence of the church.

Ambassadors for Christ

(Continued from page 10)

and composure are expressed in the countenance; the soul is animated with joy "that nothing earthly can destroy,—joy in the Holy Spirit,—health-giving, life-giving joy."—Ministry of Healing, p. 115. (Testimonies, vol. 2, p. 327.)

Thus alone can one be fitted to go forth as Jehovah's messenger, to minister in holy things, as an ambassador for Christ to persuade men in His name to be reconciled to God. May we be made able ministers of the glorious gospel of the blessed Lord.

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Shall We “Clip” Our Hymns?

The practice of “clipping” hymns is common—too common among us. Somebody gives out the number of a hymn, and then adds, “First and last stanzas only.” Or even worse, while the congregation is singing, some good brother from the rostrum, or perhaps an ill-taught song leader, will call out, “Last stanza!” And the unresisting obey. Of course, there are some ditties we ask our people to sing which it would be better to omit entirely. But our noblest hymns, which are echoes of praise or deliverance, conceived by saintly souls in moments of high inspiration, are too rich a heritage to spoil. Often a poem is so mutilated by this ruthless practice, that its message is meaningless.

Next to the Bible and the inspired counsels of the Lord, the hymnbook is the greatest possession of the church. Here is pure Christian experience crystallized. And when wedded to noble music, it becomes a thing of majesty. Our hymns open up vistas to the aspiring, and bring assurance of pardon to the sinful. To those in sorrow these well-loved hymns are like the very arms of God.

Then why clip them? To do so needlessly is to deprive the members of our congregations of the very medium of expression that will lead them to surrender their hearts to God.

If shortage of time is the plea, then we had better shorten up somewhere else. Cutting out half the hymn will save only two minutes at most. If that time were saved in the announcements, it would be a double blessing.

In our services singing is usually the only opportunity for self-expression offered the congregation. To rob souls of the opportunity to express themselves to God is to trespass upon a divine right and block the very pathway to the Eternal.

Recently we attended the Friday night song service at one of our colleges, and to our amazement—yes, our horror—every hymn was mutilated in this way. Instead, anybody could offer a selection. We left with a feeling of real concern. These young men and women are being molded for future leadership in the cause. What kind of leaders will they become? Will they be “first-and-lasters”? Or will they, as thoroughly trained leaders of worship, be able to lift reverent souls to God on the wings of song?

Hymn singing is not just a form or a device “to occupy the time.” Neither is it a bridge between the announcements and the sermon. It is, or it should be, communion with God. Then dare we clip our hymns?

R. A. A.

We have surely reached a new day when a noted cartoonist (Jim Berryman) centers his cartoon around Peter’s last-day prophecy, in seeking to depict the fear of civilization’s destiny, which haunts the minds of statesmen and military leaders in this atomic age. And this on the front page of Washington, D.C.’s leading newspaper, The Evening Star (Sept. 9, 1946). Let us capitalize upon this admitted possibility of a cataclysmic end, forecast in Holy Writ, as we press our message before mankind. The significant cartoon below is reproduced by permission of the Star.