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As giant jewels that have been flawlessly cut and polished, send forth brilliant rays of light when they are turned this way and that, to delight the eye of man, so God’s matchless gems of prophecy, such as the books of Daniel and Revelation, with their multiple facets, flash their scintillating rays of inspired light on the meaning of the times. These rays stream forth first from this angle, and then from that, as they are turned in the hand of the reverent investigator of truth. Each of these prophetic books is a single giant gem. It is an inseparable unit, with its many facets simply cut at different angles. Each has been shaped and polished under the hand of the inspired prophet-craftsmen, carrying out the design formed in the mind of the Master Planner of the universe, with each facet revealing some phase of the destined triumph of righteousness and truth. So each angle and aspect of prophecy meets and matches every other facet of prophetic truth. One deals primarily with the nations, another principally with the church, another with the dominant church and the Bible, and still another with the great apostasy as a whole. Another sets forth the inexorable retribution to come upon men and nations for disobedience and departure from God, and still another reveals His contrasting to the essence of the great perversion, was most revealing and stimulating. His wholesome, dignified presentation, combined with his fearlessness and the high spiritual tone of his addresses, was most impressive and inspiring. These former priests operating Christ’s Mission are doing a work which the rest of us cannot do in reaching many honest-hearted men caught in the meshes of the great apostasy. The gist of Dr. Lehmann’s address is promised for a future issue of THE MINISTRY. We wish him well.

Two New Divisional Exchanges

Welcome to two (really three) new divisional exchanges—from the Far East and from Southern Europe, the latter in two forms, French and German. All began in March, and serve as mediums of exchange for those in these two divisions who cannot read English.

Ralph Watts, ministerial association secretary for the Far East, calls his exchange “The Far Eastern Division Evangel, Organ of the Ministerial Association.” It comprises notes on the unprecedented hour for evangelism in that division, especially in Japan, the Philippines, Indonesia, Malaya, and Korea. A wave of evangelism is sweeping over these lands, with large interest and a large ingathering of souls. Public efforts are being held, and there are an amazing number of Voice of Prophecy enrollments. The walls of Mohammedanism, Shintoism, and Buddhism are cracking. A whole series of evangelistic institutes are planned, and a seven-part agenda is outlined. Ministerial Reading Course recommendations are listed, and spearhead efforts are discussed, with a series of ten topics mentioned. Then follow goals for evangelistic efforts (354), and baptisms for 1949 (10,000). A fine beginning, Secretary Watts!

Albert Meyer, association secretary for Southern Europe, calls the two Southern European bulletins—“Servir, Bulletin de la Ministerial Association Division Sud-europeenne” (in French); and “Dienen, Nachrichtenblatt der Predigtamts-Abteilung, Sudeuropaische Division” (in German). These identical five-page bulletins publish notes of evangelistic interest and progress for the countries comprising the division, and items of general plans and citations from the parent MINISTRY magazine.
The Genius and Scope of Our Medical Work—No. 1

By FRANCIS D. NICHOL, Editor of the Review and Herald

This timely address was given on April 26, 1949, upon assignment, at the Boulder Medical Council. At the close of the presentation the council voted to request that it be brought out in printed form and sent to all ministers and physicians. The General Conference Committee voted that it be published first in THE MINISTRY, and then in pamphlet form. This journal earnestly urges the careful study of this important discussion—The Editor.

PROTESTANT churches through the centuries have generally made one or the other of two very different approaches to the subject of bodily health. The majority have viewed the matter of medical care for the sick as simply a brand of good works in which the Christian should engage. Another and smaller wing of Protestantism have viewed the matter of bodily healing as of the essence of their religion. This wing includes Christian Science and various faith-healing cults.

The first group confine themselves quite exclusively to coolly scientific methods in caring for the sick in various church-affiliated hospitals. The second group proceed in a fervent, religious manner to perform certain rituals and prayers. They do not invoke science; they are often hostile to it.

In contrast to both groups stands the Seventh-day Adventist Church. We believe we have a solemn duty, not simply to make sick people well, but to keep well people from becoming sick. We hold firmly to religious faith with one hand and to scientific knowledge with the other. We believe in the supernatural and in a God who is solicitously interested in us. Hence, we invoke the aid of God. We hold certain views regarding man and physical laws. Hence, we also invoke the aid of science.

I can think of at least eight reasons that prompt us to include a health doctrine as a part of our belief. These reasons are the foundation of any health work that we may carry on. I can here only summarize them.

1. We take literally the command that we should glorify God in our bodies.

2. We believe that man is composed of body, mind, and spirit. Or, to state the point negatively, we emphatically do not believe that man, the real man who is the object of God's solicitude and redeeming power, is an airy entity imprisoned in the shell of a body and released at death. We call this our doctrine of the state of the dead, but it is also the basis for our doctrine of the state of the living. From our conception of the nature of man must logically grow the conclusion that we should properly care for the body, along with the mind and the spirit. And because we believe that man is one complex whole, each part acting upon the other parts, there follows the further conclusion that to fail to give proper care to the body is to endanger both the mind and the spirit.

3. We believe that the laws of nature are part of the laws of God. From this follows the conclusion that any willful violation of natural law is resistance to the will and mind of God.

4. We believe that sickness and death are the end results of violations of the laws of God, moral and physical. We tie together in sorry sequence, theology, physiology, pathology.

5. We believe, in the words of Mrs. White, that "the moral powers are beclouded" through violations of the laws of health. That naturally follows from our belief in the threefold nature of man.

6. We believe that our health teachings must be placed in a religious setting as well as a scientific one; that merely presenting to men the principles of healthful living, in terms of the scientific reasons for them, is not enough in itself to cause men to obey these principles.

7. We believe that the spirit of man is susceptible to spiritual influences when the body is being cared for at a time of sickness—that when it is in the valley of the shadow men are often ready to follow the light.

8. We believe that there are certain therapeutic procedures that we should stress if the best help is to be given to the sick. Obviously
this belief would remain sterile if we functioned only as an exclusively theological movement and dealt with the doctrine of health only in the abstract.

The Source of Our Health Message

The next unique fact about our health program is this: It came to us largely by inspiration. I do not mean by this that all our techniques and procedures were revealed, but rather that there was revealed to us through the messenger of God wise counsel as to what was good and bad in the welter of contending medical claims in the nineteenth century. It is hardly open to debate that we would not have had a health program if it had not been for Mrs. White. She declared that this program should be carried on (1) by preaching and teaching—to those within the movement and to those without; (2) by practicing, that is, by carrying out the health principles in medical institutions.

When Mrs. White first gave instruction on the subject of health, it went counter to common beliefs and medical practices. This is illustrated, first, in regard to the very idea of teaching the public health principles, or what we today describe as preventive medicine. It is hard for us, at this time, to realize that when our health message was first promoted there were no government health departments, no promotion of health education in schools or communities. Nor were our principles of preventive medicine considered worthy of much attention.

For example, Mrs. White spoke of the importance of fresh air, but people shut the windows at night to keep out the bad night air. She spoke of healthy dress, but tight-fitting, dust-trailing fashions seemed wholly acceptable. She spoke of the harmfulness of certain habits, such as drinking and smoking, but no scientific voice could be heard in endorsement. She spoke of the value of abstemiousness as a vital feature of preventive medicine, but it sounded like an idle tale. Approved medical practice saw no necessary relationship between these and the maintenance of good health.

The second way in which Mrs. White's instruction ran counter to common beliefs was in regard to the treatment of the sick. The therapies which she said should be emphasized were three. But none of the three had any standing in the eyes of medical men. Let me list them.

Three Distinctive Therapies

1. MENTAL HYGIENE. Mrs. White set forth the premise that the body and mind interact, that much of the illness of the body springs from illness of the mind, and that, because of this, much bodily ill-health is functional rather than organic. She declared that trust in God and a conscience void of offense were vital in mental hygiene.

With possible exceptions, doctors had little or no time for such ideas. There were men, like Mesmer, who gave us the word mesmerism, and who set forth new views about the mind, but he was frowned on by doctors and denounced by Mrs. White. There was nothing in her view of mental hygiene that savored of so-called mental healing or the occult. She held to religion with one hand and to physical laws with the other.

2. PHYSICAL THERAPY (particularly at that time hydrotherapy). The premise on which this therapy rests is that the body itself is the only real healing agency, and that physical therapy helps the body to fight disease. Mrs. White declared that this premise was correct, but it had no standing in medical practice. The doctors were busy purging and bleeding and administering powerful drugs to their patients. This reminds one of what the philosopher Bacon had earlier observed; namely, that there had been given to the doctors as well as to the clergy, the power of binding and loosing. There was a cynical saying in the nineteenth century that Saul had slain his thousands, but calomel, its tens of thousands.

3. DIET THERAPY. Mrs. White declared that what we eat has a most significant bearing on the health of body, mind, and spirit. She was most emphatic on this. She spoke out, for example, against certain foods and beverages, and against certain eating habits, such as overeating. There were, at that time, stray individuals here and there who set forth new ideas on diet and health, but their ideas were not accepted by the medical profession. In general, doctors made sport of all such ideas. There were no persons known as dietitians. The idea that food should be considered significant from a therapeutic standpoint was not included in medical thinking.

But today, how different the picture looks! And that is the next significant fact to ponder. The idea that the laity can and should be educated in the field of preventive medicine is very much approved today. And our distinctive views on therapy, which were formerly considered fanciful at best, and fanatical at worst, have acquired honorable standing—in fact, have come into unique prominence in the medical world.

Mental hygiene has become one of the important branches of modern medicine. We now have what is known as phychosomatic medicine, that is, a branch of medicine which treats of the interaction of body and mind in terms of the health of the individual. It is common for medical men to talk about the mental basis of certain diseases, the most obvious illustration perhaps being stomach ulcers.

Physical therapy is no longer dismissed with a sneering observation about hose and hot rags. Rather, it has now acquired the honorable title.
of physical medicine, and is a well-defined branch of the healing art. True, forward-looking medical leaders still deplore the failure to include physical therapy in any well-defined way in the curriculum of medical schools. But the status of physical medicine is firmly established.

In the field of diet therapy has come the most startling confirmations of all. In fact, medical leaders declare that in this area is to be found perhaps the greatest hope for the health of the race. I remember what a Battle Creek newspaper columnist wrote when we were having Fall Council there one year. He said that we used to be called bran eaters and grass eaters by people who are now solicitous that their grandchildren shall have whole-wheat mush for breakfast and spinach for dinner.

A Study in Contrasts

An Adventist who lived through the early days of our health message, when it met with so much opposition and ridicule, would receive a certain pleasant surprise if he were resurrected today. He would hardly be able to believe his eyes as he read current medical literature, and found amazing confirmation for the basic tenets on which our whole health-education and healing program are based. And, naturally, as he continued to rub the dust from his eyes he would begin to look for all the sanitariums that had been founded, and for a great host more. For we did found many sanitariums in America in the opening years of this century. But what would he find?

That brings us to the next significant fact in the story of our health message. Let us imagine that this resurrected man had ended his earthly days December 31, 1907, just forty years after the founding of our first sanitarium in Battle Creek, and half way along the eighty-year period to the time of our latest annual statistical figures on the Advent Movement. For North America, here is what the figures would reveal to him: At the end of 1907 we had 22 denominationally owned sanitariums, with a bed capacity of 1,342, and with 48 physicians employed. At the end of 1947 we had 16 denominationally owned sanitariums, with a bed capacity of 1,342, and with 48 physicians employed. As to inpatients treated, the total was 6,605 for 1907, and 65,239 for 1947.

Note that the total of sanitariums has decreased from 22 to 16 in forty years. Second, the bed capacity has increased from 1,324 to 1,873, hardly an impressive rise. Third, the employed physicians have increased from 48 to 108. All this time the North American membership was multiplying fourfold, and denominationally employed employees proportionately. Institutions other than sanitariums had greatly expanded.

The total of patients treated shows a tenfold increase. This fact, laid alongside that of the very small increase in bed capacity, is illuminating as to a trend in the kind of service offered by our sanitariums. After making every reasonable allowance for an increase because of better percentage of bed occupancy, we must explain most of the increase on the assumption that our sanitariums are doing much more of the hospital type of service, where the patient stays a few days and is gone. However, this provides little opportunity for the educational and spiritual influences to begin to take effect, and these are the prime reasons for establishing our sanitariums. I wonder how satisfying would be the results in an evangelistic campaign if the total attendance were ten times longer, but the average length of attendance, only a few days!

Again, the great increase in patient total in contrast to the small increase in doctors requires the conclusion that many of the patients must have been cared for by physicians not in the employ of the institution. If all these private physicians were active Seventh-day Adventists, then the sanitarium influence was not offset. But not all the private physicians, by any means, were Seventh-day Adventists.

A Sanitarium Mortality Table

Another significant comparison is that thirteen of the conference-supervised sanitariums of forty years ago are not operating today. I will list them: Atlanta, Mount Vernon, Graysville, Iowa, Kansas, Knowlton (Canada), Madison, Nashville, Nebraska, North Yakima (Washington), Pennsylvania, Tri-City (Illinois), and Wabash Valley. These had a bed capacity of 542.*

Of the 16 sanitariums listed in 1947, 10 were operating in 1907, including Hinsdale, which was under semiprivate management. In the 40 years we have increased the bed capacity of these ten from 860 to 1,325. In other words, such growth as we have had in bed capacity—and that is one of the best comparative yardsticks for sanitariums—has been largely in terms of expansion of the physical plants of already existing institutions. In forty years' time we have built or bought a total of six new sanitariums in North America, but have let thirteen die. It would seem that we have not made much headway toward the inspired goal of many small sanitariums in many places. The

* Someone may wish to minimize the significance of this sanitarium mortality table by declaring that these now-defunct institutions were small, and thus could not be expected to live. This, to say the least, would be a very late explanation of their death! The reasoning here seems to be that because a certain minimum size is now needed to maintain efficiency and life, the death of any small sanitarium in earlier years may be explained, or explained away, simply by its smallness. But at the time these sanitariums closed their doors other explanations were offered! Further, several of these now-defunct sanitariums had a bed capacity of fifty or better, and one of them had one hundred beds. Even today fifty beds is considered sufficient to operate a successful hospital.

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fact is that a great part of the population of North America does not come under the influence of a Seventh-day Adventist sanitarium.

Forty years ago one of the major hindrances to starting denominational sanitariums was a shortage of doctors. We probably had not many more than 150 in America at that time, and about one third of these were on our payroll. Today we have added only about sixty more to the payroll in our sanitariums, though we have trained two thousand.

These and related facts would be immediately evident to one of the pioneers if he were raised from his grave. And I think that as he studied the facts he would have reasonable ground for perplexity of mind. Indeed, the facts rather perplex and embarrass us at times. After we have worried with the problem for a time we like to dismiss it with the observation, Well, anyway, the majority of our physicians in private practice are good, loyal Seventh-day Adventists who are witnessing for God in their communities, and who give generously to the cause.

Now this statement is true, so obviously true that I should think our physicians in private practice would feel a little embarrassed that we ministerial brethren felt it necessary to make this statement. What these doctors do not realize is that, unconsciously, we make this statement, not because their loyalty and love are in question, but because our leadership and vision are under criticism.

However, the statement about our private doctors, though true, is quite irrelevant to the problem before us. What if the teachers we educated largely went into private teaching, or the ministerial graduates into private evangelism, or the trained publishing men into private printing, or the colporteurs into private selling? Would we think we had dismissed the grave problem inherent in this situation simply by observing that these teachers, preachers, publishing men, and colporteurs loved God and this message, and gave liberally to its support?

How to Break the Logic

The only way to break the logic of this analogy is by denying the analogy, that is, by contending that the medical work does not bear the same relation to the movement that these other callings do. Indeed! Then I would ask, How do we interpret Mrs. White’s statement that our medical work is a definite part of the third angel’s message, the very right arm of this Advent Movement as any other branch of the work?

If we do not affirm this, pray tell, what is the justification for so large an expenditure of money and man power on a medical college or on sanitariums? If the medical work is not an integral part of our whole church program, then some sacrificial dollars have been gathered from our people on false pretenses. One of my most vivid memories is of Loma Linda more than forty years ago, when my father worked for twelve dollars a week to support a family, and made pledges to the building funds of the institution. I thank God for that memory. It helps to keep my thinking straight on this subject.

But if we agree that the medical work should be considered an integral part of the movement, then we may invoke certain principles to guide this phase of our work toward the ideal goal. I think immediately of four principles that are of the very genius of the Advent Movement, and which certainly apply to the medical as well as to every other phase of our work:

1. Close integration, not simply in spirit, but organically. That is part of the secret of how a little people have been enabled to do a large work in the world.

2. Constant expansion, geographically, to reach an ever larger number of men and women.

3. Distinct separation from the world, to maintain our uniqueness.

4. Spiritual objectives. The worth of every activity that lays claim to denominational time or means is decided by whether it contributes directly to the objective of the movement and the making ready of a people prepared to meet their God.

Measured by these criteria, very particularly the first two, our medical work obviously falls short.

—To be continued in September

ATTRACTIVE RELIGION.—John Wesley was preaching one time in a very rough section of London, and there was a group of rowdy boys who were going to break up the meeting. They got rocks and pushed themselves through the crowd to where the preacher was holding forth about the gracious mercy of God to sinful man. They listened for a while, and then the preacher got so excited he left the hall. These boys were right in his line of passage, and as he approached them he put his hand on the head of each and said, “God bless you, boys.” Then the other boy whispered, “Bill, he is a man, like God.” Adorn the doctrine of God our Saviour. We are to make our doctrine beautiful and attractive by the sweetness of our lives, the devotion of our hearts and the character of our conduct.

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CHALLENGE OF A WORLD TASK
A Survey of Mission Problems, Methods, and Relationships

Inducting Chinese Converts Into Church

By WILLIAM A. HILLIARD, Director,
Southwest China Mission

E VANGELISM has been the keynote of
the mission program throughout the
China Division during the past year and
a half. Seeing the tremendous need of multi-
titudes of peoples in thousands of cities and
towns, to say nothing of the rural villages, we
feel that every capable worker should be put-
ing forth special effort each year in an en-
deavor to win souls for the kingdom of heaven.

Milton Lee, division evangelist, and his two
co-workers, Charles Cooper and Geng Yung-
ling, began an evangelistic campaign in the
city of Kunming on March 6. In connection
with the meeting Pastor Lee is conducting an
evangelistic methods class for the workers of
the Southwest China Mission who are assist-
ing in the work. Many, especially our tribal
workers, have very meager education, and this
training will give them a foundation which they
have not had opportunity to get before.

The evangelistic meetings are being con-
ducted in the auditorium of the government
party—Kuo Min-tang. It is centrally located,
and in a place where all classes are free to at-
tend. The seating capacity, including gallery, is
about eight hundred. The building was packed
the opening night, and attendance has been
good throughout. There are many influential
and well-educated people attending, as well as
the middle and lower classes.

After the subjects on the law of God and the
Sabbath the attendance has slackened some,
but we seem to have lost mostly the curious
group and noisier element. From night to night
a very serious, interested group returns. Dur-
ding recent weeks opposition has been very
strong from other mission church bodies in the
city, but we pray that truth may triumph, and
that the power of God will move the hearts of
the listeners to accept this last-day warning
message.

First Sabbath Service.—Many times our
ministers find the first Sabbath service a diffi-
cult hurdle during an evangelistic campaign.
It is the first step in Sabbathkeeping for those
who hear and heed the gospel messages. In a
sense it marks them. It may mean the begin-
ing of opposition and ridicule from friends
and society. However, once the individual has
attended and the barrier is broken, it is not so
difficult to return. Thus the first Sabbath serv-
ce is of utmost importance.

In planning for this service in conjunction
with our Kunming evangelistic effort, Pastors
Milton Lee and Charles Cooper and their as-
sistants gave much consideration to this ques-
tion. Announcement of Sabbath school and
church preaching service would, they felt, have
no special appeal to those already attending
Sunday school and preaching service. Why not
a special revival service? But it was felt that
this, too, would have no special appeal, for
nearly all the churches are having revival serv-
ices at the present time. It was decided to an-
nounce a special Pei Ling Da Huei. Pei means "to nourish, to strengthen"; Ling is
the word for spirit or spiritual force; and the
Da Huei is a large meeting, or gathering.

This Pei Ling Da Huei was announced
through the week from the platform. A large,
colorful sign was painted and tacked to the
screen just inside the entrance, where it would
catch the eyes of all who entered the audi-
torium during the week. Then a special invita-
tion was sent out to all names in the evangelis-
tic file. This invitation very briefly referred to
the music and special attractions for the after-
noon service.

Our regular Sabbath attendance here in
Kunming had been around sixty. Attendance
at the evangelistic meetings on week-day eve-
nings had been averaging around three hun-
dred after the messages on the law and true
Sabbathkeeping had been presented.

Plans were made for about two hundred
guests on this first Sabbath. Sabbath afternoon
at two o'clock, when the meeting began, four
hundred people were seated in the large audi-
torium and children's Sabbath school room.
Each was handed a printed bookmark with the
program for the day on one side and the fourth
commandment on the other. The platform was
decorated with a large cross and a world map,
with suitable texts.

Geng Yung-ling, music director of the evan-
gelistic company, was Sabbath school superin-
tendent. Between special musical numbers and
other parts on the program he presented items
of interest about the scope and work of Sev-
enth-day Adventists around the world, telling

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the number of countries entered, the number of schools, sanitariums, publishing houses, and the like. Neither the secretary's report nor the review was given. After a well-presented mission story and explanation of how missions are financed, an offering was taken.

Pastor Lee had the Sabbath school lesson, which was presented in sermon form instead of the usual class study. Because of a longer and special program there was no separate service for the regular worship hour. The Sabbath school lesson-sermon took the place of the preaching service. No appeal was made for church membership, or to enter a baptismal class.

At the conclusion of the Sabbath school lesson-sermon signature cards were passed to all who desired membership in the regular Sabbath school. The response was very large. The two hundred mimeographed Sabbath school outlines which had been prepared for the following Sabbath's lesson were not nearly enough, and additional copies had to be made to distribute Sunday night.

All our workers have felt that this was a most successful meeting. It was something different and colorful which caught the attention. The program stimulated visitors to return to another Sabbath service. The attendance far surpassed the average nightly attendance of the preceding two weeks. We feel that the effort and expense which went into this special Pei Ling Da Huei were well rewarded. We pray that the Holy Spirit will continue striving with these individuals who have taken the first step, and give a rich harvest in baptisms.

North of the Polar Circle

By ANDRIAN KROGSTOD, Licensed Minister, North Norway Conference

IN THE summer, when the midnight sun shines, northern Norway is a very pleasant place, especially for tourists; but not so during the winter. During the latter part of September storms and bad weather set in and sometimes continue to the end of December.

The territory comprising the North Norway Conference lies north of the polar circle. It takes three days to travel from the northern part, which borders toward Russia, to the southern part of the conference. The president of this conference has no easy task, traveling from place to place and visiting the scattered churches and isolated members. One such trip takes about a month, traveling by boat or bus, and sometimes by foot. During the winter the only way to travel is by steamers. Then the roads are for the most part covered with snow and ice. It takes physical strength to live and work under such conditions. That perhaps is one reason why young workers are sent up to this field. At the present time our president is the oldest worker, and he is not yet forty years old. The conference has sometimes been called "the young people's conference."

The largest city in our conference has about ten thousand inhabitants. There are many smaller towns. Most of our missionary work during the last few years has been done in the country districts. It is not always easy to find suitable places to conduct public efforts. In many of the country districts young people's chapels can be rented. Usually it is easy to draw a sizable audience. Most of the time the only way to advertise our meetings is by handbills.

People will sometimes walk for miles, carrying lanterns to find the way through the winter darkness. For two months, up in this part of the country, it is dark practically night and day. Very often during this same time the cold, northern storms harass the people and the country. You can well understand why it is difficult at times to be a worker in this part of the world.

If we are lucky enough to have a projector for pictures, we have to carry along an automobile battery, for there are no electric lights in the country districts. Sometimes during the winter we have to travel in small open boats to get to the meeting place. The minister is usually alone, and has to lead the singing, look after the heat, take up the offering, and so forth.

For every soul torn away from the evil one, there is much prayer and much work. It will be hard to compare this field with any other field. But we never complain. All our workers are full of courage and faith. During the wonderful summers we have district meetings and conference sessions, and it is indeed a blessed occasion to meet with our believers. On that great day when Christ shall gather His own, many will be garnered in from north of the polar circle.

SEA HIS PARISH.—Whisky bottles become messengers of the gospel to all parts of the world, when filled with Bible tracts and committed to the sea by George Phillips of Tacoma, Wash. Giving full time to this world-wide missionary effort since April 9, 1940, this man has set afloat more than 15,000 flasks, each containing what he calls a "gospel bomb." Wind and tide have carried them to men in the out-of-the-way places of the earth . . . .

To date he has received almost 1,000 of the return cards, each indicating place and date of recovery, from 27 countries and 43 states of the Union . . . . Some cards coming back have been accompanied by letters relating remarkable emotional experiences by finders of the bottle-borne tracts.—Christian Advocate, September 4.

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Panel discussion at Eastern Radio Workshop

RADIO EVANGELISM IN ACTION

A Discussion of Plans, Methods, and Objectives

*J Panel discussion at Eastern Radio Workshop

Types of Successful Religious Broadcasts

QUESTION: What type of religious broadcast do you think most successful?

R. L. BOOTHBY: The best program is the program that produces results. Coordinate the broadcast with evangelistic meetings. Use radio as an aid to advertise the meetings and to create an atmosphere for the public. I have a fifteen-minute broadcast six days each week. The cost of the broadcast is counted in the evangelistic budget. I have found that it pays for itself in a few months after the campaign is over. I use a theme song or instrumental music, make announcements regarding the evangelistic meeting at the beginning and close of the program, then have a hymn of two stanzas, prayer, a seven-minute sermon, prayer, and background music, hymn of one stanza, and close with theme and announcement. If the program is longer than fifteen minutes, it has lost its purpose to accomplish results.

ROBERT CORREIA: I believe in diversity and variation. I cannot imagine a man preaching a sermon on Daniel 2 at Christmas time. Make the message seasonal, appropriate for the Fourth of July, Thanksgiving, or some other event. Adapt the program to the time, occasion, or season. Like the old colored preacher said, “I’m an enemy of monotony.”

E. F. KOCH: I broadcast six days a week. My program is called “Prophecy Speaks”—a program designed to meet the spiritual needs of the people in this crisis hour. I have a theme song, an announcement of my evangelistic meetings, and a book for the month. The sermon is on prophecy and is confined to seven minutes. I like to open with a song that is appropriate to the topic, something to go with the talk in the presentation of the message.

C. W. TEEL: “The Christian Home Hour” is the name of my program. In my evening broadcast I try to visualize the father and mother and the children. We start out with our theme, “Home, Sweet Home.” There’s no place like home—a Christian home. Everybody wants a Christian home; even if the husband is not a Christian, he wants his wife and children to be, and he wants to live in a Christian home. A fifteen-minute broadcast is the best length of time, according to my experience.

R. A. TYSON: I conduct a Bible quiz program. I was giving studies to a man whose wife would not listen at first. But she stayed up all night one night to work on the questions in the Bible quiz. I give a Bible to the winner in the quiz, and have interviews with those who win.

L. O. COON: I have a thirty-minute program. At the beginning I recite the poem “If radio’s slim fingers...,” then have prayer and announcements. I announce myself as the preacher of the First Seventh-day Adventist church. My wife interviews me as the “Preacher of the Heart.” On my half-hour program I use fourteen and a half minutes for my message. I cover the truths quite thoroughly in a short sermonet. I had forty or fifty visitors in the church one Sabbath because of the program. I fully believe that I must feel the message I am trying to give. I must be those people. I must make the Word of God live. In order to do this, I have taken the part of one of the apostles, or one of the shepherds at Christmas time, or of John the Baptist, and speak in the first person. I try to walk right out from between the covers of the Bible.

L. R. MANSELL: My method varies according to location. I use a different approach in rural areas from that in the metropolitan area. I use the fifteen-minute broadcast, six programs a week. I would rather have two fifteen-minute broadcasts than one thirty-minute broadcast. My program consists of one third music, the announcements, and a short message of six or seven minutes. I make an announcement regarding the Bible course, and conduct the broadcast in conjunction with the evangelistic series, tying in the meetings with the radio. I do not believe in announcing our church identity, but this would be determined to a great extent by the location. Ordinarily I would say it would be safer not to announce the identity.

I like a quartet arrangement of music better than a single voice, and even prefer a quartet to a choir. Male voices are preferable to female voices. If you can get good, live music, have it, and feature the evangelistic singer. I like an organ background for prayer. The suc-
successful broadcast is the one that wins souls. It must be a dignified program.

KENNETH WOODS: I believe that the most successful type of broadcast is one that has a maximum of music and a minimum of preaching. Music is worship too, and makes it easier for folks to listen. The more people we can keep listening, the better. Emotion is tied in closely with the religion of Jesus Christ. Appeal that is made entirely to the head often fails.

In an experiment conducted in a city to appeal to the upper class no music was used. Not one single baptism resulted. Music has a definite place in winning souls, especially when one is trying to hold the attention of people over the air. Music baits the hook. The bored listener who is turning the dials will stop for a program having music, when he will not for a sermon. It is one way to pick up new listeners. Preaching of the Word should have a definite place in winning souls, especially when one single baptism resulted. Music has a maximum of music and a minimum of preaching.

W. A. FAGAL (chairman): How shall we approach the listening audience? What methods shall we use for promotion? Shall we identify ourselves, and how shall we do it? What procedure do you follow in regard to offerings? How do you support your program financially? How can we get people to listen who have never listened before?

FENTON FROOM: I use a newsheet, which includes my radio sermonet, and send Present Truth. We invite people to listen by calling them on the telephone. We also have a picture of our radio group on a postcard, which we send out. We recently addressed six thousand of these to names in the telephone book.

I believe we should capitalize on the fact that Seventh-day Adventists are becoming increasingly well known. My program is sponsored by the Society of Missionary Men and is called "The Adventist Hour." If there is prejudice, break it down.

I send out a thank-you letter for every gift received, using a form letter for those who give a dollar, and writing a personal letter to those who give five dollars or more.

G. S. RAPP: My mail increased threefold when the program was announced as Seventh-day Adventist. I identify myself as pastor of the local S.D.A. church.

Keep before the people that you believe the Bible. Emphasize the fact that we believe people should begin to read it more and should purchase a Bible if they do not have one in the house. I send Signs of the Times for a year, then bring the 20th Century Bible Course to their attention.

Ten thousand blotters advertising my program were given to the Missionary Men to circulate. I announce the topic of the next radio talk in the church bulletin, so that members can tell their friends.

E. F. KOCH: In some sections there is prejudice against the name of Seventh-day Adventists. In places where identity can be announced, I believe it should be done. However, in places where there is already prejudice a preacher cannot announce his identity but must first break down prejudice. I recently offered the picture by Harry Anderson What Happened to Your Hand? I advertised it three weeks, and had more than six hundred replies. I use newspaper ads, and publicize my radio program in my evangelism announcements. Also the colporteurs leave business-reply cards.

I find December a good month for offerings. I send out Morning Watch Calendars to those who give.

R. A. TYSON: Jesus sometimes told who He was; other times He asked the question, "Whom think ye I am?" We must make our decision according to the circumstances. I have offered a poem, a book for the month, a Morning Watch Calendar, a Bible course, and my sermons to get listeners' names, and have written letters; but the most response has come from the Bible quiz. I have the people answer five simple questions. They will answer five questions as readily as three.

H. L. YATES: Regardless of the unpopularity of polls since election I go from door to door, saying, "I am one of these poll takers. Do you mind if I ask you a few questions?" I represent a radio commission in Washington, and they want to know what you listen to and what you want to hear. Do you ever listen to religious programs? Do you ever listen to [local program]? Do you ever send for free offers?" In this way we find the people who are interested in taking the Bible course. Laymen can be utilized in this program. We can usually sign up eight people an hour for a Bible course.

We get offerings to support the program from our church members.

W. N. WITTMENBERG: Spot announcements are valuable. A local florist was willing...
to give a five-dollar basket of flowers, and this increased mail from our listeners. Individuals write in about sick people, and the best letter gets a basket for that person. A whole ward of miners in one hospital listened because one of the number received a basket.

W. A. FAGAL: Our program in New York City, "The Bible Auditorium," was a faith venture. We advertise in the newspaper and include a short ad in the evangelistic announcement. We also put our radio program in the newspaper. When newspaper advertising and announcement over radio are both used, more response comes from radio advertising. We also use the telephone method.

As to offerings, we try to give something worth while in each broadcast. If the people feel that the program itself is worth while, they will give. First get the name, then send book and letter, also newsheet containing pictures and inspirational reading matter. Average size of our gifts is $2.40. One man sends $50 a week. At Christmas time we told folks we were within $700 of closing the books out of the red, and the Christmas offering was $2,400.

Relationship With Station *

By JOSEPH L. BRECHNER, General Manager,
WGAY, Silver Spring, Maryland

I. PROBLEMS OF MANAGEMENT OF STATION.
1. Must be profitable.
2. Must have substantial audience.
3. Must provide local service.
4. Must direct complex and skilled work before public.
5. Must apportion limited number of hours each week to meet many differing needs.
6. Religious programs represent only a small fraction of the actual interest of a mass audience.

II. PROBLEMS OF SECURING TIME.
1. Wrong way and why wrong.
   a. Demand it. Demanding is poor psychology.
   b. Use political or economic pressure. Station is constantly subject to pressures, and has ways of relieving itself of this pressure.
   c. Threaten to report station to the FCC. Blackballing a station will only stimulate antagonism of other social groups against a particular group, and eventually will reflect more unfavorably on the threatening group. FCC does not require a station to grant or sell time to any religious group. It merely suggests impartiality and fair play, which is difficult to measure.
2. Right way.
   a. Buy time for program.
   b. Locate a sponsor who will buy time and make it available.

III. NECESSITY OF SELLING TIME.
1. Only source of income.
2. Various station expenses: Electricity, telephone, traffic, writers and production, sales, engineering, maintenance, royalties.
3. It establishes a businesslike arrangement guaranteeing sponsor of established period to accomplish objective.
4. It compensates station for loss of revenue which might come from another source.
5. Religious organizations know that their other endeavors cost money, whether it is the cost of printing a booklet, paying personnel, renting a hall, or advertising.
6. Radio management has no wealthy benefactor who supplies it with an endowment or unlimited funds to operate the station. As a matter of fact, radio competition is very keen. Competition is keen between one radio station and another, and between radio and other advertising media. There is a limit to the advertising dollar, and management and sales are continuously struggling to retain or gain their needed slice of that dollar pie.
7. Some stations do not sell time, or have no further religious time to sell.

IV. SUSTAINING TIME.
1. A radio station will sometimes grant free time.
   a. Because of its desire to perform a public service.
   b. Because of its responsibility to perform a public service.
   c. There is public interest in the program.
   d. Program has promotion possibilities or audience-building possibilities.
   e. Station has available free time.
   f. Station may want a recorded or live program, or special type of talk or musical program at a specified period, which the requesting group may be able to provide.
   g. Station may want to create good will with particular group or organization.
2. Methods of persuading commercial broadcaster to provide sustaining time.
   a. Offer him an outstanding program.
   b. Cover or share direct expense, such as talent fees, line charges, etc.

* Outline of talk presented at Eastern Workshop, Takoma Park, Maryland, March.

The Ministry, August, 1949
c. Tell him how you will promote or advertise the program to build audience or bring added prestige or good will to station.
d. Ask him what type of program he may be interested in.
3. Features, other than by programs, to gain sustaining time.
   a. Spot announcements.
   1. Appeals, special occasions, meetings, emergency notices, etc.
   2. Prepare several copies in various lengths, and mail to station.
   3. Phone program or public service director for advice on how to prepare spots for their station.
   1. Provide station news department with news releases, or invite station newsmen to attend special newsworthy occasions.
   2. Ask members of your church publicity and chairman of various committees to keep station advised of social or club news.
c. Individual programs or guest spots. Many stations have special established programs, such as community forums, in which different groups are invited to participate to discuss a current subject. Some of these programs may be sustaining and some commercial.

V. PURPOSE OF USING RADIO.
1. General public relations with community.
2. Directly influence public to gain new adherents to your faith or beliefs.
3. To accomplish specific mission, such as raising money, opposing or supporting local activity, giving special message.

VI. CONCLUSION: Your organization has used radio with considerable effect already. You as individuals may use it with even greater effectiveness. This instrument, radio, is truly the handiwork of a supreme power. Use it wisely; use it well in the service of the Lord through your faith.

Religious World Trends
Import of Leading Press Declarations

Belated "Poetic Justice" Comes

IT IS both interesting and gratifying to note that the American Mercury, of May, 1949, has just published an article by Stewart H. Holbrook, entitled "The Bridegroom Cameth Not," admitting that the wild tales that cluster about the Millerite movement are foundationless legend. Some time ago Mr. Holbrook reviewed F. D. Nichol's book The Midnight Cry in the Sunday book review section of the New York Herald Tribune, and was evidently persuaded by its evidence, for he says in the Mercury:

"That most of these stories are the inventions of non-Millerites now appears established, due largely to the monumental work of Francis D. Nichol, a prominent member of the present Seventh-Day Adventist church. Mr. Nichol has marshaled his evidence against the stories in a fat and scholarly book, The Midnight Cry (1944). He admits that many Millerites did leave their crops unharvested. Others closed their stores. Others gave up their positions. But as to the other alleged acts of the deluded—the ascension gowns, the giving away of possessions, the confinement in mad-houses—Mr. Nichol says they are not facts. In a careful, detailed and documented study, he manages to demolish the whole canon of Millerite folklore. His evidence is formidable, far too great even to be more than indicated here. It is convincing to at least one person who has long cherished the Millerite inexactitudes."—Page 605.

And even more interesting is the fact that it was in The American Mercury of November, 1942, that an article by Regis Canevin Toomey first appeared, parading the fantastic legendary stories that have been relayed for a century. This led to their thorough investigation and the writing of The Midnight Cry, which has largely laid low these stories. It is also intensely interesting to note that the recent Holbrook article closes with this tribute to Adventists:

"The Seventh-Day Adventists have had a slow but steady growth and today number more than half a million in the United States—and foreign lands. Their literature informs us that the church operates 3394 schools, 61 publishing houses and branches, and 173 hospitals, sanitariums, clinics and dispensary. Their appropriations for overseas missionary work is striking; in 1944 it amounted to an astounding $5,616,166. They hold most tenaciously to the view that God's day of grace for sinners is limited, that the Second Coming is still 'near, even at the doors.' God, they hold, and man cannot have a solution of the tragedy of an evil world. Among the world's abominations are liquor, gambling, drinking, tobacco, dancing and the theatre, which one and all are banned to Adventists. If Miller was wrong in his calculation of time and correct as to his interpretation of the event, then the Adventists will be ready when the Bridegroom cometh."—Page 606.

This is a case of belated but nevertheless wholesome "poetic justice" by the Mercury. It pays to answer our critics adequately and completely.

L. E. F.

Though the minister may faithfully present the message, the people are not able to retain it all. The printed page is therefore essential, not only in awakening them to the importance of the truth for this time, but in rooting and grounding them in the truth, and establishing them against deceptive error. Papers and books are the Lord's means of keeping the message for this time continually before the people.—Evangelism, p. 161.

The Ministry, August, 1949
When I assumed my duties as publicity and press secretary of the Glendale City church this year, I soon had a story on my hands which I sensed as having great possibilities for wide press coverage. At the first meeting of the church board the pastor announced that our total tithes, offerings, and Ingathering for 1948 amounted to more than $250,000.

We made plans for releasing the story on January 22. On that day the Glendale News-Press, the Los Angeles Times, and the Los Angeles Examiner carried the story. The Times heading read, "Adventists Set Fine Record on Finances." As the first line of their story they wrote, "Here is an enviable church financial record."

The story gave several hundred thousand people an opportunity to read about the liberality of Seventh-day Adventists. It was immediately picked up by the Christian Advocate, of Chicago, which is "The Voice of Methodism." An editorial in the February 10 issue, titled "Those Seventh-Day Adventists," said in part:

"If it were Christian to be envious, all those associated with the publication of The Christian Advocate would be inclined to feel something akin to 'holy' envy toward Seventh-Day Adventist publishers who can get a paper into every home."

"And now comes a report of an adventist church that would make Methodist pastors and superintendents envious, too, if it were Christian to be envious. Here are the facts:

"The Seventh-Day Adventist church at Glendale, Calif., with 1,293 members in 1948, contributed $257,478, or a per capita giving of $190. Tithing was responsible for $184,225. Congregational expenses were only $23,000."

We were gratified to find the story mentioned in the general news section of another journal, the Christian Century, of February 9. It said, "The Glendale, California, Seventh-Day Adventist Church, with 1,293 members in 1948, contributed $257,478, or a per capita giving of $190."

"Tithing was responsible for $184,225, while an added $8,000 was given toward general denominational work and $12,000 was solicited from the public for foreign missions. Church expenses of $23,000 were also collected."

"We were gratified to find the story mentioned in the general news section of another journal, the Christian Century, of February 9. It said, "The Glendale, California, Seventh-Day Adventist Church, with 1,293 members in 1948, contributed $257,478 to church enterprises last year. Tithing accounted for $184,225. Congregational expenses were only $23,000."

As for radio, our pastor heard our story mentioned on an Episcopalian broadcast, and another member reported that it was used on a Baptist broadcast.

The interest aroused by this story is an excellent example of what may happen to stories on many features of our work. The Advent Movement is full of news. As the story of Adventism reaches more editors and more readers, our local press secretaries are finding it easier to get stories published in the newspapers of their communities. This is a work in which both ministers and laymen can have success from the very start. The important thing is to write the news and get it to the editors.

I believe that all our ministers should become as adept and skillful as possible in working with the public press. However, because of the fact that many preachers move about so often, I believe that our press work would be further ahead locally if active laymen could take it up and stay with it for several years. Too often worker transfers cause a break in the flow of news to the newspaper. It is the continuous effort that counts. Most of our ministers are busy with work they consider more important, and the news reporting suffers.

There are other Adventist churches which are larger than the Glendale church, and which have even better financial records. But our story received wide publicity because a church press secretary was on the job. It has been amply demonstrated in the West that Adventist churches have consistently had the best publicity in those centers where an active layman has taken up the press work and devoted his best efforts to it over a period of years.

May I urge that every pastor see to it that a live-wire press correspondent is put to work without delay in those churches where none is working. This should be done in small churches as well as in the larger centers. News originates in all our churches. If a member hesitates to take up this work, he should be encouraged by the fact that a well-organized press bureau, either in his local or union conference, or in the General Conference, stands ready to help him make a success of his work.

A local press correspondent can report certain types of news without fear that editors will think it is being done just to seek personal publicity for individuals connected with our work. This may be illustrated by the following
story which I recently wrote for the Glendale News-Press.

"Mrs. Bertha Walton Fearing, wife of Elder Andrew C. Fearing, pastor of the Glendale Seventh-day Adventist church, is author of the lead article, entited 'Wife's Place in Conference and Church,' in The MINISTRY magazine for February.

"The periodical, published monthly at denominational headquarters, Washington, D.C., is the official organ of the Ministerial Association of Seventh-day Adventists."

I gave a few high lights of what Mrs. Fearing wrote about the work of a pastor's wife, but this part was cut out, presumably for lack of space. The story was published on the church page.

There is no doubt that the newspapers will print news about Seventh-day Adventist activities. Along with hundreds of other press secretaries, I have proved this to be true. I began this work about twelve years ago. Since then I have been successful in getting stories in the very largest and the very smallest newspapers on the Pacific Coast.

The editor of the Glendale News-Press told me, when I introduced myself as the new press secretary, to "shoot the news in; we are glad to print it. We'll do our best for you. We say that to all our churches, but since Glendale is an Adventist center, we like to favor the Adventists as much as possible." He made good on that the other day by snatching from my hand a story about the constituency meeting of the Glendale Sanitarium just seven minutes before the deadline and giving it a good spot in the paper.

I feel that one of the next great forward steps to be taken in our public-relations program is a better integration of our evangelistic campaigns with our news reporting. In other words, let us fully identify our efforts as Seventh-day Adventists, and put an end to this subterfuge and covering up which has gone on so long in our work. The evangelist's advertising budget and the money spent by our press bureaus will bring in far greater returns when this step is taken. I appeal especially to every younger worker to adopt the newer methods. Let us capitalize on the interest created by the hundreds of news stories regarding the activities, beliefs, and teachings of Seventh-day Adventists, and have them constantly appearing in the public press.

Associate With Other Ministers

By S. J. Hornyak, Pastor, Traverse City, Michigan

The Grand Traverse (Michigan) Ministerial Association, which represents the clergy of about twenty-five denominations, met recently for the purpose of electing new officers for the ensuing year. I was elected secretary. There is nothing so unusual in this, for other Seventh-day Adventist ministers have been secretaries and presidents of such organizations. However, it means a great deal to us here locally, because it represents a very friendly attitude on the part of the Protestant ministers toward our work in this city.

When I began work here, a little less than two years ago, I decided that it would be well to become acquainted with the ministers of the other churches. I felt that my purpose could be accomplished best by joining the ministerial association. At the periodic meetings I made a special effort to greet all the ministers in as friendly a manner as possible.

After a few months they invited me to speak at the association meeting on the subject "Seventh-day Adventists and Their Temperance Work." After the meeting some of the ministers wished to subscribe to the Listen magazine, which was displayed along with Life and Health and Liberty during the talk.

Not long afterward I was invited to speak at one of the Methodist churches on Seventh-day Adventism. The full scope of our message was presented in brief, and was well received. In fact, at the close of the meeting many interesting questions were asked concerning different phases of our work.

Then the minister of the First Christian church, who has a congregation of about five hundred, was ill one week and asked me whether I would fill the pulpit for his Sunday service. I was very happy for this opportunity, and I found it very enjoyable to greet the people as they left the church that morning, and hear them tell a Seventh-day Adventist preacher that they were happy to have him there that day. I do not know how much good was accomplished, but I do know that when I went to contact the businessmen of that church this year for Ingathering, I found them very friendly. In certain instances they had not been very cordial the previous year.

For the past two years I have been invited to be one of the speakers at a city-wide observation of Good Friday, with the services held at the largest Methodist church in the city. I often meet strangers who tell me that they have heard me at one of their churches.

I shall not take more space to mention other appointments that have opened, but I feel that it was a worth-while venture to join the ministerial association. As one associates with these men he finds their prejudices melting away. One also comes to the conclusion that they are human, and many of them very sincere. Who knows just which one of them, or how many, will someday stand by our side in the coming crisis hour.

"Every gospel worker should feel that to teach the principles of healthful living is a part of his appointed work. Of this work there is great need, and the world is opened for it.—Counsels on Health, p. 390.

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The Ministry, August, 1949
The student of the Spirit of prophecy is impressed with the challenge often presented to the gospel worker to keep his experience as a teacher fresh and powerful. Let us thoughtfully consider the following instruction:

"Christ is pleading for the church in the heavenly courts above, pleading for these for whom He paid the redemption price of His own lifeblood. Centuries, ages, can never diminish the efficacy of this atoning sacrifice. The message of the gospel of His grace was to be given to the church in clear and distinct lines, that the world should no longer say that 'Seventh-day Adventists talk the law, the law, but do not teach or believe Christ. The efficacy of the blood of Christ was to be presented to the people with freshness and power, that their faith might lay hold upon its merits.'—Evangelsism, p. 191. (Italics mine.)

In this solemn charge is set forth our duty in keeping our teaching ideas fresh and up to date. Our definite responsibility in presenting Christ in God's law is forcefully laid down. Again we read the following counsel setting forth the specific methods for presenting the lessons of Daniel and the Revelation.

"Let Daniel speak, let the Revelation speak, and tell what is truth. But whatever phase of the subject is presented, uplift Jesus as the center of all hope, 'the Root and the Offspring of David, and the bright and morning Star.' . . .

"Do not let the teaching be done in a dry, abstract way, which has been the manner of teaching in too many cases, but present the truths of God's Word in a fresh, impressive way. . . .

"The book of Revelation must be opened to the people. Many have been taught that it is a sealed book; but it is sealed only to those who reject light and truth. The truth it contains must be proclaimed, that people may have an opportunity to prepare for the events which are so soon to transpire. The third angel's message must be presented as the only hope for the salvation of a perishing world."—Ibid., pp. 195, 196. (Italics mine.)

The worker himself may hardly be conscious of his dire need of a refreshed vision for his work and his teaching methods. Reflecting seriously on the following counsel must lead him, however, to check his own experience for that freshness of ideas so vital in teaching the well-known facts of the gospel. With every attraction and distraction of the hour, our teaching dare not become dry and stale.

"When we eat His flesh and drink His blood, then the element of eternal life will be found in the ministry. There will not be a fund of stale, oft-repeated ideas. There will be a new perception of truth."—Ibid., pp. 146, 147. (Italics mine.)

But how can the Bible instructor maintain an experience commensurate with God's ideals for His work? Where are the helps from which new ideas may constantly be drawn? Or, using the Bible terms, how can we place the new wine in new bottles? Workers appreciate the invaluable help of the Spirit of prophecy as a divine commentary on the present-truth lessons they must teach, but how frequently is their hurried study of this source only superficial. Our study periods too often become hasty glances at a few prepared notes. In the intensity and pressure of the daily task even these limited occasions for study are crowded out more and more. When we become conscious of our plight we are deeply concerned.

Our efforts are so often feeble because of an accelerated daily program. Now and then there may be a respite. This is as refreshing as an oasis in the desert, and we again humbly promise ourselves to change the entire study picture for the future. But alas! Like the disciples on the mount of transfiguration, the masses in the valley are awaiting our constant help. We soon come to lack the very power that is needed for the difficult cases we must assist.

This situation in our personal study difficulties does not require so much reprimanding as judgment to understand our needs, and then to reach out for the needed help. This is every worker's privilege, and God expects all of us to cooperate with Him in availing ourselves of those opportunities He has provided for our refreshing of knowledge. Such opportunities are not merely for a few select college teachers who must study to earn degrees of recognition. Every gospel worker, who is constantly giving and spending, should have opportunities to receive new perceptions of truth. Without this privilege at least occasionally in his career, he will continue to draw from a fund that has become "stale."

In this respect a point needs guarding on our part. No matter how efficiently we feel we can study by ourselves, if we just had the time, a worker needs to draw apart periodically and rub shoulders with a group of thinkers outside his own realm. He needs new contacts for thought and study. He should be delving into deeper projects, and not just skimming the surface all the time. His work must be guided into new channels by teachers who know how to direct his research.

Although we heartily recommend our excellent correspondence courses, and that would certainly include the recently organized Home
Study Bible instructor's course, a more satisfactory plan would be for the worker to make arrangements with his conference to attend the Theological Seminary. Even a single quarter of three months at this institution would be invaluable for any worker. Here a feast for study is prepared. In the field of practice, which is of special interest to Bible instructors, the Seminary is now well prepared to give what our gospel workers need.

Every class period will reveal the wisdom of this counsel to the workers attending. New thrills will come to the appreciative student as his teachers unfold to him new relationships of the very facts he must be teaching. "Fresh ideas" and new power will fill his mind and soul. The experience is too wonderful at first to be real. Student after student bears just such a testimony. At the Seminary students and teachers work together on a friendly basis for a more efficient ministry. The worker then returns to his field of labor with new confidence in the message and with new inspiration for his work.

Bible instructors, it pays to place a Seminary course in your plans for progress, and then to work your plans so as to realize the benefits of this training for yourself. "When there's a will there's a way." Obstacles are removed by consecrated determination. Deterrents recede in the face of conviction. By all means, work out your plans soon for a refresher course at the Theological Seminary.

L. C. K.

Outlines for Bible Studies

The Old and New Covenants

By Dorothy Whitney Conklin, Bible Instructor, Fort Worth, Texas

I. Definition: Ordinarily a covenant is a contract between two equals, mutually agreed to. When one of contracting parties is a superior, a law by one governing the other may be termed a covenant. Acceptance of the former as ruler amounts to ratification of resulting legislation. Hence, God's laws are spoken of in Scripture as "covenants" between Him and the people who accept Him as such.

II. God Mentions Two Covenants. Heb. 8:6, 7. The first is termed faulty; hence a "better" is needed. What was wrong with first one?

1. The Faulty Covenant.
   a. God's original provision.
      a. Made at Mount Sinai before He came down to His people. Ex. 19:3-8.

   b. God did His best to impress people with seriousness of step they were taking. Heb. 12:18-21.
   c. People willing to obey, too willing. Ex. 24:3-8.
   d. God wrote His part in imperishable letters on tables of stone. Ex. 31:18.

   B. An emergency, less than forty days later.
      b. Moses breaks the tables in righteous indignation. Ex. 32:19, 20.

   c. Now people have no claim on God. Have failed to keep their share of covenant, and cannot expect to hold God to His.
      d. Did not God know that they could not keep such a promise? Yes. But they did not. He had to prove to them their need of a Saviour before pointing them to Christ.

C. Gospel foreshadowed at Sinai. Heb. 4:2.
   c. Did not set sinner free however. Heb. 7:19; 9:9, 10.
   e. To be abolished when Christ came, bringing something better. Eph. 2:13-16.

2. The Better Covenant.
   A. Ten Commandments still the basis. Jer. 31:31-33. Through Christ, God's law is now part of man's very being, not written on two tables of stone in the Temple.
   B. Ratified with Christ's own blood. Heb. 9:14-23.
   C. This time God made the promises: hence called "better." Heb. 8:6-13.
   D. This covenant called "everlasting." Heb. 13:20.
   E. Better covenant dates back to Eden.
      a. God promises, before ever Adam and Eve leave Eden, to help them recover their lost estate. Gen. 3:15.
      b. Renews that promise after the Flood. Gen. 9:8-17.
      d. And to Isaac, son of promise. Gen. 26:2-4.
      e. That Seed meant Christ. Gal. 3:16.
      f. Through that promise we receive our inheritance. Gal. 3:29.

Although made in Eden, God could not demonstrate all that He would be able to do for His people until in "the

To those who are watching closely the fulfillment of Revelation 13 no book could be of greater interest than this work of Avro Manhattan. It is a searching exposure of the machinery and inner working of the Catholic Church. Here is traced its sinister influence on those national and international events of the last few decades which have shaken our world to its foundations.

Under the supreme control of the Pope and Sacred College of Cardinals the central government of the church is shown to be divided into three main groups, namely, the sacred congregations (or ministries), the tribunals, and the offices. All the complex organization of this religio-political system, from its Vatican nerve center out to its far-flung, worldwide ramifications, has one grand goal. The author states it thus: “The Catholic Church is out to conquer, not only countries or even continents, but the whole planet.” And he proceeds to give proof that Rome has never been more determined to reach its global objective than it is today. In the light of this determined aggression the author demonstrates the consistency of the fundamental polity of the Catholic Church in general, and illuminates what appear to be its political somersaults in some countries in recent years.

The author points out that Fascism was born and first established in a Catholic country, and significantly it began its official career at the very heart of Roman Catholicism. Totalitarian aggression nurtured by the Papacy laid the foundation for the second world war. The chapter titled “Nazism, the Vatican, the Second World War” is rich in its revelation of the secret plots and negotiations engaged in by Petain, Laval, Franco, Hitler, and the Pope. The resurrected Orthodox Church in its hostility to Rome is shown to be a new and vital factor in the relations of Soviet Russia and the Vatican. Weakened in Europe, the Catholic Church now has designs on the United States. Foreseeing the disaster impending over the Old World, Rome is preparing for the creation of a new Catholic world in the Americas, says the writer.

Here is valuable material for the evangelistic worker and the teacher of history. Indeed this book is a must for all who would understand the role played by the Catholic Church in the modern world. C. A. Reeves, [Evangelist, Melbourne, Australia.]

* Elective, 1949 Ministerial Reading Course.

This little book of the Giant Pocket Series is one that was written by an evangelist, for evangelists, to be used in evangelism. It is a full-message book, and is written in such a style that every evangelist will find it very profitable to use in his evangelistic work. The price is so reasonable that evangelists can use it freely. Many times evangelists desire to have some material that they might use to fortify new converts or to encourage some to take their stand for the truth. This book will contribute to such a need. Written from that point of view for specific evangelistic purposes, this book will fill a real need.

M. K. E.

What Does the Bible Teach? Margaret M. Hollingsworth, 1948, 260 pages, $2.25. Order from the author, Route 2, Box 192, Niles, Michigan. The author is a minister's wife. She has many years of experience in the Bible work and in conducting Bible-training classes. Thus, she is well aware of the conversational needs of the gospel worker, who must teach the Bible to those not yet acquainted with our faith.

This is a mimeographed book of twenty-seven chapters, giving our present truth message in logical sequence. It well emphasizes the plan and purpose of God in creation and redemption. From Eden lost to Eden restored, each point of doctrine is most thoroughly explained by using those key texts employed by the efficient Bible instructor. Around the theme of the great controversy between Christ and Satan, Mrs. Hollingsworth presents our specific message as an interesting story. The author's approach is good. Her arguments are logical, and will incite decision.

This book is of special value to the worker of limited experience who must still build up strong doctrinal argument on the various points of a Bible reading. Bible instructors of experience will also be interested in learning various arguments which are rather unique with the author. Again, this material will be of definite help to the lay evangelist, who wants to acquaint himself with the necessary conversational arguments for presenting our prophetic message for this hour.

L. C. K.


The energetic, enthusiastic, and efficient minister should certainly read this book of merit. If you wish to enlarge your influence and increase your efficiency as a pastor-minister-leader, you must include writing successful and important church letters as a definite part of your public relations program.

This unique text shows you how to use letter writing as a means to "create loyalty," "promote stewardship," "build up attendance," and "win converts to the kingdom." The author suggests various types of letters that will answer a hundred needs, and assist you in your multitudinous duties.

Numerous suggestive letters appear in this thought-provoking volume. Many of them, which have been used successfully by church pastors, are duly credited. I am sure you will wish to keep this practical, useful help on your desk among your workbooks.

A careful perusal of this effective textbook on successful letter writing will reward you with ample plans to enlarge your dividends in greater soul-winning endeavor. You will not regret ordering your copy today.

F. E. Froom. [Pastor, Orlando, Florida.]


The subtitle to this little book is "A Word to Those Who Desire to Live a Victorious Life." Is it possible to be led by the Spirit every day, every hour, every moment? The answer given in this book is, "Most assuredly." And it proceeds to tell us the why and how from the Scripture, with illustrations from life and experience. Such an experience will mean salvation from all self-seeking self-esteem, self-defense, self-complacency, self-pity, self-sensitivity, and self-consciousness." A book that even discusses such a possibility should have wide reading, and here it is done seriously, earnestly, and with real illumination.

Carlyle B. Haynes.


For the evangelist, pastor, teacher, or aspiring layman who wishes to improve his powers of speech and elevate his oral expression and discourse, this volume comes to the rescue. It is prepared by a teacher with sixteen years of classroom experience in a State university. One of its best commendations is the man himself, who, by using the effective yet simple rules which he advocates, has come up from the ranks to a place of eminence as a platform speaker, both in the House and Senate of our nation.

The book is written in the free and easy atmosphere of an informal chat, and appeals at every turn with lively examples of methods of persuasive verbalization. It is not a classroom text but was meant to be a self-teaching instrument, and is well adapted to fulfill its aims. It will be read and reserved for more reading—once you've read it.

C. E. Mosley, Jr. [Head of Bible Department, Oakwood College.]

* Elective, 1949 Ministerial Reading Course.

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* Elective, 1949 Ministerial Reading Course.

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EVANGELISTIC OBJECTIVES AND TECHNIQUES

Devoted to Soul-Winning Plans, Problems, and Methods

Make Effort Self-supporting

By J. Russell Spangler, Pastor-
Evangelist, Florida Conference

TODAY we find our church speaking in terms of millions of dollars, rather than thousands, as it did a few years ago. We have remarkably fulfilled that section of the Laodicean message which states that we are rich and increased with goods. Are our soul-winning efforts having a corresponding increase?

With the inflationary prices of today, and the multitudinous attractions in the world to draw people away from our meetings, we wonder whether the days of self-supporting evangelistic efforts have faded into the past. In conducting a recent effort in Florida, we followed a few simple financial rules with good results, so that the conference was not called upon for a great outlay of means in supporting the meetings. In view of the following statement from Evangelism, we felt that every penny we spent was God's money, and must be used even more carefully than our own personal funds:

"Our workers are to practice strict economy. God forbids all extravagance. Every dollar at our command is to be expended with economy. No great display is to be made. God's money is to be used to carry forward in His own way the work that He has declared must be done in our world." —Page 85.

The following is a list of seven unofficial rules which we aimed to abide by. We realize, of course, that there are many more ways and methods which might help the evangelist to receive larger offerings.

1. Nothing was purchased for the effort without trying to make reasonably sure that it was the best possible article for the money expended.

2. We planned to save as much money as possible, yet spend enough to avoid petty meanness. This was especially true in our advertising. People can easily detect cheapness in this detail. The old saying, "It takes money to make money," applies even in religious services. In spending there is a happy medium which one must try to strike. On the one hand we are to practice strict economy, and on the other hand we have these words of advice: "Littleness begets littleness, penuriousness begets penuriousness." —Evangelism, p. 90.

3. We laid the burden of finance on the church in a very direct manner. There is a twofold reason for this. First, it will save conference funds for the evangelizing of places where there are no established churches. Second, it greatly helps our people to feel directly responsible for the evangelistic effort. Jesus taught, "Where your treasure is, there will your heart be also." Matt. 6:21. If our church members invest their means in soul-saving efforts, we may well come to the conclusion that their hearts are with that work. This gives them a large and important role to play in winning souls to Christ. In harmony with this reasoning, we set aside one Sabbath before the meetings began for a special evangelistic financial sermon and offering. Our people will always respond with a true missionary spirit.

4. We refrained from overurging our audiences to give large offerings. Rather we let them feel that they were an integral part of the entire program, and thus we received excellent donations.

We might relate a sad mistake that was made at the beginning of our meetings. I gathered a number of so-called amusing stories which are designed to help gain larger offerings. After using these for several nights, we found our offering response was not too gratifying. In fact, one night we used an illustration concerning nickels and dollar bills. The moral was to give more than just a mere nickel for an offering. When we received this particular offering we found more nickels than anything else. Therefore, we discontinued these amusing stories completely and spiritualized this part of the service. Instead of secularizing this function, we transformed it into an act of worship, and the results were surprising.

When we stop to consider, the offering is as much a part of worship as prayer or any other portion of the service. We are preaching a solemn message, and we have a fearful responsibility to carry it to the multitudes. The means by which this work is carried forward is a sacred and important part of true worship.

5. On Sunday nights we informed the audience just where we stood financially. We prepared a slide showing the expenses and offerings to date. (Those who own and use the large slide projectors can use the prepared mats to make up slides of their own. Or one can place the figures on a blackboard each Sunday night.) This operation tended to make the people realize they were a real part of the program, and without their help we could not carry on our work. Outside of the spiritual appeal for offerings, we felt that this mechanical operation did more to bring in large offerings than anything else.

6. We capitalized on the selling of books and health foods. This was not done from the platform, but rather by attractive displays in the

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rear of the tent. We had one special night set aside for a health food demonstration, which was very effectual. We gave away free samples of coffee substitutes and meat substitutes. It is well to have this near the beginning of the effort, for one will be able to sell more foods as the meetings continue.

7. This point may seem trivial and unimportant, but we found it worth noticing. The type of offering plate you use has something to do with the amount of donations received. A rather flat, shallow plate is more effective than a deep one. The reason is obvious. Unique offering baskets may seem attractive, yet they tend to lower the amount of offerings received.

We feel that the points mentioned have helped us in a very definite way to make our meetings self-supporting. The conference gave us six hundred dollars to help us get started. Our expenses were over three thousand dollars, but our offerings completely covered this amount, and we also paid back the conference the original six hundred dollars. We give God the glory for His abundant blessing in this matter.

The Executive in Evangelism

By Don H. Spillman, President of the Washington Conference

I HAVE been asked by the editor of The Ministry to prepare an article with reference to evangelistic efforts that I have held since taking over administrative work. It has always been my conviction that many of our conference presidents and departmental men could carry on some sort of evangelistic work each year without impairing their efficiency in their regular work.

Since becoming president of the Washington Conference in 1943, I have had the opportunity of having an active part in various evangelistic efforts. One of the first campaigns was in a tabernacle in the city of Everett, twenty-five miles from Seattle, three nights a week for ten weeks. This made a drive of fifty miles each night, yet I very much enjoyed getting back in the harness in an evangelistic way.

Later it was my privilege to open up a tabernacle in the city of Auburn, about thirty miles from Seattle. Meetings were held in this tabernacle for three weeks, until H. A. Peckham, our Bible teacher, could be released from his schoolwork and take over the meetings.

Then I was privileged to work with J. W. Osborn, pastor of the Seattle central church, for a period of more than five months in a large effort in the Masonic Temple. Brother Osborn did the speaking, and I led the singing and had charge of the music for the effort. In the twenty-two weeks of the effort I was forced to miss only two nights. I also visited in the homes of interested people, and I found this a refreshing diversion from board meetings and the routine of office work.

At the present time I am engaged in an effort in White Center, a suburb of Seattle. The meetings are being held in the White Center church, which seats about 150 people. In spite of snow and ice and cold weather, the results are gratifying. On our opening Sunday night the church was filled, and we had a fine offering. The second Sunday night the church was again packed, in spite of cold weather, and our offering was over fifty dollars.

Our Prophecy Speaks Four male quartet is associated in this effort two nights a week. Brother Gregory Ziegler, second tenor of the quartet, is our singing evangelist; and Mrs. Ziegler has charge of the ushering, and assists in keeping a record of those who are working for gift Bibles as attendance rewards. Mrs. Spillman is the pianist for the meetings, which are being held three nights a week.

For the past seven years I have also carried on the "Bible Prophecy Speaks" radio program, and have sung in the male quartet on this program. Associated with me has been D. L. Olsen, our conference Sabbath school and home missionary secretary. Mrs. Spillman has acted as radio secretary, written the scripts for the programs, and conducted our Bible correspondence course. A number of fine people have been baptized as a result of our radio work. Among them was a Filipino, a graduate of the University of Washington. He is now connected with our Philippine Union College. The credit manager of a large music house in Seattle was also baptized, and a brother who is now elder of one of our churches.

I find that getting back into evangelism and personally visiting in the homes of the people help revive my own spirituality. It thrills my soul to see folks coming to hear this blessed third angel's message. I believe when we do this type of work, our ministering brethren feel that we are one with them in the great objective of giving the gospel message to those who know it not.

Perhaps not everyone in an executive position is so situated that he can carry on active evangelistic work, but I believe more could be done than has been done in the past. Not many of us are great preachers, but all of us can have a great love for souls. This love should compel us to put first things first, even from an administrative standpoint. Truly, the first thing in the work of each one of us should be a great burden for souls.

More startling messages will be borne by men of God's appointment, messages of a character to warn the people, to arouse them.—Evangelism, p. 168.

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Preparing for the Latter Rain

WE ARE living in thrilling days. It is the time of the latter rain which Peter described as the “times of refreshing” which should come from the presence of the Lord just prior to the return of Jesus. We have looked forward to this time with keen anticipation. We have prayed for it. We have worked for it. Now that it is here, there is danger that we may not recognize the significance of what is happening.

From all parts of the world reports bring us glorious evidences that God is beginning to pour out His Spirit in mighty power. He is commanding the rain to fall, and the showers of divine grace are bringing great refreshing to the church of God. These are days that call for divine grace are bringing great refreshing to the church of God. These are days that call for complete consecration. However, we read:

“Unless we are daily advancing in the exemplification of the active Christian virtues, we shall not recognize the manifestations of the Holy Spirit in the latter rain. It may be falling on hearts all around us, but we shall not discern or receive it.”—Testimonies to Ministers, p. 507.

As overseers in His church, God expects us to lead out in a work of thorough reformation. To do this, we ourselves must be willing to be controlled by the Holy Spirit, for only Spirit-guided men can meet the demands of these times. We have been much moved as we have met with our workers in country after country. There is, thank God, a definite reaching out to lead out in a work of thorough reformation. The workers in this remnant church are determined to be on the Lord’s side. They are pleading, as we all must do, for the perfecting latter rain.

“After a short, simple talk, Elder Dunbar offered his listeners an opportunity to come to the platform and to speak over the microphone their testimony and reconsecration. From that moment, just after ten o’clock in the morning until two fifteen in the afternoon, without further invitation and with almost no further word from the speaker, students, faculty, and members of the College community passed in an unbroken stream across the platform.

“The nature of the testimonies was indicative of the spirit controlling the meeting. Dozens of students spoke who confessed that they had never before testified. Many confessed that they had been fighting the Spirit of God and in broken voices told of their complete surrender. Students, seeking to escape the influence of the place, left the chapel and fled to their rooms only to be drawn back an hour or two later, by a seemingly irresistible power, to make their testimonies of surrender. Married students, veterans and village residents, hurried home to bring their wives. Brothers brought their sisters—sisters their brothers.

“Lunch time passed unnoticed...

“Strong men—men of careful and critical judgment, both students and staff members—came to the microphone and found themselves so overcome with tears that they could speak only a broken word or two...

“Then the last speaker had finished and Elder Dunbar called for the Doxology everyone sang. Persons who would ordinarily explain that they can’t sing joined the chorus—many of them with tears still on their faces. It was from great fullness of heart that the words arose: ‘Praise God from Whom All Blessings Flow’.”

Experiences similar to this are reported from other places. They are not confined to one country or one continent. This spirit of revival is worldwide. God is going before His people, and they are moving into line, responding to His call, fulfilling the scenes described by the messenger of God in Testimonies to Ministers, page 512.

This revival is being accompanied by a real reformation. The workers in this remnant church are determined to be on the Lord’s side. They are eager to triumph over all sin. With contrite hearts they are praying that God will unseal the fountains of grace and give power to their ministry. They are pleading, as we all must do, for the perfecting latter rain.

But unless the former rain has done its work, unless there has been a complete surrender of our hearts, unless we are living lives wholly consecrated to God, we cannot be partakers in this experience of the latter rain. If our spiritual growth is stunted, and we have not entered into
the blessing of the former rain, then that lack will never be made up by the latter rain. We were told long years ago that at such a time as this some will be expecting to enter into the Pentecostal experience; but because they have not prepared their hearts by a continual daily growth in grace, they will be bitterly disappointed. Only those who are walking in fellowship with God day by day, and who are living up to all the light they have, will receive the latter rain.

As a people, we have received great light on the subject of personal sanctification. Are we heeding God’s message? It was to Israel’s shame that at the very borders of Canaan the people and many of the leaders were unprepared to enter. They were longing for the fleshpots of Egypt. They were in sight of Canaan physically, but spiritually they were still in Egypt. They were indulging in the very things from which to enter. They were longing for the fleshpots of Egypt. They were in sight of Canaan physically, but spiritually they were still in Egypt. They were indulging in the very things from which God had surely forsaken the world. He doubts that there could be any divine purpose in the frightful happenings of his day. It looked to him as if everything was going to pieces. He opens his heart to us in the first chapter of his prophecy as he expresses his doubts that there could be any divine purpose in the frightful happenings of his day. It looked to him as if God had surely forsaken the world. He propounded some problems, then went into the watchtower to await God’s answer.

In that place of prayer two great convictions were borne in upon Habakkuk. First he saw that, after all, God was still running the world; that He had the destiny of the nations as well as the affairs of His church in His own charge. Then he received a clearer revelation of the great truth of righteousness by faith. Lifting his eyes from the sordid scenes of earth, he saw that “the just shall live by his faith,” that material “comforts are not the measurement of spiritual success. He saw the Lord high and lifted up, and a reverent hush came into his soul, which he expressed in these words: “The Lord is in His holy temple: let all the earth keep silence before Him.”

This materialistic, warring world needs to hear that message today. Even the people of God need to ponder that truth. It is so easy for us to put our trust in men and institutions, in plans and budgets. We need a new vision of God, “the high and lofty One . . . , whose name is Holy.” We need to sense anew that this Holy Being wants to dwell “with him also that is of a contrite and humble spirit,” and that He longs to “revive the spirit of the humble, and to revive the heart of the contrite ones.” Isa. 57:15.

We live in a world where men are unsettled, unhappy, and ungodly. Many are spiritually hungry. Only a great revival can meet the need of this hour. And that revival has already begun. With it has come also a great upsurge of evangelistic fervor. The church is moving into line, ready for the last great battle. She is facing the greatest, the most diabolical, and the most satanic opposition in all her history. But her triumph is assured if she will but keep her eyes on the Captain of her salvation. He is leading His people in this great, final assault, and they that are with Him are called and chosen and faithful. Compromise is unthinkable in this crisis.

The famous wall of China was built more than two hundred years before Christ. It was designed as a defense against invasion by hostile forces from the north. It is a massive thing, two thousand miles long, built of solid masonry. It is about fifteen feet wide at the top, with an average height of more than twenty feet. Surely China would be safe behind such a wall. But during the first hundred years after its completion the country was invaded three times. And not once did the attacking army scale the walls or attack the towers. They bribed the gatekeepers and walked right through unopposed. China’s defense was not a strong wall, for no wall can be strong when the gatekeepers are traitors. A nation’s defense or a church’s defense is no stronger than the character of its people.

When French resistance collapsed in 1940, Marshal Petain expressed in a few words the real reason behind the nation’s humiliation. His words read like a requiem. Looking back over the tragic defeat of his great nation, he said, “Our spirit of enjoyment was stronger than our spirit of sacrifice. We wanted to have more than we wanted to give. We tried to spare effort and met with disaster.”

In this desperate hour God calls us to serve and to sacrifice. It is a wonderful privilege to be in God’s service. But are we giving-spiritual leadership to our people? Is the latter rain refreshing our own souls? Are we loyal to the principles that make us a people?

Lord Nelson’s words to the British Navy in an hour of crisis might well come home to the heart of every worker in God’s cause today. These words were spelled out from the flagship: “England expects every man this day to do his duty.” And God expects nothing less of us today! He has matched us with this hour. And the church’s triumph is largely bound up with a spiritual leadership. Not our theology, not our labored arguments, not our organizational ability, not even our devotion to the cause, but rather the surrender of our individual hearts and the absolute consecration of our lives is what will bring the promised blessing of the latter rain. The control of the Spirit of God alone will give us victory.

This is the day of destiny. A great work is just before us, the greatest work in our history. The whole earth is about to be lighted with the glory of the message we love. The
loud cry of the third angel is already sounding
of God." By the power of that same Spirit, God
is going to cut His work short. And it will be
cut short in righteousness. The power will not
be in our plans and policies but in the right-
eousness of Christ. Years ago the Lord's mes-
senger said that "our churches are dying for
the want of teaching on the subject of right-
eousness by faith."—Gospel Workers, p. 301.
Have we improved since those words were
penned? Is His Spirit moving our hearts to full
sanctification of spirit and soul and body? Are
we victorious Christians, or are we indulging
the desires of the flesh? God wants a blameless
and harmless ministry, men who are real ex-
amples of the believers.

It is while the Bridegroom tarries that the
virgin church slumbers and sleeps. It is during
the waiting hours that men begin to smite their
fellow servants, and to eat and drink with the
drunken. Nevertheless, there will be some that
will be standing with loins girded and lamps
burning in readiness for their Lord when He
shall return from the wedding. God help us to
be among them.

R. A. A.

Where Are the Reapers?

By LULU MAY ANDERSEN

The ministerial group sat pondering thoughtfully:
"Shall we hire unconverted workers, then?
And have 'rotating memberships,' like Noah's car-
Penters?
Who never minded whether souls were born
again?"

"Twould mean, of course, more workers sent into the
harvest fields,
That loudly cry for teachers to be sent.
Again, it means that some will join the church who
know not God;
They'll hold with us awhile—go out as others
went.

"Thus we shall build the house of God with timbers
as they come.
Those men who build, and those built in, will both
be fraud!
Yes, out they'll go in course of time, and leave but
aching void.
And yet we will report that some do stand for
God.

"The world may not take note; they rotate and are
like
Children jumping rope, first skipping in, then out.
But what should be the object in our carrying on
His truth
With our children missing! What is this all about?"

We still await reply—the point cannot be lost.
While we must work along, and never dare to
drink:
This is God's work—'tis prophesied for all the
world—
But we, His church, must give Him room to work!

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Kindly Correctives
Correct Speech and Cultured Conduct

How to Preach

MAKE no apologies. If you have the Lord's
message, deliver it; if not, hold your
peace. Have short prefixes and introductions.
Say your best things first, and stop before you
get proxed. Do not spoil the appetite for dinner
by too much thin soup. Leave self out of the
pulpit, and take Jesus in. Defend the gospel,
and let the Lord defend you and your charac-
ter. If you are lied about, thank the Lord for
putting you on guard, and take care that the
story never comes true. . . . If you do not want
to break, make your shirt collar an inch larger,
and give your blood a chance to flow back to
the heart. Do not get excited too soon. Do not
run away from your hearers. Engine driving-
wheels fly fast with no load; but when they
draw anything, they go slower. It takes a cold
hammer to bend a hot iron. Heat up the people,
but keep the hammer cool. Do not scream. Too
much water stops mill wheels, and too much
noise drowns sense. Empty vessels ring the
loudest. Powder isn't shot. Thunder isn't light-
ning. Lightning kills. If you have lightning,
you will thunder; but do not try to thunder out
of any empty cloud.

Do not scold the people. Do not abuse the
faithful who come to meeting rainy days, be-
cause of the others who do not come. Preach
best to smallest assemblies. Jesus preached to
one woman at the well, and she got all Samaria
out to hear Him next time. Do not repeat, say-
ing, "As I said before." If you have said it
before, say something else after. Leave out
words you cannot define. Stop declamation,
and talk. Come down from stilted and sacred
tones, and become a little child. Do not tire out
yourself and every one else. Do not preach till
the middle of your sermon buries the beginning
and is buried by the end.

Look people in the face, and live so that you
are not afraid to. Take long breaths, fill your
lungs, and keep them full. Stop to breathe be-
fore the air is exhausted. It is easier to run a
mill with a full pond than with an empty one.
Be moderate at first. Hoist the gate a little way;
Be at the mark. Hit it. Stop, and see where
the shot struck, and then fire another broad-
side. Pack your sermons. Make your words like
bullets.—Review and Herald, June 28, 1898.

One example is worth more than many pre-
cepts.—Ministry of Healing, p. 149.
By means of an open house, held on May 1, the newly provided evangelism laboratory of Union College was initiated and off to a good start. Members of the faculty, workers from the Central Union, the Nebraska Conference, and the General Conference, as well as the student body, dropped in to look over the renovated rooms, now beautifully decorated and partially paneled in wood—from the modern platform to the Multilith, Multigraph, and duplicating machines for printing bulletins, sermons, advertising cards, and booklets. The displays were artistically arranged, and drew highly favorable comments. Auspicious days lie ahead.

For a long time here at Union College we have felt that the tendency in teaching evangelism was too much on the theoretical side, and that greater benefit would be gained if the ministerial student observed evangelistic methods at first hand, and then actually participated in evangelistic campaigns.

The Spirit of prophecy makes this statement: "If a press can be secured to be worked during the meeting, printing leaflets, notices, and papers for distribution, it will have a telling influence."—Testimonies, vol. 6, p. 36. Acting on this pertinent counsel, two years ago we approached the college board on the matter of obtaining such equipment, and they graciously granted us the means to purchase both a Multilith and a Multigraph.

On the Multilith, drawings, art work, photographs, and type can be printed by the off-set process. The plates are inexpensive, and the scope of work that can be done is almost unlimited. This enables us to put into practice many ideas that would be prohibitive if we had to hire our work done at prevailing printing rates.

In the Multigraph the letter-press process is used. The type is easily set up, and there is no "make ready." Students quickly learn to do simple printing jobs, such as are needed in conducting an effort. They do not need to become printers to be able to use this machine. The drawings for cuts, the layouts, the proportion of type to page size—each may be carefully studied in actual printing conditions. The student then sets them up on the flexible forms that may be quickly screwed to the machine, and the finished product may soon be judged.

"Let a synopsis of the discourses be printed and widely circulated," advises the Spirit of prophecy. (Evangelism, p. 160.) Bearing this
counsel in mind, the students in the evangelism department produce booklets containing a summary of the sermons preached during campaigns. Masters are cut by members of the personal evangelism class on the Vari-typer and run off on the Multilith for distribution among the interested.

These machines have been invaluable as teaching agents. As the students print their own handbills, cards, et cetera, under supervision, they learn lessons that will prove of great worth in later years when they must plan their own handbills and other printed material. Layout, balance, and advertising appeal are all studied and discussed. Many of these prospective evangelists will not do their own printing, but they will certainly know better how to plan their advertising material, and will save money and time by this knowledge.

The place of charts in teaching our doctrines has ever been emphasized since Charles Fitch first conceived the idea. Mrs. White says, "The charts you have made are in perfect accord with the work to be carried forward. These charts are object lessons to the people."—Ibid., p. 203.

Our evangelistic laboratory has facilities for making charts and other illustrative devices. Help is given by the art department, and students are encouraged to take an art course. In time we are hoping to build up a complete line of illustrative devices. Built-in drawers and closets house the various charts and cutouts we now possess, with their appropriate holders.

At the front of the laboratory is a platform, furnished with a preaching desk at which our evangelism students practice their preaching. The background to the platform is a large map of the world in wood. This symbolic map helps all those who use the laboratory to realize the world needs and to obtain a world vision.

Our aim for this laboratory is that it will, with its cabinets, files, equipment, machines, and other paraphernalia, represent the ideal working place of an evangelist. We do not expect every would-be evangelist to attempt every phase of the work we demonstrate here, but we hope that as he matures he will select his own lines of working, according to his gifts and inclinations, and will develop and emphasize them. We seek to present a broad picture of all that an evangelist can do to help make his work a success.

Teachers in the Department of Religion Examine Booklets Produced by the Department Machines. Left to Right: A. W. Wallenkampf, L. W. Welch, A. J. Warner, Leslie Hardinge.
IN THE past two issues we have published enthusiastic reports from our senior and junior colleges relative to practical training plans in the various Bible departments. Walla Walla sends this good report:

R. D. DRAYSON, evangelism and homiletics instructor of the school of theology, writes that they are attempting to find adequate field experience for more than eighty young men, but recognize this to be a difficult task, because the number is so large and the distance so great to the churches around the college. However, all were working. Eight efforts were held, and the following report has been compiled for the past school year: sermons, 597; Bible studies, 358; personal visits, 1,154; Sabbath school lessons, 450; meetings assisted, 887; other meetings held, 207; people taken to services, 293; hours of Christian help work, 410; hours of distribution, 345; literature distributed, 4,965. G. E. V.

The Minister's Wife
Her Vital Partnership in Service

Chalk Talking With Hymns

By MRS. COREA K. CEMER, Chalk Artist, Middletown, New York

JUST as the mail man takes a walk and the bus driver takes a ride for diversion, my husband and I like to visit other evangelistic meetings as observers.

One evening, while attending a workers' meeting in a neighboring conference, we decided to go to an evangelistic meeting being held just across the river. The evangelist's wife drew a picture during the song service—a chalk drawing with an accompanying musical background. She seemed to do it with ease and confidence. Many thoughts began going through my mind. I used to paint some years ago in high school. Why couldn't I do this too?

It seems as though in the days in which we live the evangelistic meetings must be dressed up. They must have other drawing features to go along with the sermon. We are always looking for ways to improve our services. And so I decided to try chalk drawings.

Through the Book and Bible House I obtained the book How to Picture Hymns With Chalk, by William Allen Bixler. (Anderson, Indiana: Warner Press.) This book gives a list of materials needed, also instruction as to the colors with each illustration. A story accompanies each picture, which may be told as the picture is drawn. I prefer having the story told and then the hymn sung. This is very effective.

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Some are touched by music or an illustration, and their hearts can be reached in no other way. Impressions are made that have been known to shape the destiny of an individual. The people often ask for the pictures to give to a sick friend or to someone who cannot attend the meetings.

The simple materials needed are as follows: (1) drawing board 24” x 36” of soft wood; (2) an easel with a tray to hold the chalk, so that it may be picked up quickly; (3) newsprint or colored poster paper; and (4) lecturers' crayons (chalk) 1” x 3” long.

The paper and crayons may be obtained from a school supply store. Tack several sheets of newsprint on the board to form a padding. I use surgeon's rubber gloves, because they are thin and easy to work with. An adjustable lamp may be used above the board while drawing, and a spotlight or colored wheel may be focused on it after it is completed. The auditorium lights should be out. Use quick strokes so that the drawing does not take much more than five minutes.

The "Old Rugged Cross" is an easy drawing to start with. Begin at the top with purple, covering the surface about one third of the way down; blend with magenta, using red and orange to make clouds. Use medium yellow to lighten the center below the red clouds, back where the crosses will be placed, so they will show very plainly. Use turquoise to finish the sky, blending to the yellow. Make the hills with black, highlighting with medium and yellow greens, and brown for the path, and black for the crosses on top of the hill. It is well to use black to emphasize edges of hills, lakes, and trees.

After completing the drawing, add the frame. I could not buy a frame or have one made at the regular picture-framing stores, so I went to a lumber yard and bought a piece of molding. They cut it and assembled it for me. With two coats of gilt paint it looks very good. This does much to put the finishing touch to the picture.

Perhaps some of you have a hidden talent that should be uncovered. With the Lord's help we can do many things that otherwise we would not even try.

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The Ministry, August, 1949
Broadcasting Our Health Message

By Lester H. Lonergan, M.D.

Several months ago there came to us from the owner of the California Rural Network (B.C.A.L, which comprises five stations in southern California) an invitation to present certain features of our health message on a weekly broadcast over these stations. With this invitation came the request that we give special emphasis to the evidence available concerning the injurious effects of tobacco and beverage alcohol. A full teaching schedule and total lack of previous experience in this line of radio work made the success of such a venture questionable. However, in spite of such apparent handicaps, it seemed that we could see God's hand back of this generous offer.

Accordingly, there was launched, on December 12, 1948, a series of temperance and health broadcasts under the general title "The Foolish Things We Do," sponsored by the department of therapeutics at the Loma Linda division of the College of Medical Evangelists. These are fifteen-minute question-and-answer discussions at two-thirty Sunday afternoons. Medical students, dietitians, or nurses assist at the actual broadcast.

Plans are now in progress for a series of correspondence lessons on nutrition to be sponsored by our School of Dietetics and offered over this local network. Although the response from listeners has not been large, it has been most encouraging. Each week mimeographed copies of the script are offered to those who write in their request. We are now sending approximately one hundred copies. Occasionally our journal Life and Health also offered on request.

It has been our experience that usually an hour or more is required in preparation for each minute on the air. Ten to twenty hours each week, plus an average of nearly ten hours of secretarial help, covers the labor involved.

The series on "The Foolish Things We Do," which has now progressed to number twenty-three, includes the following scripts, some of which covered several days:

- Tobacco
- Beverage Alcohol
- Nutrition
- Processed Flours
- Excessive Sugar, a Dietary Hazard
- The Hazard of Obesity
- America's Food Habits and Nutritional Deficiency
- Our Wasteful Dietetic Habits
- Worry
- Accidental Poisoning in Childhood
- Accidents in the Home
- Trichinosis
- Caffeine Beverages
- Headache
- Sunburn

There are undoubtedly many other broadcasting stations scattered the world around where time would be gladly given for presentation of topics on health and nutrition. If our health workers, physicians, dietitians, nurses, or others would contact their local stations, and outline to the manager the type of program available, it is apparent that this important avenue for the promulgation of our health message could be greatly expanded and developed.

Others of our health workers who are interested in this venture may also use portions or entire scripts freely, if they are deemed suitable to local conditions.

* Address your request for scripts to L. H. Lonergan, M.D., Department of Therapeutics. College of Medical Evangelists, Loma Linda, California.

Medicine and Religion *

By H. M. Walton, M.D., Associate Clinical Professor of Medicine, C.M.E.

"Beloved I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." 3 John 2.

I do not know just how much significance can be attached to the "even as" in 3 John 2, but it suggests an equal concern on the part of the apostle for the health and the spiritual welfare of his beloved Gaius. At all events this is good theology, and it is also good medicine. It is well established that a close, inseparable relationship exists between religion and medicine, between spiritual experience and health. The basis for this relationship rests on the unity of man as a created being—a well-integrated functioning whole, consisting of body, mind, and soul—a whole which cannot be separated into watertight compartments as unrelated entities.

That God is interested in the physical well-being of His created beings is not strange, for man is the crowning work of God's creation. In the theocracy of Israel and the patriarchal eras the priest was not only priest but physician as well. Even to the time of Hippocrates (460?-377? B.C.) there was little special training in respect to specific medical care of the sick.

Following the ministry of Christ and that of...
the apostles, the church took an increasing interest in, and responsibility for, the care of the sick and infirm. With the increase of knowledge and scientific advancement in medical lines—from the days of the Middle Ages, and particularly from the early part of the nineteenth century, physicians became increasingly learned in the sciences, but at the same time increasingly materialistic in their philosophy. The church and its religious leaders became less prominent in the scientific field, and decreasingly connected with responsibility for man's physical welfare. Thus there evolved a serious weakness in the religio-medical setup, and the church largely abandoned concern for the health of its constituents. Meanwhile, the medical profession, for the most part, lost interest in the welfare of men's souls, and in its materialistic outlook lost its fitness to minister to spiritual needs. Even today we need to be on guard lest we fall into the same error of reckoning that it is the function of the minister to pray and the physician to heal.

The present accepted ideal situation calls for the minister and physician to collaborate intelligently and wholeheartedly in seeking the healing power of God and the physical healing agencies in behalf of sick bodies and troubled spirits.

Circumstances are often such, however, that the minister and physician are each called upon to minister in a dual role to a greater or lesser extent. To become fully fitted for such a complete ministry, ministers should understand physiology, hygiene, and Christian psychology, so that they can intelligently give advice in respect to professional matters.

On the other hand, the physician is to be so fortified spiritually that he may minister to his patients in things pertaining to the soul. “None but a Christian physician can discharge to God's acceptance the duties of his profession.” —Medical Ministry, p. 12.

Leaders in the fields of religion and medicine met for four days in Chicago recently to study the relationship of medicine to religion. One of the basic topics discussed at this meeting was, “Is a person with a deeply religious conviction better equipped to pursue a professional career; and if so, how?” The answer was yes, and I quote several excerpts:

“Yes, if our religious conviction makes us realize that in medicine or its allied professions we are not dealing with things. This helps to differentiate us from plumbers. We are not dealing with lower animals. This helps to differentiate us from butchers, and even from veterinarians. Rather our religious convictions should make us everlastingly conscious of the fact that we are dealing with persons who have God-given rights and equalities—persons who are hungering for that care proportionate to their human dignity and destiny.

“Again yes, if our religious conviction helps us to understand more profoundly the fact that man is mortal and of nature and that his soul is . . . capable of a supernatural.

“We must see nature as violated when modern man as the result of medical propaganda goes through life fearing death, who expends his health as a hypochondriac, and who ends up as a vitamin-taking, antacid-consuming, barbiturate-sedated, aspirin-alleviated, weed-habituated, benzodine-stimulated, psychosomatically diseased, surgically despooled animal. Nature must be shocked that its highest product turns out to be a fattigued, pepic-toxicated, tense, headache, nicotinized, oversenitized, neuritic, toothless creature.

“On the other hand, God must be disturbed that we are becoming more and more a paying animal and less and less a praying animal.” —Herbert A. Ratner, M.D. (School of Medicine, Loyola University).

The interlocking influence of Christian religion in the maintenance of health, and the effect of the physical state upon spiritual experience, is no more paper relationship or fanciful ideology. It is well recognized that anxiety, fear, sense of guilt, and frustration produce disturbances in the function of glands and organs of the body, and may result in organic disease. Patients are often ill because of the tensions of modern life, because of fear, hostility, resentment, and sense of failure. Illness is sometimes basically a spiritual problem.

On the other hand, illness can react upon the nervous system in such a way as to affect spiritual life seriously. A person who is malnourished, exhausted, physically below par, irritable, or suffering severe pain is hardly one to be courageous, hopeful, and persistent in prayer—one able to enjoy to the full the abiding peace of victorious living.

The appreciation of these interacting influences is now in the limelight as psychosomatic medicine. The recently coined term psychosomatic is no new concept. It is an approach to medicine as old as the art of healing itself. It is only a new emphasis. It is merely an old, valid, common-sense approach in a new dress. It is actually the practice of medicine.

Plato (427?347 n.c.) voiced his tripartite concept of man—body, intellect, and soul.

“So neither ought you to attempt to cure the body without the soul; and this is the reason why the cure of many diseases is unknown to the physicians of Helia, because they are ignorant of the whole which ought to be studied also; for the part can never be well unless the whole is well. . . . For this is the great error of our day in the treatment of the human body, the physicians separate the soul from the body.”

This concept of man as an integrated whole to be served in all areas of his need is a foundation pillar in the medical work of this denomination, and gave rise to the founding of the first sanitarium in 1866—an institution where this principle could be ideally employed. It is a guiding conviction among this people that physical alleviation alone is not enough, and that to focus on the structural organism only is inadequate and not in keeping with the full opportunity and responsibility of scientific medicine. Healing and restoration are as much a matter of the spirit as of the body. Bodies cannot be rightly cared for without caring for souls! We face a three-dimensional undertaking, embodying body, mind, and spirit. Relief of pain and physical restoration alone are not enough and do not fulfill all the objectives of...
the Christian physician. He seeks also the spiritual well-being and perfection of life of his patient.

This understanding of the physician’s responsibility for his patient calls for unique qualifications on his part. We may well be proud of the outstanding achievements made in the field of the medical sciences. Spectacular discoveries are being made almost daily that make possible the unraveling of the case or the successful treatment of some baffling condition. The electron microscope, the electronic amplifier, the cyclotron, roentgen rays, et cetera, are evidences of scientific know-how which have broadened the intellectual horizon and extended the range and sensitivity of human senses.

All this, however, without the warm humanism of personal interest and sincere concern for the patient’s welfare in all areas, would leave the practice of medicine as a cold materialistic science in a machine age, with the patient as a statistic. The full and complete ministry of the Christian physician calls for a personal religious experience, and an insight that will enable him to fathom his patient’s need and minister to it in collaboration with the minister of the gospel.

An experimental knowledge of things spiritual and a personal acquaintance with the Great Physician are essential qualifications to this dual ministry on the part of the physician, for no one can impart to his patient that which he himself does not already possess. One cannot transport his patient into the atmosphere of heaven without having first been there himself. We need, therefore, as physicians to realize our accountability and full opportunity and obligation in the care of our fellow men. We must maintain a high regard for the souls of men, and seek to reveal the love and compassion of Christ, our Saviour, the Great Physician.

The first American vegetarian convention will meet on August 21-27, 1949, at Camp Aurora, Ayers Estate, Lake Geneva, Wisconsin. There is evidently a growing interest in vegetarianism on the part of non-Adventists, and it will be interesting to watch the scope and emphasis of this convention.

THE PULPIT AND THE STUDY

Biblical Exposition and Homiletic Helps

XI. Office and Work of the Holy Spirit

In the Spirit and Power of Elijah

By TAYLOR G. BUNCH, Pastor,
South Lancaster, Massachusetts

The Old Testament closes with the prediction that “before the coming of the great and dreadful day of the Lord” to “smite the earth with a curse,” the Lord will send Elijah the prophet with a message that will bring a revival and a reformation in the church and the home, and through them benefit the world. (See Mal. 4:5, 6.) He “shall turn again the heart of the father to the son, and the heart of a man to his neighbour,” is the Septuagint translation. The work will be effectual, because it has its source in the heart, out of which are “the issues of life.”

This is the last prophecy and message of the Old Testament Scriptures, and like Joel’s forecast of the early and latter rain, it has a double application. It was first fulfilled in the mission of John the Baptist, the herald of the first advent of the Messiah. Speaking of John, Jesus said, “This is Elias, which was for to come.” (See Matt. 11:14; Mark 9:12, 13.) But Elijah did not appear in person. John was “filled with the Holy Ghost” and proclaimed his message “in the spirit and power of Elias,” in order to “make ready a people prepared for the Lord.” (See Luke 1:15-17.)

The second application is to the heralds of the second advent of Christ, of whom both Elijah and John were types.

“As a people who believe in Christ’s soon appearing, we have a message to bear,—’Prepare to meet thy God.’ Our message must be as direct as was the message of John. . . In order to give such a message as John gave, we must have a spiritual experience like his. The same work must be wrought in us. We must behold God, and in beholding Him lose sight of self.”—Testimonies, vol. 8, pp. 332, 333.

We, too, are to “make a people perfectly ready for the Lord.” (Weymouth.) The language of the prophecy of Malachi shows that its chief application is to the second advent rather than to the first.

Elijah was a reformer. He has been called
the Martin Luther of ancient Israel. He gave his startling message in the time of apostasy and crisis, and was, therefore, an appropriate type of reformer in times of apostasy to the end of time, and especially just prior to the first and second advents of Christ. The antitypical Elijah that appears just before the coming of the second advents of Christ is the antitypical type of reformer in times of apostasy to the end of time. His startling message in the time of apostasy was filled with the Spirit of God and preaching in the spirit and power of Elijah and of apostolic days.

The end of all things is at hand, and the predicted Elijah message is being proclaimed to all the world. The prophecy will meet its complete fulfillment when the Lord pours out His Spirit on all flesh during the latter rain and loud cry. Those who are to prepare the way for the second coming of Christ, are represented by faithful Elijah, as John came in the spirit of Elijah to prepare the way for Christ's first advent.—Ibid., vol. 3, p. 62.

There is altogether too little of the Spirit and power of God in the labor of the watchmen. The Spirit which characterized that wonderful message on that day of Pentecost is waiting to manifest itself upon the men who are now standing between the living and the dead as ambassadors for God. The power which stirred the people so mightily in the 1844 movement will again be revealed. The third angel's message will go forth, not in whispered tones, but with a loud voice. There is constant need of earnest, decided messages of warning. God will have men who are true to duty. At the right time He sends His faithful messengers to do a work similar to that of Elijah.—Ibid., vol. 5, pp. 252-254.

Result of Elijah Message

In Prophets and Kings is a chapter entitled "In the Spirit and Power of Elias," in which are the following statements regarding the final crisis and the great ingathering of souls during the latter rain:

"In the closing work of God in the earth, the standard of His law will be again exalted. False religion may prevail, iniquity may abound, the love of many may wax cold, the cross of Calvary may be lost sight of, and darkness, like the pall of death, may spread over the world; the whole force of the popular current may be turned against the truth; plot after plot may be formed to overthrow the people of God; but in the hour of greatest peril, the God of Elijah will raise up human instrumentalities to bear a message that will not be silenced. . . . Among earth's inhabitants, scattered in every land, there will be those who have not to climb. Like the stars of heaven, which appear only at night, these faithful ones will shine forth when darkness covers the earth and gross darkness the people. In heathen Africa, in the Catholic lands of Europe and of South America, in China, in India, in the islands of the sea, and in all the dark corners of the earth, God has in reserve a firmament of chosen ones that will shine forth amidst the darkness, revealing clearly to an apostate world the transforming power of obedience to His law. . . . The darker the night, the more brilliantly will they shine."—Pages 180-189.

Then follows an account of Elijah's attempt to number the faithful in Israel in the time of apostasy and crisis. "What strange work Elijah would have done in numbering Israel at the time when God's judgments were falling upon the backsliding people! He could count only one on the Lord's side. But when he said, 'I, even I only, am left; and they seek my life,' the word of the Lord surprised him, 'Yet I have left Me seven thousand in Israel, all the knees which have not bowed unto Baal.'"—Ibid., p. 189. It is impossible at any time for man to number the faithful, and especially so in a time of crisis and judgment. Elijah missed the mark by a very wide margin.

Counsel mingled with reproof is then given to modern Israel because of attempts to deal in definite numbers regarding those to be saved when Jesus comes. "Then let no man attempt to number Israel to-day, but let every one have a heart of flesh, a heart of tender sympathy, a heart that, like the heart of Christ reaches out for the salvation of a lost world."—Ibid.

It is here indicated that setting a definite and limited number of the faithful during the closing crisis hardens the heart and stifes love and sympathy, and thus limits the saving grace of Christ. It produces the same attitude that prevented the Jews from fulfilling their divinely commissioned task of world evangelism. Its natural result is the spirit of Pharisaism toward those not in the selected number. We must never forget the words of Christ: "Other sheep I have, which are not of this fold"; and we must not forget that the "plan of salvation is broad enough to embrace the whole world." Note also the following:

"The Lord does not move upon His workers to make them take a course which will bring on the time of trouble before the time. Let them not build up a wall of separation between themselves and the world, by advancing their own ideas and notions. There is now altogether too much of this throughout our borders. The message of warning has not reached large numbers of the world. It is here clearly indicated that the attempts to number modern Israel build up a wall of separation between us and the world, and that these man-made "ideas and notions" make it difficult to reach "large numbers of the world." It is, therefore, not "after God's order." The only way in which an attempt has been made to number modern Israel is by teaching that the 144,000, selected and sealed for a special work and purpose, constitute the sum total of those to be redeemed from the earth when Christ returns. At one time, some declared that this definite number would constitute the total saved during the proclamation of the third angel's message from its beginning. The time has fully come for an enlarged vision which removes all restrictions in regard to the number to be saved when the earth is lightened with the glory of God. Such a vision will greatly increase our love and sympathy, as well as our gifts and labors.

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The Ministry, August, 1949
Attempt by Some to Restrict the Spirit

We are told that during the latter rain and the loud cry there will be those who will insist on the work being done according to their own narrow ideas, and will even attempt to control the movements of the Holy Spirit. But it will be demonstrated that the Lord has taken full control:

"Unless those who can help in —— are aroused to a sense of their duty, they will not recognize the work of God when the loud cry of the third angel shall be heard. When light goes forth to lighten the earth, instead of coming up to the help of the Lord, they will want to bind about His work to meet their narrow ideas. Let me tell you that the Lord will work in this last work in a manner very much out of the common order of things, and in a way that will be contrary to any human planning."

"There will be those among us who will always want to control the work of God, to dictate even what movements shall be made when the work goes forward under the direction of the angel who joins the third angel in the message to be given to the world. God will use means and ways by which it will be seen that He is taking the reins in His own hands. The workers will be surprised by the simple means that He will use to bring about and perfect His work in righteousness."—Ibid., p. 300.

What these "simple means" are we are not told, but they will be "contrary to any human planning," and therefore a surprise even to the leaders. The reins will be in the absolute control of the Lord through the Holy Spirit. Surely all of us who hold any reins of control will be glad to release them, and will be eager to be surprised by some simple means of completing the task of world evangelism quickly, so that the work can be "cut short in righteousness."

The best days for the message we love are still future. During the latter rain the following thrilling statement will meet its complete fulfillment:

"The Lord Jesus is making experiments on human hearts through the exhibition of His mercy and abundant grace. He is effecting transformations so amazing that Satan, with all his triumphant boasting, with all his conspiracy of evil united against God and the laws of His government, stands viewing them as a fortress impregnable to his sophistries and delusions. They are to him an incomprehensible mystery. Angels of God, seraphim and cherubim, the powers as a fortress impregnable to his sophistries and delusions."

The Tongues Manifestation

By Eddie Nelson, Evangelist, Texas Conference

I. GIFTS OF SPIRIT.

2. Listed in Ephesians 4:11, and enlarged on in 1 Corinthians 12:28.
3. Tongues are gift of Spirit, not fruit. 1 Cor. 12:28.
4. All gifts not to be bestowed upon men in their entirety. 1 Cor. 12:30.
5. Not Scriptural to make any one gift a test. 1 Cor. 12:10.
7. Man prohibited from speaking in any tongue without an understanding of what he is speaking, singing, or praying. 1 Cor. 14:15, 16.

a. Reason obvious. Under influence of Satan possible to have message conveyed through us without our knowledge, thus he uses our influence to mislead someone or to convey wrong message.

b. If we fail to heed this admonition, our activities, as far as Christ is concerned, are futile. 1 Cor. 14:9, last part.

c. When we speak to others for Christ we must have intelligent comprehension of what we say. Holy Spirit moves upon hearts, gives a message, and if necessary provides a tongue to convey message. John 14:26.

8. Gifts of tongues are of God and are permissible if so given.

a. Peter understood as well as spoke in other tongues. Heard them speak. Acts 10:46.


9. Can a man be saved without speaking in tongues?

a. To be consistent in our thinking, we must admit that if we felt at liberty to make one gift a test of discipleship, we could as well require another.

b. Might ask such an individual whether he or she is a prophet.

II. FRUITS OF SPIRIT.

1. Christ made very plain that all were to bring forth in abundance fruit of the Spirit. Matt. 7:17, first part.

2. We are to be known by our fruit and not by our gift. Matt. 7:20.
3. Fruit of Spirit to be given to those who ask in sincerity, not begging or pleading. Luke 11:13. The Holy Spirit's indwelling brings these attributes of God.

4. Tongues not a fruit of Spirit. Gal. 5:22, 23. Consequently, cannot be made a test of being filled or baptized with Spirit.

III. God's Conditions in Order to Bestow His Gifts.

1. Conditions laid down by God for Moses to reveal to children of Israel whereby temporal rain was to be given. Keeping of commandments, etc. Deut. 11:13, 14. Former and latter literal rain typical of outpouring of former and latter rain of God's Spirit in last days. Joel 2:23, 28, 29.

2. Conditions to be met. Joel 2:12, 13.


   a. Not in one accord. I Cor. 1:10.
   b. Quarreling as little children with envying and strife. I Cor. 3:1-3.
   c. Unconverted and carnal. I Cor. 3:3.
   d. Had sins not so much as named among Gentiles. I Cor. 5:1.
   e. Going to law against each other. I Cor. 6:1.
   f. Drunkenness at Lord's supper. I Cor. 11:17-21.
   g. As a result, devil found fertile ground, using Corinthian church to counterfeit true gift of other tongues.
      (1) Whether they spoke a language or not, it was still unknown to the speaker, and in this instance unknown to listeners.
      (2) Apostles spoke of Christ to men. Corinthians were not speaking to men. I Cor. 14:2.

5. Apostolic church met conditions.
   c. Spoke languages at Pentecost.
   d. Peter chief spokesman, but Scriptures indicate the people heard apostles (not apostle) speak in their own tongues. Acts 2:8. (See Acts of the Apostles, pp. 39, 40.)

IV. Paul Did Not Advocate Unknown Tongues.

1. Apparent concessions by Paul in favor of unknown tongues.
   a. Speaks to God and not man. I Cor. 14:2.
   b. Speaking to God not necessarily commended. Condemned when individual is ignorant of what he is saying. Ps. 47:7; I Cor. 14:15.
   c. Addressing God in vain breaks third commandment. Paul says to shun such. 2 Tim. 2:16. Addressing God carelessly is profane.
   d. God's message spoken through man to men. This reverses process speaking through man to God.

2. "Speak with tongues more than ye all." I Cor. 14:18.
   Word unknown supplied. Paul did not mean unknown tongues they spoke, for he had condemned such. He said permissible only if they could understand, and they could not, for he had said they were not being spoken to. Thus he condemned. I Cor. 14:6.

V. Corinthian Unknown Tongue Not Gift of God.

1. Proof that Corinthian gift not approved by Holy Spirit.
   c. Acting like mad men and barbarians. I Cor. 14:23.
   d. Understanding dwarfed to child's status. I Cor. 14:20. (Prov. 9:6.)
   e. Were commandment breakers; understanding hindered. Deut. 4:6.

2. Paul was vessel through whom Holy Spirit spoke. I Cor. 2:6, 13.
   a. If Holy Spirit influenced behavior of Corinthian brethren, confusion developed.
   d. Causing to act as barbarians and mad men. I Cor. 14:11, 23.
   e. "God is not the author," sums up I Cor. 14:33.

VI. Dangers Involved in Unknown Tongue Movement.

Supernatural demanded to prove God in program.
   c. Prayer not answered in the spectacular. Further drifting away from God results. 2 Tim. 2:16.

VII. Not to Forbid Use of Tongues. I Cor. 14:39.

We may tell tongue speakers we believe and speak in tongues as much as they.

The Ministry, August, 1949
THE opening moments of an evangelistic song service, or of any song service, for that matter, always constitute a crucial time. I have felt for a long time that I can judge the success of the whole song service, and sometimes of the entire meeting to follow, by the way I can or cannot get the congregation to sing the first number in the song service. And I often tell the congregation just that, for I sometimes ask them to repeat the last stanza or chorus of the opening song, or ask them to stand in an endeavor to get them to do better. Or I will give them a little “pep talk” just before we sing the last stanza. If this is done in an earnest, friendly way, they come to feel that they are sharing the responsibility of making the meeting a success, and they will usually try very earnestly. Get them, somehow, to feel that the song service is their part of the meeting.

The first song of the song service must be carefully chosen. By a wrong choice the song leader can easily make it next to impossible for the people to get into the spirit of the meeting right from the start. Most singers like to “warm up” before they sing—indeed, the more one studies voice, the more he feels that a warming-up period is imperative. It is a good idea to keep this in mind with a congregation too.

I have recently tried one or two ideas that were helpful. Naturally we cannot take a congregation through a set of vocal exercises in a song service, as we might a choir. That would be out of place. In the Pittsburgh campaign, where it was my privilege to be associated with George E. Vandeman, of the General Conference Ministerial Association, I have had the congregation stand on Sunday nights and sing the doxology, “Praise God From All Blessings Flow.” to open the song service. At first thought some may feel that this seems too much like a church service. I believe this would be true were the doxology used to open the meeting after the evangelist enters. But it works very nicely to open the song service.

The people always join in warmheartedly. It is something they all know. It is written in a good key, with a comfortable range, and automatically serves as a “warm-up” number for the voices of the people and for their hearts as well. It makes church people feel at home, and brings back memories to others. It works beautifully in every way. After this as an “opener,” they are seated again, and we proceed with some good gospel song that they all like.

On a week night I often open with the remark, “My, I am so happy to see such a large number out early again tonight. It is always an encouragement to me personally to see you come out so early each evening. It shows you are interested in the music, and that does my heart a world of good. I just feel that tonight we ought to think of this meeting as a sort of midweek praise and prayer service, so let us all stand and sing ‘Sweet Hour of Prayer.’” (Give number in songbook, of course.) Here again they will respond beautifully, and again it will help to get your song service off to a good start. “What a Friend We Have in Jesus” is another fine number to use to open the song service. In fact, there are many excellent, warmhearted opening numbers that can be used. Let us give earnest, prayerful thought to the choice of such an important number.

I feel that too many times a song service has been spoiled right from the first by trying to get the people to sing a number which is too rousing at the very beginning, when everyone is still getting mentally adjusted to a new hall, new faces, and a new atmosphere. Some are discouraged, some are tired; others have had too much to eat; and as a general rule, you defeat your own purpose if you try to have them sing something like “The Glory Song” right off. However, there are always exceptions. If the song leader can be alert and sense the temperament of his audience for that particular meeting, it will be a boon in helping him to conduct his service.

On various occasions, as I have walked out on the platform, I have sensed that this was a night when the people would really sing. One just seems to feel something “in the air,” and at such times they will pick up a number such as “Marching to Zion,” or even “The Glory Song,” and sing it wonderfully right at the start. But this is the exception and not the rule, and will more often be the case after the first few weeks of a campaign. As a general rule, such numbers must come later on in the

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song service. In fact, there is a very definite moment in the song service to use your *most rousing* number. That is the climax of the song service. This we will consider in the next discussion in this "Successful Song Service" series.

It is an excellent plan now and then, right after the opening of the song service, to raise your right hand in a gesture suggesting silence, bow your head, and offer a *very brief* prayer such as, "O Lord, we thank Thee for this privilege of again meeting together and singing praises to Thy name. Help us tonight to sing and compose. He should have spent time in prayer and meditation. Then, as he steps onto the platform with the assurance that heaven agencies are at his side, he will have a successful song service.

**Eight-Part Parallel Arrangement**

"**Weighed and Wanting**"

*By C. Ivan Maracle, Choir Director, Takoma Park, Maryland*

All our choir directors would probably agree as to the selection of a proper choral call to worship and a choral benediction. It is in the choosing of weekly choral worships, or "specials," that discrepancies enter. There is a proneness on the part of denominational choral directors to deviate from the primary purpose of the choir—that of effective, artistic rendering of songs with heart appeal and spiritual value. But surely the choir should be a soul-stirring, soul-winning agency.

In explaining this principle of choice of music to our local choir, I have told them that we must give help and encouragement to the church members who, through the long week, have had temptations to meet, problems to solve, arguments to avoid, criticisms to hear. When these same members come to church and hear the choir sing songs depicting God's love for His children, the beauties of heaven, the rough road we must often travel, and life's final triumph, they are encouraged to press on.

Strength for the coming week is imparted to the weary traveler. The complicated anthem style of pre-Reformation music, toward which many choral conductors lean, often proves detrimental to the sacred purpose of the choir. Much of this music does not fit into our great evangelical pattern and the message we bear. It belongs to the churches of the world, and should be used sparingly in a church that is looking for a soon-coming Saviour.

It is indeed a difficult task to find artistic arrangements of suitable appeal with spiritual value. These arrangements should be artistic from every standpoint, so they may be presented to our people with as much or more finesse, quality, and musicianship as the music of the great churches and cathedrals of the world.

A desirable plan to follow in supplying adequate music is to take hymns and spiritual songs from *Christ in Song*, the *Church Hymnal*, *Gospel Melodies*, and *Gospel in Song*, and arrange them yourself. Perhaps this may appear to be a tremendous task. But it is not so difficult as it might seem. Many songs in these books are so written that very little arranging is needed to adapt them to what is known as eight-part parallel arrangements. This simply means that you have men's voices in four-part, and ladies' voices in four-part singing, in parallel. In place of four different voices on a chord you have eight. The voices that sing together are first tenor and first soprano, second tenor and second soprano, baritone and first alto, bass and second alto. Thus the chords are enhanced by the qualities of the masculine and feminine voices, and are allowed to expand in full beauty.

This type of work should be performed a cappella. If eight-part arranging and singing are delved into carefully, a superb type of choir and music may be developed to serve the needs of the message. As an example of what can be done with a familiar song, note number 49 in *Christ in Song*. The reading for the first Sabbath of the last Week of Prayer was on the judgment. The possibilities of this selection, "Weighed and Wanting," proved outstanding for its message and for its music. With a few pencil markings in the book to guide as to changing of parts, we rendered this song very effectively.

By looking at the arrangement, as printed here, you will notice the extra notes marked in and a few original ones crossed out. The first tenors and first sopranos sing the regular tenor as written, paying careful attention to follow the line to the notes marked on F of the treble clef. The second tenors and second sopranos sing the soprano melody as written. The baritone and first alto sing the alto with the new notes marked in. The basses and second altos sing the bass as written.

All basses should sing the octave below in any possible case. This is very important. To do this bass part properly, you need low-voiced second altos. If you do not have this type in your choir, it would be better to eliminate the part and let the basses carry it. This then gives you a seven-part parallel arrangement. Having mastered the parts, you will find even better harmony if you transpose to the key of E major, providing it does not work a hardship on the basses.
"WEIGHED AND WANTING."

1. When the Judge shall weigh our motives. For eternal gain or loss, Shall we stand as gold before him?
3. Shall we heed the Spirit's pleading, While for mercy we may call. Or delay till God's handwriting seals the final doom of all? Weigh'd by the standard of his word, Weigh'd, weigh'd, and wanting.

REFRAIN.

Interpretation of the Stanzas

The first stanza should be full bodied but not too loud. Observe the carry-overs in breathing. The chorus, after the first stanza, should be sung slowly with a great deal of feeling. Do not let the basses pound or accentuate the run that occurs at the first of the chorus. It should be executed smoothly, bringing in the F, C, F run, as written in, on the words "Lord" and "word." In both the first and second endings there should be a full, contemplative pause after "weighed"—then proceed through "weighed and wanting," slowly in one breath.

The second stanza offers more scope for variation than the others. On the end of the word "spoken," the choir closes the lips to a hum, and a tenor voice sings the first quoted phrase with the humming background. The choir takes the next phrase and as smoothly as possible closes to a hum again, while a bass sings, "Thou art wanting: sinful one." If done smoothly and thoughtfully, this stanza carries a powerful message.

The chorus, after the second stanza, is also given somewhat differently. The men sing four-part harmony to the end of the first ending. The ladies, in four-part harmony, hum a background on the words "Lord" and "wanting." They double the notes the men are singing. Then the ladies sing, "Weighed by the standard of his word." This, also, is in four-part harmony. The last of the second ending is in full eight parts.

We found a very excellent effect was obtained by singing the last phrase in the third stanza, "Seals the final doom of all," in an ominous tone with a pronounced retard. This retard proves the way for reducing the time to grave on the last chorus. Have the volume and harmony, in this chorus, full and majestic, taking it down to moderately loud at the close.

I hope that choral conductors who feel inclined to use this arrangement will study it carefully in an effort to find a pattern for other such arrangements. In a future article we shall endeavor to make more lucid this great field of eight-part singing.

Remnant Church in Choral Form

By C. W. Dortch, Professor of Music, Walla Walla College

THE REMNANT, an oratorio written recently by Burrell Van Buren, composer of The Coming King cantata, is a dramatic musical presentation of the conflicts and ultimate triumph of the people of God who compose the last church on earth. It sets forth the gospel message for this hour. It is a theme to stir and warm the hearts of Seventh-day Adventists and cause them to think seriously of their personal relationship to this great dramatic climax of the ages. The music is written in a style to interpret and emphasize the message of the libretto, which is Scriptural in its entirety.

The oratorio consists of seven parts, with Part 1 giving the gospel commission, as set forth by Christ to all His followers. Part 2 tells who the remnant are and exhorts them to practice primitive godliness, to watch unto prayer, and to stand without spot or blemish, preparatory to receiving the crown of glory. Part 3, entitled "The Serpent," tells how the fall of Satan, his fall, the seduction in the Garden of Eden, and his display of great signs and wonders in the last days, deceiving if possible the very elect, the remnant. In Part 4, entitled "Scribes, Pharisees, and Hypocrites," Christ pronounces woes upon His rebellious people,
admonishing them to turn away from their evil ways and obey His law, keeping the Sabbath holy.

Part 5, "The Controversy," is the indictment and trial of Christ; and although He is forsaken by His own people He still does not forget them, but will gather the remnant and reign over them. After blessings are pronounced upon the dead who die in the Lord, an important solo gives the pronouncement of the great time of trouble to come to the world just prior to Christ's second coming, and admonishes the remnant to "hide thyself as it were for a little moment, until the indignation be overpast." Isa. 26:20. The music of Part 6 is mostly of the quiet, pastoral nature, and is entitled "A Song in the Night." God promises protection over His remnant people during the great time of trouble, when His wrath is poured out upon the wicked who have made void His law. In the words, "Watchman, What of the Night, the Morning Cometh," the chorus expresses the great joy to come to the remnant after the night of waiting, and closes with the promise that our eyes "shall see the King in His beauty." In Part 7, by means of solos and choruses, the sequence of events attending our Lord's return is portrayed in a dramatic and vivid manner, and the oratorio closes with the grand finale, "Great and marvelous are Thy works, Lord, God Almighty."

The main soprano in the oratorio represents "The Church." The bass is always the Christ character. His part is not difficult, but it needs sympathy, gentleness, and lowliness, coupled with those flashes of mighty power and majestic dignity that go with the lofty conception which we are bound to entertain of the Christ. The leading tenor represents Satan. The leading contralto sings the intensely dramatic portrayal of the plagues.

The set pattern of the prose Scriptural libretto has caused some problems in meter; however, there are several similar cases in such masterpieces as "The Messiah." The tempo should never lag, and the andantes are always with motion. The solo and chorus parts are frequently treated as dialog, and in an interplay between the two the chorus should move in quickly and not wait or hesitate a second at the end. Thus the music and words will flow along smoothly without any stops. There are only seven places where the music stops, and that is at the end of each part. Each of the seven parts is a complete composition, and within each of those parts there are practically no pauses. With solos, chorales, and fugues the composer carries the sacred message forward with great power.

This oratorio is the dramatization of the most climactic period of the world's history, and the singers will need to do more than just sing their parts. They will need to give full expression to texts which have been read and thought of and studied by millions of Christians in centuries past. The music must be the vehicle to carry the words. It must be servant to the message. The whole purpose and aim of the oratorio will be lost if the listener fails to understand the words.* Music does have greater power to drive the message home than the spoken word alone, yet it must not overshadow the words.

It was my privilege to present the premiere performance of Burrell Van Buren's cantata The Coming King with the oratorio chorus of Southern Missionary College, early in 1947. Orders for this cantata have been received from many countries, and its successful presentation has been given in a gratifying number of places. Just now the combined a capella choir and oratorio chorus of Walla Walla College are preparing for the first performance of The Remnant to be given here.

It is my judgment that these mentioned compositions, The Remnant and The Coming King, can be made an attractive and impressive means of placing before the public the peculiar and outstanding tenets of the Seventh-day Adventist faith. However, they should also afford enjoyment, strength, and inspiration to the members of our church, if they are well given and sung with the deep understanding and feeling which the spiritual theme demands.

* For some occasions the composition in its entirety may be considered too lengthy. In this case the suggestion is offered to present it in two parts. At the first performance, perhaps given on a Friday night, give the first four parts, and follow this on Sabbath, either at church time or in the afternoon, with the remainder. The Remnant lends itself very nicely to this treatment. Such a sacred musical festival should be of unusual interest to our people.

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Better Speech and Diction
Constructive Hints and Helpful Cautions

Watch Your "Height"

We are sometimes admonished to watch our weight—a reference to bodily avoirdupois. However, the present admonition: Watch your height, refers not to stature but to pronunciation. All too frequently we hear someone who is reading Ephesians 3:18 say, "What is the breadth, and length, and depth, and height." But the last word of this verse is not height but height. Observe that it ends ht, not th. So instead of being pronounced like the other words in this verse, "breadth," "length," and "depth," it rhymes with "night" and is formed like "weight," "nought," "bought," "thought." Be sure to watch your height.

L. L. Moffitt.

The Ministry, August, 1949
“Beyond Mere Words”

By Kraid Ashbaugh, Principal, Kern Academy, Shafter, California

YOUR voice is you!” affirmed the professor of speech during the opening lecture of a popular course in his department. Some members of the class were startled. Others were not too sure that they could agree with the statement.

A young Seventh-day Adventist doctor was awakened by the persistent ringing of his telephone late one winter’s night. His pleasing voice assured the anxious relative that he was glad to be of service, and that he was not the least bit provoked at having to come at such an unseasonable hour. “How could his voice be so pleasant when he was so rudely aroused at an hour like this?” mused the caller as he replaced the receiver. Further investigation answered his question: The doctor was a Christian. Continued acquaintance led the relative to study and accept the same religious beliefs as those held by the doctor, whose Christianity was from the first contact so well indicated by his agreeable voice.

Prof. William Michael, a teacher of speech at the University of Idaho, had noticed, after years of teaching, that though students of his classes showed more or less improvement in enunciation and breath control at the end of the course, it was difficult to cause any material alteration in the way the pitch, or tone, of the voice was habitually placed. He had also noted that some foreign people with quite small English vocabularies were able to inflect just a few words so well that they could express themselves quite clearly. These observations led him to wonder whether marked intelligence bore any relation to good inflection. He brought his problem to the department of education of the university, and an experiment was outlined and carried to completion by Professor Michael and Dr. C. C. Crawford, of the department of secondary education.

The two educators were convinced that an intelligent student would have a wide range of inflection, and that his inflection would be so controlled that any passages read or spoken would be given the expression that the meaning required. It was assumed that the duller student would read or speak in a monotone with little or no expression, or would give the wrong inflection by raising or lowering his voice without proper regard to the meaning.

Fifty-six students, twenty-seven boys and twenty-nine girls, volunteered for the experiment. The test was to read orally three fairly difficult passages of a total of five hundred words before a teacher of public speaking, who acted as judge and graded the readers. Neither the scholastic standing nor the intelligence quotient of the readers was known to the judge at the time of the presentation.

The result of the investigation showed that intelligence can be judged on the basis of voice, for those with good inflection had the highest I.Q.’s and the best scholarship records. In the words of the researchers, the conclusion was:

“It has been found that inflection, or the pattern of pitch changes in the voice, is a reasonably good measure of ability. The correlation between inflection and scholarship are approximately the same as those between intelligence tests and scholarship. The three factors, scholarship, intelligence, and inflection, are about equally intercorrelated, and any one of the three is about as safe a basis for predicting another as any two combined.”—“An Experiment in Judging Intelligence by the Voice,” Journal of Educational Psychology, June, 1927.

“Your voice is you!” And since you are of those who are “a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of Him who hath called you out of darkness,” in what kind of wrappings are these “praises” enclosed? What kind of testimony, beyond the mere words used, is your voice giving? Members of the “royal priesthood, children of the King, should show their nobility in a cultured tone of voice.

Everyone wishes to be considered intelligent by others. The way to be so regarded requires effort, and although Professor Michael declares that it is “extremely difficult to change inflection habits,” he does not say that it is impossible. Mrs. E. G. White speaks of cultivating the “melody of the voice,” and “the full round tones.” In this work we may have the assistance of a powerful Helper: “Then do not leave one defective habit of speech uncorrected. Pray about the matter, and co-operate with the Holy Spirit that is working for your perfection.”—Fundamentals of Christian Education, p. 215.

The Query Column

Bible Questions and Worker Problems

How and When Did the Stars Fall?

(1) At what time of day did the stars fall in 1833? (2) From what direction did they reach our atmosphere? (3) Where did they come from? (4) How did the stars get back into the sky in time for the next evening?

THE latter queries can best be answered first. Any brilliant object in the sky, of lesser apparent magnitude than the sun or the moon, is popularly called a star, be it a true star (a remote sun), a dense star cluster, a planet, a comet, or a meteor. Meteors are masses of rock or metal moving through space within the solar system to which our earth belongs as a minor planet. Some of the meteors travel singly, but...
many of them move in populous swarms, like flocks of birds. Because of their comparatively small size, varying from that of sand grains to a few tons, meteors remote from the earth reflect insufficient sunlight to make them visible.

When at times these single or multiple bodies approach near enough to the earth to be deflected toward its surface, they encounter the atmosphere of the earth at speeds of from ten to forty miles a second. Then the friction between the meteor, or falling star, and the air heats the meteor to a temperature at which it becomes a permanent part of the earth. Because the rocks in space, which become a meteoric shower, are all traveling together in approximately parallel paths, the appearance to an observer of such a shower is that the meteors come from the same general portion of the sky, exactly as parallel railroad rails or rows of trees or plants appear to converge in the distance toward a point. This vanishing point of perspective, as an artist would call it, is designated as the radiant, or point from which the shower of falling stars appears to radiate. The radiant for the November meteors of 1833, was near the star Gamma Leonis, in the constellation Leo, the Lion; hence, this shower and the subsequent lesser remnants of it bear the designation Leonids. The constellation Leo does not rise till after midnight in mid-November; therefore, only a few of the meteors of that shower could be seen until late in the night or toward morning.

How wonderfully accurate is the Biblical prophecy of the stars falling "unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind."

Eye-witnesses and historians of that day say:*

"[The meteors] proceeded to various distances from the radiating point, leaving after them a vivid streak of light... One of the most remarkable circumstances attending this display was that the meteors all seemed to emanate from one and the same point; that is, if their lines of direction had been continued backward, they would have met in the same point, south-east a little from the zenith... The point from which the meteors seemed to issue was observed, by those who fixed the position of the display among the stars, to be in the constellation Leo."*

"The morning of November 13, 1833, was rendered memorable by an exhibition of the phenomenon called shooting stars, which was probably more extensive and magnificent than any similar one hitherto recorded."*

"It seemed as if the whole starry heavens had congregated at one point near the zenith, and were simultaneously shooting forth, with the velocity of lightning, out of the horizon; and yet they were not exhausted—thousands swiftly followed in the trains of thousands, as if created for the occasion."*

"During the three hours of its continuance, the day of judgment was believed to be only waiting for its rise. From two o'clock until broad daylight, the sky being perfectly serene and cloudless, an incessant play of dazzlingly brilliant luminosities was kept up in the whole heavens."*

Thus the stars fell abundantly on the early morning of November 13, 1833, mostly from two to six, though a few forerunners were visible as early as ten o'clock the evening before. The phenomenon was not at suppertime, as some persons have faultily recalled and reported. The stars fulfilled the prophecy of coming as unripe figs from a wind-shaken tree from an apparent radiant as portrayed by the contemporary artists and authors. They did not come from random portions of the heavens toward the observers, as some modern pictorial representations would indicate. Falling stars are meteoric stones, luminously visible in our atmosphere, and are either consumed to ashes or fall as rocks to the earth. They do not constitute the light-giving stars of the heavens; hence, the number of true stars is not diminished by such star showers.

As we present by voice and pen the glorious message of the signs of the soon return of the Saviour, let us adhere strictly to the specifications of the prophetic word, and not to the literal fulfillment of these phenomena. These phenomena are wonderful and meaningful enough, without any exaggerated or perverted description of them. "So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand."*

R. E. Hoen. [Professor of Chemistry, Pacific Union College.]

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**Literature Evangelism**

*The Right Arm of Our Strength*

**God’s White-winged Messengers**

by Wesley Amundsen, Departmental Secretary, Inter-American Division

**WITH** the coming of the printing press using movable type, invented by John Gutenberg in 1456, came also the opening of the doors of nations to the evangel of Jesus Christ in a larger way. The Protestant Reformation was soon to be born, and the message of "the just shall live by his faith" must have wings to carry it over land and sea. In God's great plans for the dissemination of truth He looks far ahead and arranges the stage, so that when the time comes for action He has ready

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From the modern plant of Loma Linda Foods comes a new product — Gravy Quik — the amazing new way to make gravy.

Now by just adding water to the contents of the Gravy Quik packet you can with ease make a smooth, delicious gravy that will add a zestful taste to your menus.

Better get some at your food store tomorrow.
men and ready tools for the carrying out of His plans. J. H. M. D'Aubigné says about Luther:

"If he did not find missionaries to bear instructions to distant lands, God had provided a missionary of a new kind. The printing-press was the successor of the Evangelists. This was the breaching-battery employed against the Roman fortress. Luther had prepared a mine the explosion of which shook the edifice of Rome to its lowest foundations."—History of the Reformation, book 6, chap. 6, p. 197.

Dr. A. T. Pierson, great missionary and religious writer of the past century, says of Christian literature: "Christian literature, as a means of overtaking the needs of men, belongs among secondary agencies, but, among them, takes front rank."—The Modern Mission Century, p. 475.

The "breaching-battery" of Luther's day is just as effective in our day. In the spread of the third angel's message we owe much to the use of gospel-filled literature. The Advent Movement of 1833-44 was speeded on to all the earth by the leaflets, pamphlets, books small and large—all were used to call the attention of men to the great events which God was heralding to the world at that time.

The first Present Truth carried factual Bible truth to believers in New England, and some copies fell into the hands of individuals in other parts of the United States. It was the beginning of the era when great rays of light were to go clear round the world—25,000 miles of light rays. And how it has gone! Monetary figures are not telling the whole story, for money does not tell of the tens of thousands of books going into the homes of the people. It is not only the colporteur sales that account for the spread of truth-filled literature, good as these sales reports are, for there are also the millions of pages of gospel-filled magazines, leaflets, tracts, and Bible correspondence lessons.

Look at Inter-America for a moment. The year is 1878. The judgment-hour message and the Sabbath truth had not yet found lodging in this area of the world. From far across the seas, even from old England, came some of God's white-winged messengers. Some fell into the waiting hands of Henri Williams, deacon of the Wesleyan Church. The Sabbath was made known. He accepted it. The tract was passed on to a schoolteacher, Nord Isaac, and he became the first herald of the message, the first national ordained minister in Haiti. Today more than eleven thousand Sabbath school members come together to praise God on the Sabbath day, and to study His Divine Word. The white-winged messenger has multiplied in fruitage.

A sea captain carried in his hand a package of these captive white-winged messengers and stirred them upon the wharf at Georgetown, British Guiana, saying as he did so, "I have fulfilled my promise." Eventually one of the papers fell into the hands of a woman who was looking for some rays of truth. Thus the light of the glorious third angel's message was kindled in another dark land, kindled never to go out until the Lord Jesus should come for His people.

We must keep them flying, these white-winged messengers. Who can tell which tract, leaflet, book, or magazine will be the one to win a soul? The ministers of God are to encourage the people to be greater faithfulness in the use of gospel-filled literature.

Just the other day, over in one of the French islands of the West Indies, I heard it said by a worker:

"Brother Conello, of Gaudeloupe, is holding meetings at Douville. Four were converted. He moved to Douville to live and now has a Sabbath school of 137 members. He went from house to house, using Leaves of Autumn in French. A friend gave him the use of his house for meetings. They organized the believers to go two and two to the houses, carrying tracts with them. Twenty-five people have taken their stand for the message, and eighteen of these have already been baptized."--

The time is ripe for a wider circulation of all truth-filled literature.

"Let the leaflets and tracts, the papers and books, go in every direction. Carry with you, wherever you go, a package of select tracts, which you can hand out as you have opportunity."—Review and Herald, June 10, 1880.

"Let our literature give the message as a witness to all the world."—Testimonies, vol. 9, p. 61.

Keep the white-winged messengers flying. Retard them not. They are the agencies of God for good in an evil world. Who knows which shall prosper, this or that?
Theological and Church-History Workshops

Three workshops for theological and church history, student majors (particularly upper division) were conducted by L. E. Froom this past spring at Emmanuel Missionary College, Southern Missionary College, and Union College. The over-all plan and pattern was formulated for the first workshop by Edwin Thiele, assisted by H. O. Olson and Orville Dunn, at Emmanuel Missionary College. It was developed further by Professors Wittschiebe, Tobiassen, and Banks at Southern Missionary College; and was still further perfected for Union College by Professors Warriner, Wallenkampf, and Hardinge.

The general pattern, for example at Union, was this: All theology classes and all history and Biblical language classes, meeting at the first period, gathered in the chapel in a combined large class where a special lecture on the foundations of our prophetic faith was given, based wholly on the historical source documents, usually in photostat form. These trace the origin and development of every major principle of prophetic interpretation and its application to major fulfillments.

During the second period a different group of classes, in the same general categories, met similarly in the chapel, covering much the same ground but adapted to the particular groups assembled. At the daily chapel periods a liberal number of impressive stereopticon slides brought the leading features of the series before the student body in popularized form. This plan was followed daily in a progressive sequence, with the climax for the students on Friday night at the ministerial seminar and the regular Friday evening meeting that followed.

On this last school day of the series there were discussion periods and question hours, and the series closed on Sabbath at the regular church services, with definite application of these principles and facts to the lives of the students, standing as they do on the threshold of service in an hour like this.

The purpose of the workshops was to create certain fundamental impressions and convictions through pushing back the horizons, enlarging the vision through laying a strongly factual foundation for our faith, and bringing out the full significance and inheritance of our prophetic message and its relationship to God's plan of the ages. It was designed first to bring sharply into view the impregnable foundations of the Advent faith, and then to enlist the unreserved dedication of student life and talent to its proclamation.

Recent Bible Instructor Contacts

NEW ENGLAND has been known as our nation's theological center since the founding of our country. Here our own denominational work also had its beginning. We, therefore, look to Atlantic Union College for the training of godly and efficient ministers and Bible instructors in that section. I had the privilege of visiting the college a few weeks ago, and I sensed the earnestness of our young people preparing themselves for a place in our work. My visit followed the Week of Prayer, and many students were still seeking counsel regarding their lifework. Because there is great need for competent, trained women to enter this profession, the faculty of Atlantic Union College is determined to bring about a far stronger emphasis on Bible instructor train-
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Spearhead Efforts Produce Results
AFTER assisting with ministerial institutes in Inter-America, I attended a workers' meeting in the South Dakota Conference and held a spearhead effort at Sioux Falls. This effort was held when the weather was severe and cold, but in spite of this we had an excellent meeting. Prejudices were broken down. Hundreds enrolled in the conference Bible correspondence course. The attendance kept up well, considering the size of the city, weather conditions, and so forth. More than eight hundred were present on Sunday nights, over seven hundred names were secured, and nearly three hundred enrolled in the Bible course. The offering on the last night amounted to $530. The meeting was three fourths self-supporting. The workers were greatly blessed, and declared the experience to be highly beneficial. There they saw techniques, methods, and plans worked out in a tangible way for smaller cities and towns. We had a wonderful time together, and the Lord richly blessed.
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The Ministry, August, 1949
After this meeting it was my privilege to make a trip through the Southern Union for five consecutive evangelistic councils and institutes, visiting six conferences. We tried to confine our discussions to practical, workable, small city and district evangelism. The special material, prepared in printed form for these institutes, was appreciated.

I recently returned from a visit to the Carolina Conference, where President C. H. Landa is directing a progressive program of evangelism. The Carolina Conference now has four beautiful portable tabernacles. I visited all four campaigns, and had a highly profitable time with the evangelists. Brother Lauda joined in these counsels, and we had a real fellowship with these men. We shared their burdens, studying their individual problems as related to public relations, advertising, the sermon, the appeal, and securing decisions. Repeatedly the workers expressed their pleasure at the practical help they were receiving.

In all these contacts there is not the slightest thought of imposing new techniques on anyone, but merely passing on the experience God has given us. By sharing the experiences of others these younger men are encouraged to attempt larger things for God even in small towns and cities in this time of great opportunities. Thus the Ministerial Association, working within its prescribed orbit, is seeking to be of maximum service and aid to the field, and God is blessing.

M. K. E.

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LIQUOR ADVERTISING.—Writing in The Union Signal not long ago, Fred D. L. Squires offered several reasons why liquor advertising is in a class by itself, distinct from other advertising.

“No other business in this country—if ‘business’ it can be called—causes so much havoc, crime, disorder, and tragic accidents, not to say individual demoralization and moral degeneration as does the liquor traffic,” he says. “The purpose of liquor advertising, always and everywhere, is simply to sell more alcoholic beverages, to break down individual and collective inhibitions, to increase the number of drinkers, and to increase the average consumption of those who are already drinkers.” And this is true, despite any propaganda the advertisements may have for “moderation.”—Christian Advocate, June 2.

FIFTY-SEVEN A MINUTE.—According to research experts gathering information for the new World Book Encyclopedia, Bible sales last year totaled about 30,000,000, which means that 57 were sold every minute of every hour, night and day.—Gospel Minister, June 2.

TOO MANY MEETINGS.—It is estimated by the American Society of Planning Officials that the nation’s commercial, political, and professional conventions cost somewhat in excess of $200,000,000 for the year 1948. This figure does not include any of the expense incurred by meetings of committees or groups numbering less than 50 persons.

The Christian Advocate holds strongly to the opinion that a careful study of our overhead organization is badly needed, and that a program of economy could be inaugurated which would result in huge savings of money and time which could be better invested in areas of need. . . .

The extravagance of the cost is not limited to its financial aspects, however. The amount of time which the bishops are required to spend in committee meetings, conferences, and commissions is excessive beyond all reason, with the result that our chief pastors [M. E. I] are unable to give their own areas the personal attention the work demands. There is not an episcopal leader who is not harried and harassed by his schedule, with almost no time left for the cultivation of his own soul or personal counseling with his pastors.

That there is great value in “inspirational gatherings” everyone will agree, but the countless planning commissions, study conferences, finance meetings, and strategy sessions hardly fall under that classification. . . . We confess to excessive fatigue. We have been attending too many meetings.—Christian Advocate, May 5.

PROPER EMPHASIS.—This is an age when the great doctrines of the Sovereignty of God, the redemptive love of Jesus Christ and the unction of the Holy Spirit ought to be sounded with new vigor. The Holy Spirit needs to be regarded as a collection of inspired writings on religion—not science, history, philosophy, poetry or biography, although it has something to offer in all these areas of thought. It contains the lore of the great Judeo-Christian culture and records the struggles of the children of God from a primitive anthropomorphism to the light of the knowledge of the glory of God in the face of Jesus Christ.—Presbyterian Tribune, May.

ISRAEL’S TERRITORY.—Israel now has under control 6,800 square miles of approximately 10,000 square miles of Palestine, according to B’nai Brith Messenger.—Gospel Minister, May 19.
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ACCOUNTABILITY!—Our primary business as preachers, teachers, Bible instructors, physicians, nurses, colporteurs, institutional workers, and the like, is to win souls for Christ. It is to witness for Him through direct conversation, personal work, Bible studies, and similar means, irrespective of whether or not one is not called or equipped for full-time public preaching. Preachers are paid to put in full time in soul winning. Our laymen naturally have responsibilities which they must individually carry in the discharge of their professional duties or in order to earn a livelihood. But professional service, even in the cause, will never be a valid substitute before God for direct, personal soul winning for Him. Let us as conference and institutional workers beware, lest in our anxiety to make institutional or financial goals, colporteur sales records, or the like, we discourage or neglect the taking of time requisite for the greatest objective in the world and the one thing for which we exist—the direct winning of souls. Working intensely but by proxy—such as turning over interested names to conference workers, merely putting in regular hours in selling books, handling machines, or professional service—is no substitute. Here is a subtle danger which we, as workers, will have to watch and hold in check. The dollar and the record must not outweigh souls.

ANONYMOUS!—It is but fair to state that the practice indulged in by a few curious characters of sending vitriolic anonymous letters to editors and to administrators, makes little impression on the receivers and accomplishes exactly nothing. One who is neither courageous nor manly enough to come out in open identification is not deemed worthy of notice. And such usually have a paralleling characteristic—they usually send carbon copies to others, with the obvious purpose of weakening the influence, if possible, of those they are attacking. He who is too cowardly to make his name known, and so to be answered if need be, or desirous, has simply written something he would be ashamed of or afraid to say if he knew he were to be held accountable for his utterance. Such a procedure is simply shooting from ambush. It is sniping—and no one respects a sniper. It is not necessary that all should see alike on every point, but it is requisite that we assume responsibility for our statements if we are to retain the respect of our fellows.

CRUDITIES!—We, of course, wish to gain and retain the respect of the cultured and refined with whom we have contact. We should therefore avoid personal habits and carelessness into which some have drifted unconsciously, but which are nevertheless distressing, if not indeed repulsive, to others. These we should seek to discover, and to avoid. Let us speak plainly regarding what others have mentioned to us as repulsive among some workers: Noisily clearing the throat, snuffing instead of using Kleenex or a handkerchief, expectorating, hacking, blowing the nose resoundingly (and possibly examining the results), and picking the nose. These and similar crudities, that need not be detailed, mar the life and handicap some workers’ influence. Surely these should be avoided in public places. We are to be “enamples” in our personal habits and conduct to the flock and to the public. They have a right to expect us to be truly refined in our bearing and habits. Our members have a right to expect superiority of conduct in these externals by which men judge us.

IDENTIFY!—Let your light shine out before men through the open declaration of our denominational affiliation and our glorious message to men. Tell it when you preach or converse or travel. People want to know who we are and what we believe, and they have a right to know. Do not put your light under a bushel of anonymity. Do not cover up, hide your light, or evade—and never equivocate. Do not say, “That may work elsewhere, but not in my section.” It works in the East and the West, in the North and the South. It works in America. It works on the high seas, and it works in Great Britain, as I have found. It all depends on the man. We seek to get our name, our work, and our beliefs into the public press far and wide, but at the same time some persistently seek to conceal that identity at many of our meetings. Such does not make sense. It has neither rhyme, reason, or logic. Let such bygone attitudes be bygones. We have come to a new day when a new attitude is demanded. Let us capitalize to the full on that new day and spirit. Many friends for the faith were made in high religious, educational, literary, and civic circles during my recent visit to England. And that friendship was in every instance based on the full knowledge of my denominational affiliation. They respected me, my faith, and my church, and came to understand what I stood for.

L. E. F.

The Ministry, August, 1949