

THE MINISTRY

FOR WORLD EVANGELISM

VOLUME XXIV

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NUMBER 11



Give Us These Men!

[We are grateful to R. E. Crawford, book and periodical department manager of the Canadian Watchman Press, for calling our attention to the following paragraphs penned by W. M. Punshon, who is speaking of John Bunyan, that stalwart man of God. These paragraphs contain ideals toward which we all should strive. Under God, may we as workers attain these lofty objectives.—EDITORS.]

A BRAVE, good man, who loved life well, but who loved good better: and who, when a thing was put before him, and when Timidity whispered, 'Is it safe?' and Expediency hinted, 'Is it politic?' and Vanity suggested, 'Will it be popular?' took counsel of his own true heart and simply enquired, 'Is it right?' There is no feat more noticeable than the devout earnestness with which he studied the Divine Word and the reverence which he cherished for it throughout the whole of his life—

"Not perfect, nay, but full of tender wants,
No angel, but a dearer being all dipt
In angel instincts, breathing Paradise."

"One great want of our times is a commanding ministry—a ministry of a piety at once sober and earnest and of mightiest moral power. Give us these men! 'full of faith and the Holy Ghost,' who will proclaim old truths with new energy, not cumbering them with massive drapery, nor hiding them 'neath piles of rubbish. Give us these men! Men of sound speech, who will preach the truth as it is in Jesus, not with faltering tongue and averted eye, as if the mind blushed at its own credulity—not discomposed, that a chemical analysis alone can detect the faint odour which tells it has been there—but who will preach it apostlewise, that is, 'first of all,' at once a principle shrined in the heart and a motive mighty in the life—the source of all morals and inspiration of all charity—the sanctifier of every relationship, and the sweetener of every toil. Give us these men!

Men of dauntless courage, from whom God-fear has banished man-fear—who will stand unblenched before the pride of birth, and the pride of rank, and the pride of office, and the pride of intellect, and the pride of money, and will rebuke their conventional hypocrisies, and demolish their false confidences, and sweep away their refuge of lies. Give us these men! Men of tenderest sympathy, who dare despise none, however vile and crafty, because, the 'one blood' appeals for relationship in its sluggish or fevered flow; who deal not in fierce reproofs nor haughty bearing because their own souls have just been brought out of prison; by whom the sleeper will not be harshly eluded and who will mourn over the wanderer, 'My brother, ah! my brother!' Give us these men! Men of zeal untiring, whose hearts of constancy quail not, although dull men sneer, and proud men scorn, and timid men blush, and wicked men revile: who, though atrophy wastes the world, and paralysis has settled in the church, and hazard and hardship are 'valiant for the truth upon the earth,'

"And think
What others only dreamed about, and do
What others did but think, and glory in
What others dared but do."

"Give us these men, in whom Paul would find congenial reasoners; whom the fervent Peter would greet with a welcome sparkle in the eye; to whom the gentle John would be attracted as to twin souls, which beat like his own—all lovingly. Give us these men! And you need speak no more of the faded greatness and prostrate might of the pulpit; the true God-Witness shall be re-installed in their ancient moral sovereignty, and 'by every man's conscience in the sight of God.'"

God make us men like these!

THE MINISTRY

FOR WORLD EVANGELISM

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NOVEMBER, 1951

In This Issue

SINCE the last General Conference session held in San Francisco, we have been busy with our denominational task of doubling our membership. On page 4 of this issue D. A. Delafield lifts our vision to see this great undertaking, as well as challenge, from both a practical and an inspirational standpoint. Here is food for reflection.

You will be happy to see again the name of Andrew W. Blackwood on page 6. He is bringing us another series of two well-written articles, this time on "What Is Right With Preaching Today?"

Every worker in God's cause spends some time in committee meetings. On page 37 there is some valuable counsel from the Spirit of prophecy on our "Conduct in Committee Meetings."

We also draw special attention to "The Pastor as an Executive," by R. R. Bietz, on page 17.

Our singing evangelists and others will be interested in the "Key Index to *Gospel Melodies*" on page 25.

Advertising

We again draw attention to the fact that in soliciting advertising for THE MINISTRY we accept only such advertisements as will be of practical interest to our workers. In recent months we have brought you a number of new presentations, and we are always pleased when our readers quote this journal when ordering from our advertisers.

Our Cover—Albany, Georgia, S.D.A. Church



IN THE fall of 1930 Frank Dudley held a series of meetings in the Albany, Georgia, city auditorium. A company of twenty-one was organized into a church by B. F. Kneeland, then president of the Georgia Conference.

The faithful believers in Albany met from place to place until 1948, when their membership numbered forty-four and they moved into their new church building. J. L. Everett was the pastor when the church was built.

On Sabbath, October 6, 1951, the church was dedicated free of debt. Carlyle B. Haynes was the guest speaker at the dedication services.

Our membership stands at eighty-five at the present time, and we have a busy soul-winning program in progress, with everyone working and doing his part to bring others to a knowledge of the third angel's message.

We send Christian greetings to our fellow workers and readers of THE MINISTRY.

W. O. COE, Pastor.

Facing the Task of Doubling Our Church Membership

D. A. DELAFIELD

Assistant Editor, "Review and Herald"

PART I



THE commendable goal of a doubled church membership is being held before us. We have been asked to double our membership during the present quadrennium. We ought individually to take seriously this objective and work as never before to win souls for Christ.

How happy Heaven would be if every being on earth would accept the gospel! God's plan is that all are to hear the story of salvation. All will have the opportunity either to accept or to reject the message. It is the church's business to bring the message of salvation to every man, woman, and child quickly, and to save all we can while time remains.

We do not know how it will be possible for us to add a million names to our church books by General Conference time, 1954 (and that is what a doubled church membership means in round numbers, allowing for deductions for apostasies and deaths), unless each employed worker in our organization, together with every layman, catches a vision of his place in this program of soul winning. Every administrator, departmental worker, pastor, evangelist, teacher, colporteur, stenographer; every doctor, nurse, medical technician; every layman who claims the name Seventh-day Adventist, ought now to take seriously upon his heart the challenge of the word *evangelize*.

The Great Essential

A passion for souls is as essential to evangelism as steam is to a boiler, as electricity is to an electric motor, and as gasoline vapor is to a combustion engine. It is the spirit of man made vibrant and holy by the Spirit of God, as the wise man said, "The spirit of man is the candle of the Lord." Prov. 20:27. All the native talents and abilities of the converted life vitalized by the Spirit of God for service—this is what we call the passion for souls.

A talk given at workers' meeting, New York Conference camp meeting, July, 1951.

George Whitefield was one of the most vital soul winners the world has ever known. This was true not only of his pulpit work but also of his private work with the individual man. His passion for souls manifested itself with equal fervor in the desk, in the field, on the highway, in the home, and in the school. Whitefield traveled a great deal in this country and abroad. He styled himself a "gospel rover," and in a letter to John Wesley he said, "Do you ask what I am doing? I answer, 'Ranging and hunting the American woods after poor sinners.'" So intensely did he feel the urgency of his soul-winning mission that he said, "God forbid that I should travel with anyone a quarter of an hour without speaking to him about Christ."

Whitefield was alert, in season and out of season, looking for an opportunity to preach Christ to people. We can learn from him what the passion for souls will do when it takes possession of a man.

The zeal for souls literally consumed all the energies of Jesus, our Example. One day with His disciples He stopped at Jacob's well near Sychar, a city of Samaria. The disciples were hungry and went to the city for food. Jesus sat by the well and talked to a woman about her soul. He was just as hungry and tired and thirsty as the disciples, but His passion for souls was stronger than hunger, thirst, and fatigue. The language of His heart was, "How can I drink from this well till I have offered this woman the water of life?"

When the woman found Christ she also felt His zeal for lost men. She went back to the city and told everyone she met about the precious friend she had found in Jesus. Startled by her enthusiasm and faith, many of the citizens came to Christ and demanded of Him an explanation of the cause for this woman's transformation of life. Jesus taught them the way of salvation, and after they had listened to Him they believed and surrendered their lives to the Saviour. Their words of faith expressed their heart experience. "Now we believe," they said, "for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world." John 4:42.

Doubtless these men were just as zealous in proclaiming Christ as was the woman who met the Saviour at Jacob's well. After the ascension of Jesus and the experience at Pentecost, Philip, Peter, and John "preached the gospel in many villages of the Samaritans." Acts 8:25. A great harvest of souls was reaped in Samaria. The men of Sychar who had accepted Christ as their personal Saviour were doubtless instrumental in preparing the field for the work of the three apostles who came in to reap the harvest.

Notice now how the work began in Samaria: Jesus longed for the soul of the woman at the well. The woman at the well gave her heart to Christ and acquired a passion for the souls of the people in her village. These men gave their hearts to Christ and acquired a passion for other souls. Thus the work spread. Philip, Peter, and John, burdened for lost sinners, came to Samaria and reaped the harvest. Many were baptized.

You will remember that when the disciples returned from the city of Sychar to Jesus with food to eat, they requested Him in these words to partake of their provisions:

"Master, eat. But he said unto them, I have meat to eat that ye know not of. Therefore said the disciples one to another, Hath any man brought him ought to eat? Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work." John 4:31-34.

When we can bring the candle of our spirit to Christ and let it touch the light of His life, we will burn with a bright blaze and ignite the world with our evangelistic fire. We can then say with Christ, "My meat is to do the will of him that sent me, and to finish his work." Someday we are going to set the world on fire with the Advent message. Why can't we do it now? What are we waiting for? "The spirit of man is the candle of the Lord." If we will bring our talents to Christ, He will energize and activate every natural resource that we possess and make it effective in soul-winning work.

God Uses Simple Men

Many of us feel inadequate for the work. We are all more or less average men and women. None of us is a genius. Left to ourselves, we probably would not attain the level of the great historical characters of the past. But God does not need geni-

uses; He does not need men of extraordinary intellect and talent. He would use these, to be sure, if He had them available; but generally speaking, God must do a great work with average men like you and me. The simplehearted but earnest Moravians whom God used to teach John Wesley the precious truth of salvation by grace through faith were not aware of the fact, but the man who learned the way of life by observing their joyful experience in the things of God was destined in God's providence to win more than one-half million souls to Christ before he died, after a half century of itinerant ministry.

You have heard of Staupitz, who was an obscure monk in a German university. God used him to teach Luther the way of faith. He turned Luther's mind to Christ and away from himself, instructing the youthful Martin to look to the Redeemer for life, forgiveness, and salvation. Luther looked, and reached out and took Christ as his personal Saviour. The mighty Reformer was won to Christ by a simple monk who had a passion for his soul.

Some of us have read about Wishart, the martyr. It was his dying testimony that turned the tables for John Calvin and won him to Christ. Calvin's cousin Olivetan, a humble but zealous Protestant, was also used in leading the mind of the intelligent Calvin to the faith of Christ.

Simple, earnest men have always been used to accomplish wonderful things for God.

"Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence." 1 Cor. 1:26-29.

Whitefield, Wesley, Calvin, and Luther were indeed great men of God, but they were all won to the gospel by humble men of God. Most of the work of the church through the ages has been wrought by humble men, not by those who were considered great and mighty.

In a certain sense, fellow laborers, we are all humble, average men of God. The Lord intends to finish His work through us. Not many of the world's great will be called to this ministry. Naturally we want to see

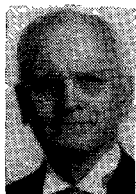
(Continued on page 46)

What Is Right With Preaching Today?

ANDREW W. BLACKWOOD, A.B., D.D.

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PART I



PREACHING stands higher in the esteem of churchmen today than at any time in the past forty years. Forty years ago I was ordained as a minister of the gospel. During the intervening

period I have witnessed five trends that have led me to expect better preaching in days to come. If I felt inclined to look on the dark side of the picture, I could point out ways in which we still fall short, but I thank God for these five trends in preaching and for the privilege of training ministers for tomorrow.

These trends ought to interest all of us who teach the finest of the fine arts, that of preaching the gospel. Those who deal with matters of delivery and we who concern ourselves with the preparation of sermons ought to look on these trends from much the same point of view. You will understand that I approach them as a teacher of homiletics and not as a professor of public speaking. I believe that these five trends, or rediscoveries, ought to encourage every seminary professor of public speaking or of homiletics.

I. THE REDISCOVERY OF THE PREACHER.

At many a divinity school today note the rediscovery of the preacher. In the eyes of professors and students the preacher has become the most important person in the Protestant church. His work in the pulpit is becoming the most important part of his calling from God. Forty years ago no professor of homiletics could have made such statements. During these two decades I have witnessed at least the beginnings of a renaissance. Early in my career I watched professors and students as they sought to discover substitutes for the primacy of preaching. Of late many of our seminary professors, though by no means all, have begun to put the first thing first. However, they still find it difficult to keep the young graduate from trying to manage an ecclesiastical merry-go-round.

The rediscovery of preaching has begun

to affect every department of the seminary. For example, think of theology. Compare the methods of teaching dogmatics forty years ago with the ways of presenting doctrine today. Listen to Prof. H. H. Farmer, of Cambridge, England. As a foremost teacher of theology, he is addressing students for the ministry. His book *The Servant of the Word*¹ stands second to no recent work about preaching. The scholar opens his book and his introductory chapter with these words:

"If one were asked to indicate in the briefest possible way the most central and distinctive trends in contemporary Christian theology, one would be tempted to answer, 'The rediscovery of the significance of preaching.'"

Professor Farmer makes clear that the trend has not yet begun to show itself everywhere in the church. But in the seminary world he can point to C. H. Dodd as a foremost Biblical scholar. This professor at Cambridge University shows that everywhere in the New Testament preaching stands first. His book *The Apostolic Preaching and Its Developments*² has led many of us to think of the apostles first of all as preachers. This amounts to the rediscovery of a truth well known to the fathers at the Reformation, but not to seminary students forty years ago.

Many Old Testament scholars have made a similar discovery about the prophets. All of us in the seminaries think of the prophets as the mightiest men of God before the coming of the Redeemer. We have likewise learned to look on them as preachers. Where in the history of the church can we find more moving spokesmen for God than Isaiah and Micah, Hosea and Amos? At an ordination service we often sing a hymn by Dennis Wortman, "God of the prophets, bless the prophets' sons." In that prayer song we implore the God of wisdom to make the young man first of all a preacher.

Church historians also have begun to rediscover the primacy of the pulpit. For example, think of Dr. Ray C. Petry, professor of church history at Duke University. He has just issued a volume of medieval sermons in translation.³ The professor rightly insists that seminary students and

graduates ought to know more about the history of preaching. So he calls attention to sermons from the days before the Reformation. Forty years ago no professor of church history in the United States would have compiled such a work, and no publisher in the States would have expected the venture to pay its expenses. How the times do change!

Only one other seminary department remains—the practical. The large majority of us who teach practical theology have begun to put the first thing first. Now we can give thanks because the wisest of our colleagues no longer look on homiletics as a waste of time, and on public speaking as the comic supplement of the curriculum. Forty years from now these colleagues may even begin to look on us as intellectually their equals!

II. THE REDISCOVERY OF THE TEACHER.

In the pastor's study note the rediscovery of the teacher. By this I mean a popular teaching ministry from the pulpit. Forty years ago parish ministers read and thought about homiletics in terms of pulpit oratory and great sermons. Now the clergyman with open eyes has begun to see the necessity for more of teaching from the sacred desk. In various quarters this rediscovery assumes different forms. Often the situation calls for pulpit teaching from the Bible. For instance, Dr. Murray H. Leiffer, a seminary professor of sociology, has written a book *The Layman Looks at the Minister*.⁴ There he reports the results of a questionnaire among Methodist laymen out in the Middle West. He reports that among these Methodist laymen four out of five prefer the sort of Biblical preaching that concerns human needs today. He quotes one man as representing many others: "We want well-prepared, well-presented sermons, mostly Biblical in nature. We can hear book reviews and lectures on current topics elsewhere." You note that those laymen want their Biblical sermons to be well presented.

Elsewhere the stress falls on the pulpit use of doctrine. In Richmond, Virginia, Dr. Theodore F. Adams serves as pastor of the First Baptist church. At the end of each year he asks the people to vote on the morning and the evening sermon they like best among those he has preached since the last vacation. Near the end of June he repeats the two messages they have chosen.

He reports that the majority of the sermons they select have to do with prayer. Why? Doubtless because they wish to know what the Bible teaches about prayer, and how the hearer can pray most acceptably. A popular teaching ministry!

In other circles the times call for pulpit teaching of ethics. At another large church in Richmond the pastor reported that his largest ingathering came after a series of sermons about the Ten Commandments, one at a time. Week after week he interpreted a commandment in the light that streamed on it from the face of the Lord Jesus. Each time the speaker brought the matter home to the friend in the pew. Such a popular-teaching ministry knows how to reach the conscience and the will. He preaches for a verdict. Someone may ask, "What has all this to do with instructors in public speaking?" At first glance, apparently little or nothing. But let us look more closely. A popular-teaching minister needs to excel in what Dr. Rudolf Flesch terms *the art of plain talk*.⁵ By that he means the use of short words and short sentences. He lays even more stress on the use of live words, and on the number of references to persons, usually one at a time. All this has much to do with delivery. How can a minister excel in the art of plain talk unless he knows how to speak clearly and with contagious enthusiasm?

The way a wise man delivers a sermon depends on what he wishes to accomplish. Suppose that he enters the pulpit expecting to teach a truth or a duty so clearly that everyone present will resolve to live in this new light from God. With such an ideal the man in the pulpit determines to speak so clearly, so persuasively, so effectively, that he will win his case with every hearer. Such a public speaker calls no attention to himself or to his delivery. In the words of a well-known Scottish theologian, James Denney, "No man can bear witness to Christ and to himself at the same time."⁶ For much the same reason Charles E. Jefferson, of New York City, used to declare that the best preaching voice never is heard.

In view of these facts about a popular teaching ministry, the call comes to the professor of public speaking. So train the preacher of tomorrow that he will be able to testify with the prophet of old, "The Lord God hath given me the tongue of one that is taught, that I should know how to speak." Isa. 50:4.

III. THE REDISCOVERY OF THE INTERPRETER.

In the church at large behold a trend that seems to some of us the most important of all. Why then not put it first? Because it does not as yet seem the most prominent. I refer to the rediscovery of the Bible. Forty years ago most of us devoted much attention to Holy Scripture. Zealously we strove to discover who wrote the various parts, with other things in the fields of higher and lower criticism. Now we have begun to insist that the minister of tomorrow ought to become an interpreter of the Book. Alas, many a seminary graduate discovers that he has never learned how to interpret a paragraph or even a verse in its setting! "With joy shall ye draw water out of the wells of salvation." Yea, verily, but "thou hast nothing to draw with, and the well is deep."

On this whole matter listen to Dr. W. R. Matthews, dean of Saint Paul's Cathedral:

"The traditional phrases and concepts of theology are almost meaningless. They ring no bell in the thinking of our contemporaries. The first necessity for any Christian advance is to make clear what Christian belief means and what kind of life it involves. . . . We need preachers now who will do for this generation what Robertson of Brighton did for his."⁷

What, then, did Robertson preach, and how? During his six years at that seaside resort young Robertson acted as the local interpreter of the Bible always in the best language of his day.⁸

In the morning Robertson would read a text and deal with it in its own setting. At the later service he would single out a longer passage and give what we call an expository lecture. In true expository fashion he worked his way through Genesis, 1 and 2 Samuel, the book of Acts, and 1 and 2 Corinthians. Whatever the size of the passage in hand, he used it in meeting the needs of the friends in the pews. Thus he ministered to the wellborn, such as Lady Byron, and to the common people, especially the latter. During the last hundred

years he has shown more than a few of us ministers what it means to live at Bunyan's House of the Interpreter.

Not every minister has made this rediscovery of the Bible as an inexhaustible source of materials for sermons today. More than a few pastors, some of them old enough to know better, keep scurrying hither and thither in quest of something to preach. They attend conferences and devour all sorts of books in the hope that they can uncover a lode of preaching ore, especially if someone else does the spade work. Such men may soon become dealers in secondhand goods. If so, they will miss the joys of the man who fences off a part of the Bible and then does his own digging.

At Princeton University the newer buildings resemble those at older Oxford University. The stone for these Princeton structures has all come from a quarry within a mile of the university. On the same campus the buildings erected fifty years ago consist largely of stones imported from another State. For some reason the imported stone has neither the beauty nor the distinction of what has been quarried close to home. All this suggests a sort of parable for the minister of tomorrow. Nowhere on earth can he find such materials for preaching as lie hidden in the Book that he learned to love at his mother's knee.

Thank God for this third trend, even though in many quarters the movement has only begun!

(Concluded next month)

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- ¹ H. H. Farmer, *The Servant of the Word* (New York: Scribners, 1942), p. 9.
- ² C. H. Dodd, *The Apostolic Preaching and Its Developments* (London: Hodder, 1936).
- ³ *No Uncertain Sound*, sermons translated into English by Dr. Ray C. Petry. (Philadelphia: Westminster Press, 1948).
- ⁴ Murray H. Leiffer, *The Layman Looks at the Minister* (Nashville, 1947), p. 50.
- ⁵ Rudolf Flesch, *The Art of Plain Talk* (New York, 1946).
- ⁶ James Denney, *Studies in Theology* (London, 1893), p. 161.
- ⁷ W. R. Matthews, *Strangers and Pilgrims* (London: Nisbet, 1946), p. 6.
- ⁸ See James R. Blackwood, *The Soul of Frederick W. Robertson* (New York: Harpers and Brothers, 1947).

"IT SEEMED GOOD . . ."

☞ A DEMOCRACY may be guilty of the same sin as a hierarchy, in settling solemn issues by a "show of hands," instead of prayerfully waiting for the guidance of the Holy Spirit, in substituting the voice of a majority for the voice of the Spirit. Of course, . . . there may be the same declaration as in the first Christian council: "It seemed good to the Holy Ghost and to us" (Acts 15:28).—*The Ministry of the Spirit*, pp. 131, 132. (1951 Ministerial Reading Course.)

Ministerial Temptations

PAUL K. FREIWIRTH

Minister, Greater New York Conference

DAVID CHRISTIE in his book *The Service of Christ*, page 66, lists the three outstanding temptations to which the Christian minister is exposed:

"The temptation to recline.
The temptation to shine.
The temptation to whine."

Surely every worker for God has the burning desire to accomplish as much as possible in the short time remaining before Jesus comes. And he has doubtless given frequent study to finding ways and means of making the very best use of his time and strength. The Spirit of prophecy tells us that God will judge us not so much according to the amount of work accomplished but rather by the spirit in which it was carried out. Yet, if we as workers for Him are really constrained by the love of Christ, it will be our constant desire to increase our efficiency, ever seeking how best to redeem the time.

Considering the time-robbing desire to recline, fatigue is perhaps the most frequently given excuse. We hear repeatedly that the work of the minister is not an easy but a very exacting task, and to a certain extent this is true, as is also every other work men engage in. The needless repetition of this, however, is a most dangerous thing. For "as a man thinketh in his heart, so is he"; and if the minister thinks long enough that he ought to be tired, before he knows it he will be!

Josephine Lowman, in her syndicated column "Why Grow Old?" recently raised the question, "Is Your Day-End Fatigue Emotional or Physical?" She says in part:

"Many women and men complain of being tired who have no reason to be. . . . Probably more than half of the time your feeling of exhaustion is mental or emotional rather than physical. You can check yourself in this matter by studying yourself a bit. . . . Weariness and tensions are often the results of a mental viewpoint or emotional frustration. You may be just plain bored with your round of . . . tasks, day after day. . . . Try to discover this in yourself. . . . *Get a new viewpoint yourself.* This is entirely possible and you will find that tired feeling disappearing."—*New York Post*, April 9, 1951.

"*Get a new viewpoint.*" We may be ashamed to admit it, but it is true never-

theless that fatigue caused by "emotional frustration" in a minister is a symptom of waning spiritual life. Boredom is the result of lack of interest in a given task.

Recently I came across some thoughts Fulton Sheen presents on this subject. Needless to say, we cannot agree with most of his theology, but he "hit the nail squarely on the head" in his book *Moods and Truths*. In the chapter entitled "The Thrill of Monotony" he cites the example of a little child, who, as everyone knows, is full of life. If you tell him a story, he'll want to hear the same one again; if you build him a house of playing blocks and knock it down, he'll want it built up again only to be knocked down once more. The writer goes on to show (and we say it reverently) that God, the Fountain of life, also loves what men call monotony. The countless heavenly bodies move in their appointed paths continuously, the seasons repeat themselves annually, and the living things of this earth have been designed to multiply over and over each after his kind. When the Lord Jesus walked on this earth His work of healing, preaching, and teaching might also have given the appearance of drudgery and monotony—the one thing modern man can least tolerate. But He said, "My meat is to do the will of him that sent me, and to finish his work." John 4:34. Meat, or food, gives strength and pleasure, two things our modern civilization has come to seek *apart from* their work, but Jesus found both of them *in it*. What was the Saviour's secret? The joy of the Lord was His strength (Neh. 8:10), and it is a purpose that lends joy to any task.

The Joy of Ministerial Service

To make this practical, suppose I have two sermons to prepare—one for an audience of fifty, another for an audience of five hundred. Which of the two will I find easier to work out? The one for the larger audience, no doubt, but why should there exist this difference? There certainly are no physical reasons for it. To be frank, is it not a lack of faith in my God-given task? If we really and truly believe that God is present where there are only two or three

gathered together in His name, then we will not have the size of our audience in mind but the glory of the Lord; and the man who is really God-conscious will cease being self-conscious.

Sometime ago research was conducted among the workers of a certain factory. Although all the employees were doing the same kind of work, those who had something enjoyable to look forward to in the evening were less tired than those who did not. Obviously, the fatigue was largely in the mind. The next time we are led to believe that a rest is just the thing we need, it might be well to search our hearts and to ascertain on our knees whether, to use George Whitefield's phrases, we are actually weary "in the work," which must be expected at times, or whether we are not weary "of the work." Medical authorities claim that if fatigue is not cured after a complete rest of twenty-four hours, one should get a medical checkup; and if this does not reveal any organic disturbances, the fatigue is emotional, and in the case of the Christian worker, due to spiritual reasons.

Roots or Branches?

Just as dangerous as the desire to recline is the desire to shine. One of the most subtle ways in which this temptation sneaks up on one is through the urge to have "too many irons in the fire"—in other words, to dabble with things which give the illusion that one is doing the Lord's work, but in reality one is spending his time only in much "pious loafing," as Dr. W. Graham Scroggie fittingly calls it. One presents the air of being busy, but is really accomplishing nothing for the Lord. We read in Deuteronomy 12:13, 14: "Take heed to thyself that thou offer not thy burnt offerings in every place that thou seest: but in the place which the Lord shall choose in one of thy tribes, there thou shalt offer thy burnt offerings, and there thou shalt do all that I command thee." And surely the place "which the Lord shall choose" can be none other than the vineyard of the Lord! Leslie Stokes, an English Baptist minister, tells the story of two trees that were growing old and making preparations for any storm that might arise. When the hurricane did come one of the trees remained upright, and the other one almost toppled over. According to the story, the weaker giant asked the stronger one the secret of his strength,

and the answer was, "while you were adding branches I was strengthening my roots." We preach about the wise and the foolish virgins, and here we have a parable about the wise and the foolish tree. It is good to ask ourselves: To which group do I belong?

We know that yielding in one point makes it easier to yield again, and this is also true in the case of the three great temptations that face the Christian minister. With the temptation to recline and to shine comes the equally blighting temptation to whine. Now there are two principal reasons for ministerial whining: Some men whine because there is too much to do; others whine because they would love to do all there is to do, but do not find the time or energy for it. We believe the second group is in the vast majority, and that is a good thing, but there is a danger connected with it too. Because there is so much to do, one begins to drive oneself intemperately. Now, it is a very healthy thing indeed if one drives himself instead of being pushed by others—if one has a self-starter. This can be overdone to such an extent, however, that one defeats the very purpose behind it, accomplishing actually less in the long run. When Luther said that he found it necessary to pray the most when he was the most busy, he was not trying to coin some bright paradoxical saying but was uttering a great spiritual truth. If we neglect our times for devotion, we will actually get less done than if we take the necessary time for it. In the one case we will be driven by nervous energy, which is definitely detrimental to one's physical and spiritual health; in the other case the life-giving Spirit of God will be leading us and imparting its limitless resources.

Avoiding Work Tensions

The Lord Jesus was constantly at work, but because He took time to commune with His Father in heaven, He never showed the pressure under which He was laboring. Few things cause people to lose confidence in a minister faster than if they note that the pressure of his work is getting the best of him and he is losing his poise and composure. Those who are truly laboring under a divine compulsion will also maintain a Christlike composure.

Some authorities feel that the reason why the secret of the atom was first unlocked by the allied scientists during World War II,

and not by the scientists of the enemy, is that the former worked for the love of the righteous cause in which they believed, whereas the latter were driven by a nervous fear. Factually, of course, this statement cannot be proved, but a noted American psychologist, Dr. Wiggam, states, "Anxious efforts to learn reduce ability to learn."—*New York Daily Mirror*, April 10, 1951. Nervous, anxious efforts in any field of endeavor, but especially in the ministry, reduce the results.

One can never cease to marvel at the statement in Luke 4:14 that Jesus, after the great forty days' conflict in the wilderness, returned, not exhausted, but "in the power of the Spirit." Surely He had been feasting

on the hidden manna, and its limitless resources are available to us today. The secret of obtaining this hidden manna is beautifully described in *The Desire of Ages*, page 827:

"All who consecrate soul, body, and spirit to God, will be constantly receiving a new endowment of physical and mental power. *The inexhaustible supplies of heaven are at their command.* Christ gives them the breath of His own spirit, the life of His own life. The Holy Spirit puts forth its highest energies to work in heart and mind. The grace of God enlarges and multiplies their faculties, and every perfection of the divine nature comes to their assistance in the work of saving souls. *Through co-operation with Christ they are complete in Him, and in their human weakness they are enabled to do the deeds of Omnipotence.*" (Italics supplied.)

Why I Am a Protestant

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IT IS well for us to review some of the distinguishing features of Protestantism. In order to effect a reformation it was necessary to go against the tide of almost 1,500 years of tradition, authority, and organized formalism. To resist this powerful momentum was almost impossible. For anyone who broke through the established bounds of scholasticism was considered a heretic, and in turn quickly disposed of. But Luther, "placing himself in the hands of the living God," was able to successfully carry on the revolt against Rome. This was possible because his political theory brought the Elector of Saxony to his aid, and because his spiritual ideals brought a great following from among the general public. Some of these religious principles constitute the subject matter of this article.

1. I am a Protestant because I believe "in the priesthood of believers." I rejoice to know that each believer has been invited to present his personal case at the throne of grace. It is not necessary to go through a super-spiritual representative of the Church who has a special corner on religious power to have your petitions placed before God. The proclamation has gone forth that each believer is welcomed into the presence of the Father to make known his own needs and desires. An ecclesiastical order that has certain spiritual prerogatives which are beyond the reach of everyone but those within the order is abolished. Through

a leveling process all distinctions have been removed. In Protestantism a religious democracy is established which entitles all believers to the same amount of spiritual benefits. The most ordinary Christian is in line to receive as much spiritual power and grace as any one else. We can all have just as much of God as we are willing to pay the price for. He is now equally accessible to every person in the same measure.

2. I am a Protestant because I believe in being "justified by faith." Faith is the only medium whereby we make the provisions of the atonement vital to our personal lives. Redemption does not come by the penitent performing deeds of righteousness which purify the soul. All of our effort and striving is of no avail unless it places us on trusting ground. No amount of scourging and lashing of the soul in discipline can bring the forgiveness of one sin. The prescribed way to receive pardon for all sins is found only in the hand of faith reaching up to God's hand of pardoning power and the clasping of these two hands brings deliverance. The burning of candles, the paying of money for special services, the repetition of prayers just for the sake of numbers, is not sufficient to gain one moment of divine favor for the remission of sins. It takes the blood of Christ to perform this miracle, and that remedy is applied only to the believing heart.

3. I am a Protestant because I believe that

there is redeeming merit only in Christ's suffering and death. The bookkeeping system that sets the amount of merit necessary to be saved and then proceeds to hoard all of the merit above that standard is based on the wrong principle. In other words, certain saints have been better than was required for their salvation, thus the surplus merit which they accumulated becomes the property of the Church. The content of the "treasury of merit" can be applied by the authority of the Church to those who are deficient and that will bring the account into balance. This supererogation of moral units is out of keeping with the whole appeal of Jesus. He insisted that we were to walk in all the light that we had, and to do less than that was sin. So if one person has more goodness than his neighbor, then his responsibility is increased by that much. So instead of accumulating a surplus he is only keeping up with God's program for his life.

4. I am a Protestant because I believe in laity participation in public worship. The use of congregational songs which engage the contribution of each member of the audience will add to the total interest in the service. The exchange of experiences through the medium of testimonies brings benefit to all who are in the service. The opportunity to do personal work in inviting others to the altar gives added interest in kingdom building to those who are laymen. Thus, by spreading the number of those taking part in the worship the interest of the congregation is intensified and a greater variety of activities is injected into the service.

5. I am a Protestant because I believe that the public worship service should be centered around the pulpit. To have a service in the form of a ceremony which practically no one understands and to listen to scripture in a foreign tongue which

practically no one can interpret is to lose the dynamic of the gospel. The reading of the Bible and the exposition of the same is indispensable in bringing hearts to a decision and in providing the greatest amount of constructive materials for the believer. The power of the Word is to be found only in its direct application to the listener as it comes forth from the burning heart of an anointed minister. If that pulpit-centered type of worship is lost, then the evangelistic fervor which is so essential in the propagation of the Gospel is absent. This quality of evangelism must be present if the Church fulfils its obligation to the world.

6. I am a Protestant because I do not believe in the infallibility of human judgment. To set up one person as being without error and incapable of making a false interpretation is not in keeping with our human frailties and limitations. To set up Biblical doctrines so that a person must accept a certain interpretation of necessity or be guilty of heresy is going too far in trusting finite judgment. The finest type of devotional character is developed where an individual believes a certain doctrine through divine revelation and is loyal to it because he gives personal sanction to its meaning.

7. I am a Protestant because I believe that every believer should combine the secular and the spiritual aspects of life into a functioning whole. Instead of letting the priests do only spiritual thinking and the laity do only secular thinking there should be a working combination of the two fields of thought. The spiritual should be made practical by the secular and the secular should be made sacred by the spiritual. These two thought areas should not be divorced and left in separate compartments, but the ideal is to let them influence each other so that both will be made stronger.

"PRAYING HYDE"

☞ DR. WILBUR CHAPMAN said this about his experience of having Praying Hyde pray for him:

"He came to my room, turned the key in the door, dropped on his knees, waited five minutes without a single syllable coming from his lips. I could hear nothing but my own heart thumping and beating. I felt the hot tears running down my face. I knew I was with God. Then with upturned face, down which the tears were streaming, he said, 'O God!' For five minutes at least he was still again; and then when he knew he was talking with God, his arm went round my shoulder and there came up from the depth of his heart such petitions for men as I have never heard before, and I rose from my knees to know what real prayer was."—*Moody Monthly*.



Practical Lessons in the Prophecies

THERE should be interspersed with the prophecies practical lessons of the teachings of Christ."—*Evangelism*, p. 172.

How can this be done? In a variety of ways. Perhaps you are presenting the seventh chapter of Daniel. The different kingdoms have followed in succession—the lion, the bear, the leopard, and so forth—and having emphasized Babylon and Medo-Persia, you are now dealing with Greece. Such prophecies may become a mere historic recital. But the true purpose of Bible prophecy is to make known the gospel. Well, then, you might ask the audience, "Who was the great master mind that built the Grecian Empire?" The answer will be, "Alexander." Then you could say: "Yes, Alexander was a great general, but he was more than that; he was also a scientist, educated in Grecian science and philosophy. His teacher was Aristotle, and it is claimed that during Alexander's great military campaigns he kept in close communication with his teacher. Early in life he showed that he was a keen observer, and that is essential to a scientist.

A story is told of Alexander's father, Philip of Macedon. Once he was sitting in the royal box witnessing a demonstration of clever horsemanship. The lords and ladies were seated around him watching. One after another of the leading men of the army performed to the delight of the crowd. There was one horse, however, that no one could mount. The experts tried and tried, but each man failed. Alexander was but a boy of about thirteen. At last he said to his father, "Let me go down and ride that horse."

The father said, "No, that would not be safe."

But the boy was a psychologist. "Don't

you want to bring honor to your name today?" he asked. "Then why not let your son bring you that honor?"

That won the father's heart, and consent was given. So Alexander stepped down, went over to the horse nobody could ride, and in a familiar way he just patted him, turned him around, and mounted him without any difficulty. The crowd cheered the young prince. When he came back and took his place beside his father in the royal box, his father turned to him and asked, "How was it you were able to do what none of the generals could do?"

"Oh, it was very simple," he replied. "I watched as those men mounted. The horse was nervous, and when they attempted to throw their leg over the saddle, the horse, seeing the shadow, reared up in fright. He was afraid of a shadow. So all I did was to turn his face to the sun, and the shadow fell behind him."

And that is a wonderful lesson for us. Most of our problems are only shadows. If we would learn the secret of turning our faces to the Sun of Righteousness, our fears would disappear.

That is a practical lesson, and it can be introduced into the prophecy in a perfectly natural way. From that particular point the sermon becomes a Christ-centered message. You don't have to dwell on the point. It stands right out. The Sun of Righteousness appears with healing in His wings. And you could enforce the thought by a brief reference to the cross. The full glory of God streams from the cross of Calvary, and we need to lead our hearers to bask in the reflection of His glory and not be nervous about shadows. This is a simple example of how a practical lesson can be brought into the presentation of prophecy. If you insert such practical lessons into your prophetic messages, you will find that you will hold the people. Such a brief illustration gives the audience an opportunity to relax—it is like a refreshing drink of water.

R. A. A.

Treasures of A PIPE line has been injected the Dead Sea into the Dead Sea, 200 feet below the surface. It is thirty inches in diameter and 2,800 feet long. Through this pipe, with the aid of enormous pumps, the Dead Sea is giving thousands of tons of useful chemicals.—*Free Methodist*.

Institute of Scientific Studies for the Prevention of Alcoholism

EARL R. REYNOLDS

Pastor, Southeastern California Conference

THE second session of the Institute of Scientific Studies for the Prevention of Alcoholism closed July 20 at Loma Linda. This report to MINISTRY readers stresses the value of this course and the inspiration received, to encourage other workers to enroll for the next session.

A fine array of outstanding personalities in anti-alcohol education had been arranged by W. A. Scharffenberg and J. A. Buckwalter; and Dr. A. L. Bietz, of the White Memorial Hospital, kept all parts of the program running smoothly.

With a student body of more than one hundred, twenty-five States and four other countries were represented, and a substantial proportion were friends from other churches, with a real burden to secure the scientific facts with which to accelerate the battle against the tide of inebriety sweeping our country. Here is a field to which we can make a real contribution and one in which there are earnest men and women of most Protestant de-

nominations also interested. And what better place for spiritual and scientific leaders to gather to study the principles of true temperance reform than peaceful Loma Linda? Many were the expressions of appreciation for the setting and content of the school.

As the value of this course becomes known, there should be a larger representation of our own church and conference temperance secretaries, and our pastors would find in this school a personal blessing, as well as securing fresh, up-to-date material for community betterment. In such a program Adventist ministers would find a fine area of cooperation with the leaders of other churches.

Ministers at Loma Linda

H. W. VOLLMER, M.D.

Health Education Secretary, Pacific Union Conference

A GROUP of ministers and their wives—twenty-five in all—completed the course in medical evangelism given in Loma Linda July 23 to August 2. We believe that the ministers of this denomination, for whom the course was expressly offered, will be interested in a report on this venture.

Recognizing the need for special instruction for gospel workers, the General Conference Committee adopted a recommendation at the 1943 Autumn Council: "That the special Health Evangelism

Course for gospel workers, recently begun at Loma Linda, hereafter be conducted in two sections.

... the Western section being offered at Loma Linda and the Eastern section at the Seminary."

Although subsequently several courses were conducted under the direction of the Medical Department, it was felt by those responsible that the rightful place for the course is in the College of Medical Evangelists and that conducting it should be a function of the college.

The responsibility for sponsoring the course has been accepted by the recently established School of Tropical and Preventive Medicine of the College of Medical Evangelists under the direction of Harold N. Mozar, M.D. The plan is to couple each course with an elective section in tropical hygiene for missionaries. Thus it will be possible for mission appointees to take both the course in medical evangelism and the instruction in tropical hygiene, one course to follow the other.

In planning the recently given course Dr. Mozar



The city of Baltimore, Maryland, is well aware of the Bible Herald's Prophetic Crusade which is being conducted in the beautiful Lyric Theatre by M. K. Eckenroth and his singing evangelist, Wylie Fowler, from the Ohio Conference. Twenty of the above large 20' x 12' billboards as well as 120 smaller posters have been placed at strategic locations throughout the city and its outskirts. Meetings are being held each Sunday evening. Elder Eckenroth, instructor in evangelism at the Theological Seminary, and 26 of the Seminary students go to Baltimore from Takoma Park every Friday to spend the week end in visitation with interested people in that city. The campaign opened Sunday, September 16, when 1,800 people attended. Through the registry plan in the lobby of the theater, and also from the cards signed during the meeting, the names of 1,000 families were secured. Six hundred of those attending asked that their names be placed on the Metropolitan Prayer List. The offering was \$528. Let us pray for Elder Eckenroth's meetings in Baltimore as well as for the many hundreds of similar evangelistic meetings, large and small, being conducted around the world at this time of year.

enlisted the cooperation of the various schools of the College of Medical Evangelists. In this way the instructors were men and women who are experts in their respective fields, and the class received the benefit of outstanding teaching talent: In addition, qualified speakers from outside the college were invited to lecture, basing their remarks on their experience and observations.

In general the afternoons were reserved for practice and demonstrations, giving the program a very practical aspect.

In view of the instruction in the Spirit of prophecy concerning the preparation of a people for Christ's coming, there can be no doubt that this course will help fill a need for this crisis hour. Our pastors, evangelists, and Bible instructors should be prepared to lead the church members in a program of ministry to the physical, mental, and spiritual needs of the world.

"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 open for it."—*Counsels on Health*, p. 390.

Searching Local Libraries for Elusive Items

THIS is to report good progress in the writing of volume 4 of the important *Prophetic Faith of Our Fathers* set. Hundreds have spoken or written of their deep interest in this really vast undertaking, going forward under General Conference sponsorship, and of their willingness to help. The findings are really amazing. The writing of this last volume, as planned, is up to schedule. Half the manuscript is written and much of the rest is outlined.

Part I (the pre-Millerite and non-Millerite writers on prophecy from 1798 to 1840) is completed, and proves to be of vital importance to us. The foundations are deeper and more solid than we had ever supposed. The writing of Part II (the Millerite movement itself) is half finished, and presents a strong and fascinating case to the world. We already have the most important source materials. And Part III (our own early decades) is already outlined. The unfolding of the sanctuary, Sabbath, and Spirit of prophecy features is tremendously important both for us and for the world. This is not only the climactic volume but the crucial one of the series, and is being awaited with much interest by many noted scholars—preachers, teachers, editors, and librarians—not of our faith.

A number of valuable source items have been located as the result of my appeal through a few union papers several months ago. Letters and long-distance calls have brought desired information. For this fine cooperation please accept sincere thanks. And now, just before leaving for a month's extensive search throughout the New England States and New York, seeking certain elusive items in the Millerite literature, I make this further appeal for help from our trained laymen—school-teachers, doctors, scientists, lawyers, lay preachers—as well as our workers. We need your help in searching anew your local libraries, together with historical societies, university and seminary libraries, and noted personal collections in your vicinity, for the missing items which follow, and are greatly needed.

1. Complete file of *The Day Dawn* (Canandaigua, New York: 1845-47), edited by O. R. L. Crosier. This is our greatest need. We have some individual copies.

2. Complete file of *Hope of Israel* (Topsham and Portland, Maine: 1845-46), edited by Joseph Turner and J. Pearson.

3. Complete file of *Voice of Elijah* (Montreal and Sherbrook, C. E.: 1842-44), edited by Richard Hutchinson, M.D.

4. Complete file of *Voice of Truth* (Rochester: 1844), edited by Joseph Marsh.

5. Complete file of *Trumpet of Alarm* (Philadelphia: 1844), edited by Josiah Litch.

6. *The Old Countryman* (New York City: Nov. 20, 1833), editorial by Henry J. Pickering on the falling stars. Very important, for an original copy is not now available.



During one of his visits to Brazil, D. A. McAdams, associate secretary of the General Conference Publishing Department, spent several days at the Taquara Academy, which is in the southern part of Brazil. While he was there, J. G. Streithorst, principal of the academy, took him on a tour of the farm. There are various ways of touring the farm. One may walk, or one may ride in a "Cadillac" drawn by two oxen. The academy boasts a very beautiful farm as well as an excellent garden and a fine chicken ranch. Most of the food served in the dining room is produced on the academy farm. The two young men in the picture are students attending the academy.

Elder McAdams says: "It was a pleasure indeed to spend this time at the beautiful Taquara Academy and get acquainted with the teachers and students. I found an excellent spirit there. At the Sabbath morning meeting the young people stood in a consecration service and dedicated their lives and talents to the Master. Many workers have gone out from this school and are now proclaiming the everlasting gospel, some as evangelists and pastors, and others as teachers, conference administrators, and colporteur-evangelists."

7. Any copy or copies of these lesser papers—*Second Advent Witness* (New York City: 1842), edited by Henry Jones; *Herald of Truth* (Nova Scotia: 1843), edited by Martin; *Faithful Watchman* (Sherbrook, C. E.: 1843), edited by Skinner and Hutchinson; *Glad Tidings of the Kingdom at Hand* (Rochester, New York: 1843), edited by L. D. Fleming; *Babylon the Great Is Fallen* (Oswego, New York: 1844), edited by L. D. Mansfield; *World's Crisis* (Kingsville, Ohio: 1844), edited by G. W. Eastman; *Voice of Warning* (Utica, New York: 1844), edited by Orlando Squires; *Gospel Standard* (Cabotville, Mass.: 1844), edited by Silas Hawley, Jr.

I still lack the following highly desirable items mentioned in my former appeal:

1. William C. Davis, *Lectures on the New Testament*, vol. 1. (Copyrighted at Lexington, Ky., in 1820.) He taught that the 2300 years end around 1847.

2. Nathan Banks, D.D., *Introduction to Christianity* (New York: Methodist Publishing House, 1833).

3. David McGregor (1771-1845), pastor of Presbyterian church, Bedford, N.H. (Title of book, publisher, and exact publishing date unknown; probably between 1830-40.) Very important, because though not a Millerite he held similar views on the 2300 years.

4. A. J. Krupp, "of Philadelphia." (Title, publisher, and date likewise unknown, but probably 1830-40.) Likewise very important because he too advanced a position similar to Miller's.

5. Charles B. Wheeler, of West Virginia, founder of Rector College, Pruntytown, in 1838 incorporated as "Western Virginia Education." About 1823 he wrote an important book fixing upon "1843" for the close of the 2300 years.

If you locate any of these items, kindly communicate this fact to me here at headquarters, and directions will be given as to how to arrange for photostats or a microfilm, and just how to complete the arrangement. I shall be grateful for your aid, and the cause we love will benefit by your help. Thank you. Address me—

L. E. FROOM,
General Conference of Seventh-day Adventists,
Takoma Park 12, D.C.

Attention, Adventist Musicians

Monmouth College offers a prize of one hundred dollars for the best setting in four-voice harmony for congregational singing of a prescribed metrical version of psalm one hundred. The competition is open to composers of all nations and closes February 29, 1952. This is the ninth in a ten-year series. For the words to be used and the conditions of entry write Thomas H. Hamilton, Monmouth College, Monmouth, Illinois.

B. G.

Workers' Meetings Afford Recreation

A previous suggestion to the field that we endeavor occasionally to hold our workers' meetings in a spot that provides recreation, as well as a study of our problems, is meeting with favor. More conferences have launched out on the idea and report wonderful blessings in fellowshiping together in such a setting. Recently the Georgia-Cumberland Conference again visited Vogel State Park in their area. In the beauty and peace of those glorious Cumberland Mountains a few days of rest and study were spent. Occasional torrents of rain could not quench the spirit of the workers who reached out for an outpouring of the latter rain. These days meant something to all present, for God came close to these workers. The field will sense a stronger and more spiritual ministry because of this retreat occasion.

L. C. K.

Christ in Song

We are interested in securing copies of *Christ in Song* in reasonably good condition for use in evangelistic choir work. If you can send such copies to us, we would appreciate them very much indeed. Address the Ministerial Association, General Conference of S.D.A., Washington 12, D.C.

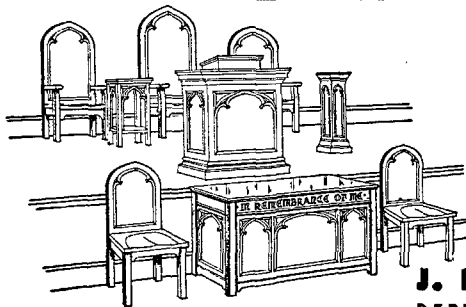
B. G.

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PASTOR *Shepherding the Flock*

The Pastor as an Executive

R. R. BIETZ

President, Southern California Conference

THE best definition of a pastor executive, to my mind, was given by Christ in Matthew 20:25-27:

"Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant."

The world exercises lordship, authority, and this is usually done to gain certain selfish ends and purposes. The Christian in position of leadership governs only and solely for the good of the group. He will help the group make adjustments, solve problems, and develop its potential. To give this kind of leadership takes grace rather than "lording it" over the group. It may not be quite so efficient as the dictatorial method, but in the long run much more is accomplished, and the entire group working together is happy and satisfied. Consider a few questions:

"1. Do I trust the capacities of the group, and of the individuals in the group, to meet the problems with which we are faced, or do I basically trust only myself? . . .

"2. Do I free the group for creative discussion by being willing to understand, accept and respect *all* attitudes, or do I find myself trying subtly to manipulate group discussion so that it comes out my way? . . .

"3. Do I, as a leader, participate by honest expression of my own attitudes but without trying to control the attitudes of others? . . .

"7. When tensions occur, do I try to make it possible for them to be brought out into the open?"

—CARL R. ROGERS, *Client-centered Therapy* (Houghton Mifflin Company), p. 338.

The members of the group eventually behave toward each other as the leader behaves toward them. If the leader is warm, friendly, and open, the members of his group will be likewise. The group always identify themselves with their leader. They tend to emulate his behavior pattern.

To give effective group leadership, one must

have a sense of security. This security is evident in the leader who has a program but who is still open-minded to revise or discard his plans if the group can offer something better. If the leader is not willing to accept additional ideas from the group, he puts himself in the dictator class.

Selfish Leadership

Ahab, king of Samaria, is a classic example of a leader who will not accept counsel. It was his desire to secure Naboth's vineyard. The Scriptures tell us that the vineyard was close by the king's palace and that the king was willing even to pay a good price. Naboth, however, felt it his duty not to sell. "The Lord forbid it me, that I should give the inheritance of my fathers unto thee." 1 Kings 21:3. Ahab felt insulted. He felt that his position of leadership was not respected. But he missed the point completely. It was not a matter of respecting an official. For Naboth it was simply a problem of being true to an honest and sincere conviction. To this Ahab was blind, because he thought only of his great position and not of the feelings of other people. So irked was the king that "he laid him down upon his bed, and turned away his face, and would eat no bread." Any leader who cannot accept defeat is much better off in bed. He should stay there until he can study a problem not only from his angle but from the viewpoint of others as well. Had Ahab stayed in bed until his pouting was over, perhaps everything would have turned out all right. His wicked wife Jezebel, however, took command, and the result of her leadership was tragic indeed. Naboth was killed.

Many people have suffered a spiritual death in our churches because of poor leadership on the part of those in positions of responsibility. Too often we discard the will of the majority, and because of our official position we can get our own way, which, as experience proves, is not always right. Those who wish to be successful in group leadership would do well to consider the following questions:

A talk given at the Pacific Union Conference session.

1. Do I respect people and their ideas? Skill in dealing with people does not lie so much in getting a man to think well of you. It might be more important to get him to think well of himself. No one man has all the wisdom, nor does any one individual have a monopoly on good judgment.

2. Do I, as far as possible, let people decide for themselves? Leaders in government who act as arbiters for various striking groups have their best success by inducing the striking parties to decide for themselves.

"Perhaps the firmest believer in the area-of-agreement approach is John R. Steelman, the first man ever to hold the title of Special Assistant to the President of the United States. For seven years he ran the strike-settling Conciliation Service with incredible success—87 per cent of all disputes settled. I asked the Assistant to the President the secret of this success.

"Don't try to decide the quarrel for the disputing parties," he said. "Induce them to decide it for themselves. You can't make anybody do anything. Our whole attitude is 'here we are, we want you to get together.' . . .

"Direct the mind of the litigants to areas of agreement, and agreements will follow. No human conflict is so intense that there is no common ground. Find that ground and stay on it."—DAVID GUY POWERS, *Live a New Life* (Doubleday & Company), p. 68.

I realize that church factions are not strikes, as such, but the same principle can be successfully applied.

The Raindrop Analogy

3. Can I direct the group to areas of agreement? In the book *Client-centered Therapy* a helpful analogy is given on the important matter of guiding the thoughts of people into one main channel. It is as follows:

"All of us have observed raindrops striking against the top of a window. Some of them, after hitting the window, form a little stream which carries the water to the bottom of the window. Different streams form and give the effect of parallel channels, each carrying part of the water to the bottom. If, however, I take my finger and link a new drop to an already existing channel, the water will follow this channel rather than forming one of its own. If I were able to provide a link between each new raindrop and the already existing channel, I would then have a steady stream of water streaking down the window in just one channel. Something like the first description seems to happen in most groups. . . . One person will say something, and then a second person adds a new idea but does not always convey the relationship of his idea to the meaning of the first contribution. The thought of each member streams down the window in separate channels. . . . If, however, the group-centered leader makes an effort to perceive the linkage between each new comment and then conveys this relationship to the group, the discussion takes on the characteristics of the second description. The discussion seems to flow down one channel, build-

ing up force as each new contribution is linked to it. This does not mean that the channel cannot be changed once it has started. Using the raindrop analogy again, it occasionally happens that several drops hitting close together may deposit enough water to change the direction of the main channel when they are linked to it. By relating the new contribution to the main stream, the leader may see the group change its stream of thought in the direction of this new influence."—THOMAS GORDON, "Group-Centered Leadership and Administration," chap. 8, in CARL R. ROGERS, *Client-centered Therapy* (Houghton-Mifflin Company), pp. 358, 359.

A strong pastor executive is one who can take the good ideas of his entire group and direct them into one main channel. If this can be done, a tremendous force can be experienced in each church, and much more work can be accomplished.

Giving this type of leadership does not mean that the pastor is to become the football of the congregation, and that they should direct his labors. Nor does it mean that he should never make any decisions. A man who cannot make decisions cannot be an executive.

"There is one requirement without which no man can be an executive—not even a mediocre one. No matter how thorough your analysis may be, no matter how impressive an array of facts you may have, no matter how balanced your thinking may be, unless you do that one thing, you cannot be an executive. And that one act is *making decisions*. Unless you turn your thoughts into actions, you are wasting your efforts on desert air!"—DAVID STARCH, *How to Develop Your Executive Ability* (Harper & Brothers), p. 47.

Fairness and Honesty

4. Is my leadership fair and honest? Someone has said that the most attractive quality in any person is personal integrity. The idea of putting it over or being a clever or tricky manipulator never makes for good leadership. It breeds suspicion. Well do I remember a certain executive's going into a church where there were two factions. There were good people on both sides. They had strong convictions and were sincere. This particular executive, through clever manipulation and fast secretive work, was able to muster enough votes to dis-fellowship the members of one faction before they had time even to present their case. For this high-handed maneuvering the executive congratulated himself on being a strong leader. What happened to those who were excommunicated without a hearing? Naturally they held their own Sabbath school and church services in private homes. This continued for a number of years. Later on another executive came into the field, and one of the first things he did was to take all the disfellowshipped members back into the church again. The cause of

God suffered much because of this situation, which really could have been averted in the first place by a sense of fairness.

Certainly, every member of the church should receive fair and honest treatment from the shepherd of the flock. Honesty is not a matter of policy; it is Christian. Sometimes church business meetings are called the last minute, and then in a hush-hush manner individuals are dropped from church lists. There are times when we do not even notify the ones concerned about our plans to disfellowship them. For some reason or other we do not want them around. This is wrong! Why not give everyone a fair chance? No harm can come by being fair to people. What are we afraid of? Could it be that we have been partial in our relationships with these members, and now we are afraid to face them in a business meeting?

May the Great Shepherd of us all help us to put into practice the instruction of the apostle Peter:

"Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock." 1 Peter 5:2, 3.

If we follow this instruction in our relationships with the members of our churches, then when the Chief Shepherd shall appear we "shall receive a crown of glory that fadeth not away."

Do's and Don'ts on Ushering

PAUL H. D. LANG

[This is a condensation of the original article which appeared in the April, 1946, issue of the *American Lutheran*. Used by permission of the publishers.—EDITORS.]

Purpose of the Service

THE purpose of ushering in church is not merely to serve people, as in a theater or restaurant. Its purpose is to serve God. When the ushers see to it that an atmosphere of reverence and order is maintained before, during, and after the service, they do it for God. When they usher the worshippers to their seats, they do it for God. When they gather the offerings, they serve God. What they do, they do not "as unto men, but unto God." They are a part of the total congregation which presents itself before God to worship Him.

Some Do's and Don'ts

DON'T—Regard ushering in church as a mere mechanical necessity to direct people to their pews, or a social function which church

custom considers desirable. The whole congregation, and particularly the ushers, must have the right mental attitude for the work of ushering. Otherwise it loses its sacred character and will not accomplish its real purpose. No one should be allowed to usher who is proud, overly self-conscious, desirous of making himself known and prominent, wants to show authority, thinks he is doing others a favor, or has the idea that it is a job someone has to do, and since no one else is willing to do it, it's up to him to carry it out. All ushers must have the right mental attitude. Their motto must be, "We serve the Lord Christ."

DO—Recognize the importance of church ushering. Next to the minister, the organist, and choir, the ushers have the most important task to perform in the worship service. It is up to the ushers to keep order, to help create a spirit of worship, reverence, and friendliness in and about the church. These things are absolutely necessary. Without them the church service cannot be held. Furthermore, ushering is an important factor in the church's public relations. The ushers are the representatives of the church to the people who come to worship there. Visitors receive their first impression of the church from the ushers. And that impression may be the deciding factor in making a visitor a regular worshipper, or of causing him to go elsewhere—of winning or losing a soul to Christ and the church.

When the importance of ushering is realized, it will also help solve the problem of getting people to do the work of ushering. People like to do things that are important. That is a challenge. It will not be difficult to find and train a group of men for this work, if they are convinced that they are performing a valuable and important service. Therefore, emphasize the fact that ushering is a great privilege and a sacred duty; emphasize the importance of ushering.

Note!—While ushering is important, and its importance must be emphasized, the ushers themselves must not have or convey a feeling of personal importance and pride. Let him memorize and apply the Third Beatitude, "Blessed are the meek." Let him learn of our Lord to be "meek and lowly in heart." He is a servant of God. His work is important is its relationship to God and the worship of God, but personally he must not feel proud and important.

DO—Have regular meetings of the ushers for the purpose of instruction, interchange of ideas, suggestions, and discussion of experiences and problems. In some churches the ushers meet for

fifteen minutes before every worship service. For example, if the service begins at 11 a.m., the ushers' meeting is from 10:30 to 10:45 a.m. This meeting is opened with prayer, after which some phase of ushering is discussed, and a final check-up is made for the ushering in the coming service. The advantage of this type of meeting is that it helps get the ushers to church on time and prepares them properly for their work. The disadvantage is that the time is too short to conduct a course on ushering. But whatever the arrangement, some provision ought to be made for the training of the ushers. They must know what to do, how to do it, and when to do their work.

DON'T—Let anyone usher who does not attend the training meetings, at least no one who has not been instructed. Ushers should understand that they cannot do their important work properly without attending the ushers' meetings, any more than the members of the choir and of the Sunday school staff can do their work without attending choir rehearsals and Sunday school teachers' training courses. Furthermore, do not fail to impress upon the ushers again and again that they must be at their posts at least fifteen minutes before the time of service. They are acting as hosts for God. When the people come (and we want them to come early rather than late), the ushers must be there as good hosts, to greet them and take care of their needs.

DO—Seat the worshippers as much as possible where they want to sit. Ushers should study the congregation, learn the favorite places of the members, especially those that are hard of hearing, the near-sighted, the mothers with babies, and those who are ill. Visitors and people who come early are entitled to the best seats, if they want them. But no one ought to insist on his rights contrary to the law of Christian charity. Parents with small children should be seated in the rear, so that they will not disturb the whole congregation if they have to leave, and will feel they can go out without difficulty in case of necessity. For this reason it is well to rope off the rear pews for them. In churches which are ordinarily only half filled it is wise to distribute the people in various parts of the nave. This will give the appearance of a well-filled church, even if it is only half full. Besides, the empty seats can always be filled later, if happily more come than were expected. It is also important to get the front pews filled as early as possible. That is the secret of getting the people to the front. If you allow the rear and center of the nave to be filled

first, it will be very difficult to persuade anyone to sit in the front. The reason for this is psychological. It creates the impression that the front pews are undesirable, since others have avoided them. It also makes some people self-conscious. Their timid natures rebel against the idea of going down the aisle past a lot of other people. It fills them with fear.

In large churches it might be well to have ushers stationed at various sections of pews, and to direct the people from one usher to another. That will do away with a lot of parading around by the ushers. The less of that you have, the better. And during the service these ushers sit in their sections, where they will become a part of the worshipping congregation, and will be able to serve the needs of the people assigned to them.

DON'T—Place children together in one pew, unless they are accompanied by their parents, or are with other older people. Don't try to force anyone to sit where he does not want to sit. Ushers must not express surprise or resentment if anyone does not follow to the place where they want to seat him. They must try to act as though nothing unusual had happened, return to such a person, and kindly give him a bulletin. No matter how provoking a situation may be, the ushers should always graciously give in to the wishes of the worshippers. If a reserved section is involved, simply state that it is reserved, and suggest another place. Don't argue. Don't let anyone know that he is in the wrong. Ushers should always know where the empty places are, and never hunt for seats. They should never run after anyone down the aisle.

DO—Give everyone a church bulletin with the directions for the service of the day. It is better to give such materials to the people in seating them, than it is to distribute them at the door. If the usher holds them in his hand until he has led the worshipper to his seat, and then gives him the bulletin, it will help solve the problem of getting the worshipper to follow him. The same thing is true of hymnals, if they are distributed by the ushers. Some find it more convenient to have hymnals in pew-racks on the back of all pews. The number of hymnals must be sufficient, of course, for all worshippers. It may be desirable to give out the hymnals to latecomers. This will make it possible for the ushers to point out to them the particular place in the service that has been reached.

DON'T—be indifferent to the needs of the worshippers. They should not be unconcerned when they see that someone does not have a

hymnal, or a stranger does not know where to find the order of service. They should not fail to give those a bulletin who came in and seated themselves without the assistance of an usher.

DO—Be tactful with latecomers who want to be seated at once, even though the service is at a point in which no one should be ushered into church. A little study on the temperament of such people will enable the ushers to deal with them without causing resentment. They may hand them an open hymnal, showing them the place in the service which is in progress, and pointing out to them the next part of the service during which they can enter. If possible, temporary seats should be provided in the narthex for those who must be detained during the non-entrance periods.

DON'T—Welcome people when they come to church with any backslapping expressions, or any advances beyond a quiet "Good morning" (evening), or "Good morning, Mr. Jones." . . .

DO—Conduct your work in a dignified and reverent manner. Ushers should be dressed neatly and appropriately for the worship of God. They should be courteous, pleasant, and kind. They should always be on the job. When their duties require them to be on their feet, they should be erect and tending to business. When they do not have to be up, they should be seated so as to be absorbed in the congregation and actively engaged in worship.

DON'T—There is no excuse for ushers dressed in a light golf suit, white shoes, and a loud necktie. They should not appear at a morning service wearing a wing collar and bow

tie, which belong to evening dress. They should never enter into lengthy conversations among themselves or with other people. They should not speak in a loud voice. They should not lean against pews or the walls of the church. They should not walk around during the service, or leave the church, unless it is absolutely necessary in the performance of duty. And the time to adjust the heating system, to regulate the ventilation, to open and close windows is fifteen minutes, at least, before the time of service; not during worship, except in an emergency.

DO—In taking the offerings, the ushers should know and keep their place. They should remember that this is a part of the worship service. They should have an arrangement with the organist, so that he can bring the music to a proper conclusion as soon as the gathering of the offerings is finished.

DON'T—If the ushers go to the chancel before the gathering of the gifts and again when the offerings are brought to the altar, they should not goose-step and march in military precision. This is no parade. Nothing beyond good order is required. No tramping of feet, no snappy timing, or precise turning add to the spirit of worship and reverence.

Ushers' Motto

"Whatsoever ye do, do it heartily, as unto the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ." Col. 3: 23, 24.

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HEALTH EVANGELISM

Practical Christianity at Fuller Sanitarium

FRANK W. CUMMINGS

Chaplain, South Attleboro, Massachusetts

THE great object of this institution should be to improve the health of the body, that the afflicted may more highly appreciate eternal things."—*Testimonies*, vol. 1, p. 564.

If this object is not continually set before the mind, and efforts made to this end, it will prove a curse instead of a blessing. Spirituality will be regarded as a secondary thing, and the health of the body and diversion will be made primary.

"If the spiritual work is left undone, there is no necessity of calling upon our people to build these institutions."—*Medical Ministry*, p. 191.

Real success, then, depends in a large measure on the spiritual help we give our patients as well as on the building of physical health. Last year 321 patients were admitted to the Fuller Sanitarium, a self-supporting institution near South Attleboro, Massachusetts. Of these, 159 were of the Roman Catholic faith, 133 were Protestants (including 13 Seventh-day Adventists), 17 were Jewish, 11 were Greek Orthodox, and 9 had no definite church affiliations.

Our policy has been to promote the spiritual work here in such a way that prejudices will be broken down. We want all our guests to know that we are their friends, and that we are first of all interested in seeing them happy and enjoying spiritual fellowship with God. No pressure is put upon anyone to attend the services or listen to our message or read our literature while here. We endeavor to stimulate interest and arouse a desire in the hearts of all to know more of our truth, and we do encourage them to become acquainted with God. But we feel that practical Christianity lived out in our lives will do much to win others to our faith.

The Spiritual Work Outlined

1. *Parlor Services.* A morning devotional service is conducted daily in the parlor by the chaplain (a retired minister) or by some of the workers. From twenty to thirty persons are usually present, and we try to make the service inspirational. Many patients have spoken to us

of the help and comfort this morning service brings to them. At this time we announce our program and plans for the day.

2. *Health Lectures and Instruction.* From time to time we ask our doctors to lecture on some phase of our health message. Disregard of the physical laws of the body is often the cause of illness. We feel that it is imperative not only to get our patients well but to show the well ones while here how to build strong bodies and avoid future troubles by learning to obey the laws of good health. It is important, therefore, that we emphasize more and more this health instruction at this institution. Our present plan is to promote a nutrition class, using simple printed lessons that we give away. Frequently we secure health films and also show filmstrips on health subjects.

3. *Friday Night Program by Workers.* The nurses and workers present varied inspirational programs on Friday nights for our guests. Special music and readings are given, which are much appreciated by all.

4. *Monday Workers' Prayer Circle.* The workers gather for a brief time on Monday morning to discuss the spiritual interests and pray for special needs of patients and to consider the progress made.

5. *Books and Literature.* Our literature is quite popular. Many tracts and books on all subjects of our message are being read by both patients and their visiting friends. We keep our literature and books in plain view in several attractive racks about the institution and also see that books are placed in all the rooms. *Your Friends the Adventists* has been placed in all the rooms and has been read by many. Other inspirational books can also be found in our new bookcases in the parlor.

6. *Bible Instruction.* Patients often ask questions on the Bible or on our belief, and it is always a pleasure to study the Bible with all who become interested. We try to take every opportunity to give a Bible study on our special

message as the way opens up. The printed Bible lessons are also used. Where any interest is manifested, patients are encouraged to study these lessons. A group of the nurses are being prepared as special instructors and are being trained in the use of the filmstrip projector. This is used in showing colored Bible pictures to patients in their rooms.

7. *Following Up Interests.* Following up any interests developed at the sanitarium has always been a problem. We follow the plan of sending *Present Truth* to all those who appear somewhat responsive. Last year we sent *Present Truth* to forty-two patients. Another plan we are developing is to call personally on our interested patients after they return home and try to make appointments for Bible studies or enroll them in the 20th Century Bible Course. The chaplain has already made many calls and offered to give Bible studies.

8. *Other Spiritual Help and Church Attendance.* Transportation is provided for patients who wish to attend the Pawtucket, Rhode Island, church, and a number usually attend.

9. *Visiting and Prayers.* Soon after the arrival of a patient the chaplain calls and becomes acquainted with him. Often a little book is left or a promise card given. The chaplain in some cases makes daily visits, offering prayer and counsel where help is needed.

One man after spending some time with us said, "I have been reading my Bible, and now I can see that the only true Sabbath is Saturday." He also admitted to the chaplain that if he ever joined any church, it was going to be the Seventh-day Adventist Church. Since returning to his home in another city, I believe he has attended our church there. We are sending him the *Signs of the Times*.

The wife of a prominent Providence businessman has spent several weeks with us. She states that she is in love with the place, the people, and the food.

A Catholic young woman who came to us for treatment remarked to a worker, "I always thought that my church was right, but now I am not so sure. It seems that the Adventist religion is the right one."

One of our patients, a beauty parlor operator, said before leaving, "I believe that the Adventist Church is teaching the truth. Someday I hope to be an Adventist." Naturally we are following up these interests.

A few weeks ago the sister of a woman who was here for rest was baptized and joined the Pawtucket church. The woman herself and her two grown children are taking studies and plan to join with us.

Just a day or two ago one of our older patients, who is eighty-four years old and here with a broken hip, said she was greatly impressed with the kindness shown to her. I began talking to her a bit about religion and happened to ask her about her church affiliations. She said, "I'm an Episcopalian, but am planning on changing."

"And what group are you thinking of joining?" I asked.

"The Seventh-day Adventists," she answered. Of course that was thrilling news and reward enough for anything we had done.

It is our constant prayer that we may more and more meet God's ideal and that the light of this institution may truly be a beacon of hope and courage to many in this area.

Protest AFTER *Pathfinder* magazine published a full-page beer advertisement a great protest went up from many subscribers. Later stockholders voted to exclude henceforth all beer and liquor advertising.—*Missionary Worker*.

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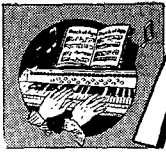


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MUSIC

In Worship and Evangelism

Key Index to "Gospel Melodies"

THE accompanying key index to *Gospel Melodies* can be of invaluable help to the song leader in bringing variety and greater interest into his song service.

For instance, let us say that the song leader has decided to sing during the song service a solo on the second coming of Christ or on the prospect of the Christian's privilege of seeing Jesus face to face. He notes that his solo is written in the key of A flat, so he checks the songs written in A flat in this key index to *Gospel Melodies* and finds songs on related subjects such as "Christ Is Coming," No. 180; "My Saviour First of All," No. 192; "Where the Gates Swing Outward Never," No. 195.

In the song service he has his accompanist prompted so that when the congregation or audience comes to the end of this congregational song, he launches right out and without an introduction sings the related solo in the same key, as if it were part of the congregational song; but naturally the audience stops singing during the solo. In a measure this will be startling to the audience when it is done for the first time, but if the theme of the solo is related to the congregational song they have just sung, the people will immediately see the connection, and it will go home to their hearts with telling effect.

If you are using the congregational song "Face to Face," No. 193, which is listed in this key index under B flat, it is very effective when you come to the end of the last chorus to sing just the chorus of Charles Gabriel's song No. 6 in *Rodeheaver's High Voice Collection*:

"When I look in His face, His wonderful face,
In heaven, that beautiful place!

All the hardships of earth will seem nothing,
When I look in my dear Saviour's face."

This short little chorus coming as a coda to the congregational song is very effective and will be deeply appreciated by the audience. Similarly, one stanza of "Beyond the Sunset" in the "high-voice" key of G—No. 10 in *Rodeheaver's High Voice Collection*—is very effective at the

close of "Marching to Zion," No. 191 in *Gospel Melodies*. If the song leader is a baritone, he can easily arrange for a tenor or soprano to step forward at a prearranged signal and sing the solo. Similar arrangements can be easily worked out, with a little study, for low-voice soloists.

If in the young people's society or in an evangelistic song service the song leader is privileged to have working with him a male quartet and also a choir, sometimes a series of three or four songs in the same key can be worked out, and thus the intensity of the combination can be built up. For instance, after the singing of a solo the quartet comes to the pulpit, picks up without a break right where the soloist leaves off, singing in the same key and on a related subject—now four voices instead of one. As soon as the quartet is finished, the choir can come in, having been previously prompted and thus adding their larger aggregate of voices to the crescendo of the theme that is being developed. Naturally, all these songs should be related in subject matter. With this key index, of course, it is a simple matter to work out such an arrangement.

The song leader should keep in mind that very often a song can be used which is only a half step higher or a half step lower, simply having his accompanist change the key a half step to fit in with whatever plan he is working out. Thus when looking for related songs in the key index, say in B flat, look also at the songs in B and A, for these can be used in the key of B flat if necessary.

Testimony in Song

Another very fine plan that can be worked out is to have the congregation give their testimony in song. I often tell a congregation that it is a real thrill to lead great audiences in singing, but there is one unfortunate feature about large meetings; it is the fact that we cannot take time for the old-fashioned testimony meetings, when all would have time to testify of their love for their Saviour and their gratitude

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[Additional copies of this key index may be obtained by writing to the Ministerial Association, General Conference of S.D.A., Washington 12, D.C. Please enclose 10 cents in coin or stamps for each copy desired.—B.G.]

for the wonderful things He has done for them. But I tell them I have now found a way in which we can still have the old-fashioned testimony meeting, no matter how large our congregation may be. However, now we sing our testimony. I tell them to close their books, for "now we will sing from the heart."

I have all these songs arranged with the accompanist beforehand in the key of A flat, and then we begin by singing our confession of our need of Christ, just as in a verbal testimony. The first stanza and chorus only of "I Need Thee Every Hour" are sung; then, without any break, we go immediately to the next selection, which is a song of reconsecration, giving ourselves anew to Christ: "I am Thine, O Lord, I have heard Thy voice, and it told Thy love to me." Then as soon as we come to the end of the first stanza and chorus of this number, we sing the chorus only of "Since Jesus Came Into My Heart." This is a testimony of the change that has been effected in the heart, and in this instance we sing only the chorus. Without a break we go to the next song, which looks forward to the day when the great family of God will be gathered in the earth made new. This is depicted by singing the first stanza and chorus only of the old favorite, "When the trumpet of the Lord shall sound, and time shall be no more." To finish this little testimony in song, we use the chorus only of "The Glory Song," "O that will be glory for me." You will find that your congregation will greatly enjoy giving their testimony in song. The accompanist will, of course, have to play these without the music, for there is no time to turn from one number to the next. I usually give her a card with the key and sequence written out as follows:

A flat

First and chorus—"I Need Thee Every Hour."
First and chorus—"I Am Thine, O Lord."

Chorus only—"Since Jesus Came Into My Heart."
First and chorus—"When the Roll Is Called up Yonder."

Chorus only—"The Glory Song."

We hope that these few suggestions will start you on a train of thought that will develop your own combinations of using related songs on any given theme. This will bring greater interest and meaning to your song services.

Let us ever keep in mind, however, that whatever we do in a song service should not be done just to be novel or different. Instead, everything we do should have a deeply spiritual atmosphere and there should be a definite reason for whatever is done that is unusual or different, and of course our great business as singing evangelists is to save souls.

The index on page 25 can be clipped out of THE MINISTRY and pasted into the back of your *Gospel Melodies*. B. G.

Hymn Society of America

HAROLD B. HANNUM

Professor of Organ and Theory, La Sierra College

OUR workers, especially our musicians who are interested in hymns and the music of the church, will be interested in the work of the Hymn Society of America, whose headquarters are at 297 Fourth Avenue, New York 10, New York. This organization welcomes into membership those who are interested in hymns, their history and use in the church, and the promotion of greater interest in this part of worship.

Members receive the published papers of the Hymn Society, which includes a quarterly magazine called *The Hymn*. In recent issues have been articles on Isaac Watts, the Scottish psalter, and other topics of vital interest to the hymn lover.

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E VANGELISM *Winning Men for God*

Visual Aids

JOHN W. OSBORN

Pastor-Evangelist, Southern California Conference

EARTH'S last generation is a picture-minded generation. It is becoming more and more accustomed to having facts presented through visual means. The children of the world have been quicker in capitalizing on the value of visual aids than the children of light. Because approximately 85 per cent of all knowledge reaches the brain through the eye, great effort has been made to convince, persuade, and sell through visual media.

The value of using visual aids in the presentation of the everlasting gospel is repeatedly stressed by the Spirit of prophecy. Speaking of the use of charts and other illustrative material, statements like these are made:

"Such methods will be used more and more in this closing work."—*Evangelism*, p. 205.

"Instruction has been given me clearly and distinctly that charts should be used in the presentation of truth."—*Ibid.*, p. 203.

Whether we like it or not, we are preaching to minds accustomed to pictures, moving scenes, and images. We may deplore the fact that people are becoming less and less able to pursue abstract logic and consider their mental food unpalatable unless served up in visual form, yet we must recognize this to be the state of affairs. We may console ourselves with the thought that we are winning many souls without "gadgets." But in view of the counsel given us in the book *Evangelism* and the scientific facts which support it, is it not true that the number of souls won might be greatly increased by a skillful use of visual aids?

How?

The problem, then, is not, Shall we use them? but How shall we use them? It is the misuse of visual aids that causes some to make light of their value. There are basic principles which must be followed if they are to be a real contribution to the giving of the message.

First, they must be simple. Complicated mechanical devices often detract rather than add.

The audience's attention is drawn to the device rather than to the purpose for which the device is used. A complex device may result in a bungling of its operation, which may distract the audience to the exclusion of the truth intended to be illustrated. Then too, involved illustrative material may be time consuming in preparation, altogether out of proportion to its value. The importance of simplicity is stated in these words:

"The use of charts is most effective in explaining the prophecies relating to the past, the present, and the future. But we are to make our work as simple and inexpensive as possible."—*Ibid.*

As mentioned in the above statement, our visual aids must also be inexpensive. The cost of a device is not necessarily an evidence of effectiveness in its use. There are exceptions to this, but generally speaking, a less expensive device will serve the purpose equally well. Furthermore, an accumulation of costly visual equipment makes moving costs greater, because of extra bulk and the need of more careful handling. Therefore, in considering the best visual methods to use in a given sermon, one should ask himself the question, How can I do this most economically?

Visibility is another important factor to keep in mind. Whatever device, chart, or demonstration is used, the man on the back row should be able to see it clearly. Lettering should be large enough and laid out with sufficient white space to make it easily seen by everyone. It is as irritating for persons in an audience not to be able to see what you are demonstrating as it is for them not to be able to hear what you are saying. Younger evangelists, as they accumulate their equipment, must keep in mind the fact that as they become more experienced they will be speaking before larger audiences. Therefore they should prepare their equipment with the larger audience in mind rather than the present attendance. *Often a*

device can be made more clearly visible by spot lighting it with a high-wattage floodlight.

Attractiveness is another principle in the choice of visual aids. The public eye is accustomed to the very best, whether it be color pictures in print or on the screen, or three-dimensional advertising. Charts, pictures, and devices of inferior quality cheapen our message in the minds of many listeners. Some become offended and refuse to return to our meetings. Good art work executed by those of experience may cost a little more. However, it is not expensive but cheaper, in the final analysis. If the device is homemade, it can still be most acceptable if care is exercised in its making.

An evangelist who uses a great many pictures should constantly be weeding out slides that become worn and out of date. It would be better to use far fewer pictures or even none at all than to use slides that are out of date or of inferior quality. Remember the public today is accustomed to the best in pictures.

The visual aid should be practical. It should serve a definite purpose. Never should a device be used for the device's sake. It is unfortunate when a sermon is built to fit the device rather than a device built to fit the sermon. Occasionally some succumb to the temptation to build a sermon around an appealing device. This is a matter of the tail wagging the dog. No man landscapes a lot and then proceeds to dig a foundation and build a house. He builds his house first and then landscapes the lot to fit the house. No man should prepare a device first and then proceed to build a sermon around it; he should prepare his sermon and fit the visual aid to the sermon.

Finally, there should be variety in visual aids. It is granted that some have used one type with good success, but this does not deny the principle that variety greatly increases interest. A diet of potatoes alone may be enjoyable to some, but most people prefer a variety in foods. By the same principle the use of charts, devices, demonstrations, blackboard, object lessons, slides, et cetera, used individually or in combination, will add greatly to the interest. The element of suspended interest can be very skillfully used when more than one type is employed.

It is granted that visual equipment is not the open sesame to success in public evangelism any more than a physician's medical instruments are the secret of his achievement. But as a physician without his instruments is handicapped in his work, so the evangelist who ignores the value of visual-aid tools cuts down his own efficiency in the winning of souls.

How valuable the eye is in transmitting the

message to the minds of our hearers is illustrated in the following enlightening bit of information: "Odor must be increased 33 1/3 per cent before the nose is aware of a change. Sound must increase 10 per cent before a change is detected. But vision can detect a change of one per cent. On this basis the eye appeal is ten times better than the ear appeal."

As evangelists we have not exploited the great possibility of visual aids to the fullest extent of their value. It is reasonable that we should do so in view of the fact that "such methods will be used more and more in this closing work."

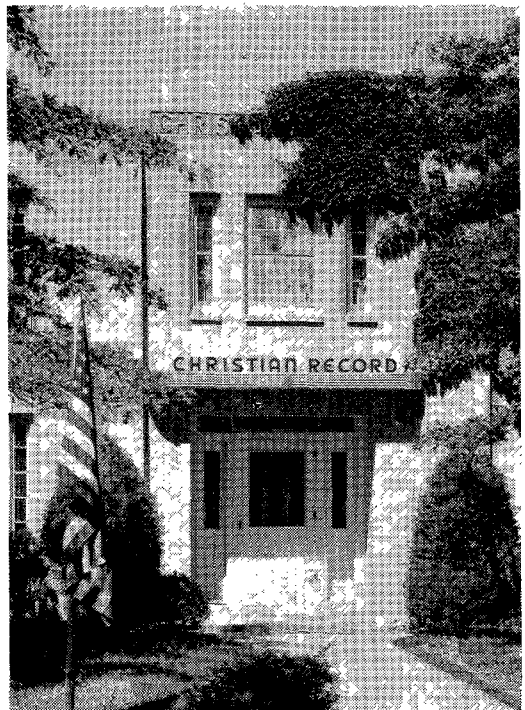
Evangelism for the Blind

C. W. DEGERING

Editor-Manager, the Christian Record Benevolent Association

RELIABLE agencies estimate that there are approximately four hundred thousand blind persons in the English-speaking countries of the world and from eight to ten million in other language areas. Although this group is not a comparatively large one, it does constitute a very peculiar and definite challenge to the Advent Movement in its evangelism program.

There are varying degrees of blindness, but a



The office of the Christian Record Benevolent Association in Lincoln, Nebraska.

quite generally accepted definition today is that "a person shall be considered blind who has a visual acuity of 20/200 or less in the better eye with proper correction." In other words, one is listed as blind who, with corrected vision, sees at a distance of twenty feet what a normal-sighted person sees at two hundred feet. A 20/200 vision means in percentages an 80 per cent loss of vision.

That the physical and spiritual welfare of the sightless has a very definite claim on the interest and sympathy of Heaven is evidenced by the unusually large number of references throughout the Scriptures to them and their condition and also by the personal ministry of Christ in their behalf while He was on earth. The following statement by the prophet Isaiah has special significance to us today:

"And I will bring the blind by a way that they knew not; and I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them." Isa. 42:16.

This prophecy is meeting its fulfillment in connection with the Advent Movement in the work of the Christian Record Benevolent Association. Organized by action of the General Conference Committee in Battle Creek in the fall of 1899 and dedicated to the production and circulation of embossed religious literature, the organization has grown under the blessing of God into one of the oldest and largest distributors of Christian reading matter for the blind. More than eight million pages of embossed material are issued annually. The Christian Record is a General Conference organization operated under the direction of a board of trustees elected at the biennial sessions of the Autumn Council. It is maintained by the contributions of our own people, the public, and an endowment income.

Five monthly periodicals are issued at the present time: *The Christian Record*, a non-sectarian fifty-six-page religious journal; *The Bible Expositor*, a forty-page definitely doctrinal journal; *The Sabbath School Monthly*, a slightly condensed edition of the regular *Sabbath School Lesson Quarterly*; a fifty-six-page condensed Braille edition of the national health journal, *Life and Health*; and *The Children's Friend*, a twenty-eight-page compilation of religious, moral, and character-building stories and articles for those of the junior level. The first three publications are issued in New York Point as well as the Braille, grade 1½. The combined circulation of the five publications is close to 14,000.

During the fall of 1950 the little volume *Thoughts From the Mount of Blessing*, by Ellen G. White, was issued as the first of a series of Talking Books—recordings on 33½ r.p.m. records—and placed in the regional branches for the blind of the Library of Congress and in the libraries of the Canadian National Institute for the Blind in Canada. *Steps to Christ* is now being processed and should be in circulation by the time this issue of THE MINISTRY reaches the field. Other volumes will follow as time and funds permit. The Government provides reproducing machines free to the blind.

The association also issues and distributes a Braille edition of the Voice of Prophecy Bible Correspondence lessons and maintains a circulating library of several hundred Braille volumes, mostly denominational books.

But in the work of evangelism, organization, property, equipment, publications, and policies are not enough. In labor for the sightless perhaps more than for any other class, there must be the personal ministry. It should be tactful, courteous, intelligent, and sincere, but not in any spirit of pity. The latter is often resented and closes doors of possible interest. The association is prepared to supply suggestions to those particularly interested in personal effort for this group.

All regular services are free to the blind regardless of race, color, or geographical location. In suggesting names for the mailing of embossed publications, a person should determine whether the addressee can and does read Braille, grade 1½, whether he is already receiving our publications, and whether he wishes any of the services. Blindness does not presuppose an interest in or desire for religious matter.

The blind were very definitely part of Christ's ministry, both physical and spiritual. Those who would follow in the footsteps of the Lord Jesus in His work will find time, opportunity, and methods effectively to minister the Word of God to those who sit in darkness.

Correspondence regarding subscriptions or other services available through the association should be directed to the Christian Record, Box 66, Lincoln 6, Nebraska, U.S.A.

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Integrating Our Laymen Into the Church Program

A. D. BOHN

Home Missionary Secretary, Pacific Union Conference

VICTORY for the church of God looms on the horizon. Is it not time now for an all-out effort? To do this successfully we must follow the plan laid down in the Bible and the Spirit of prophecy.

An urgent call today is being sounded for every minister in every church to train and prepare church members to visit every home everywhere. *Evangelism*, pages 353 and 354, says, "Let the minister set the members at work. They will need to be taught how to labor successfully." But how can this be done? In *Gospel Workers*, page 196, we are told that the minister should first train the church members before he seeks to reach unbelievers. A minister is wise who visits his church members in their homes and then individually leads them into service for the Lord. "Let him labor for them individually."

I have had gratifying success as in my humble way I have tried to carry out this suggestion. I called at a doctor's office. He was a very busy man. I said, "Doctor, I read the other day that doctors should preach and win souls. Why don't you preach and win people for God?"

He said, "I am so busy now that I can hardly get sleep enough. I don't know how I could do it."

"Well," I answered, "I don't know how you can do it, but I do know God says you should do it."

This good man gave serious thought to what I had said. He went to a nearby Seventh-day Adventist church, and three nights a week he held meetings. From 200 to 250 people were in attendance every night, and 39 were baptized at the close of the doctor's meetings.

On another occasion I was visiting at a home, and in the course of conversation I said to the sister, "I believe the Lord would be pleased if you would take an interest in the Dorcas work." Her interest was enlisted, and she became a successful Dorcas worker and leader.

Chatting with a salesman, a member of the church, I felt impressed to mention the colporteur work to him and said, "I think you ought to pray about selling our good books, going from house to house and winning souls." He did, and became a successful colporteur.

By merely offering personal suggestions we can lead people into the work of God. I recall that one of my church members was losing his way, so I suggested that he go with me a

night or two a week while we visited interested folk. He came, learned how to give Bible studies, and was soon studying the Word with his neighbors. Forty-two have already been baptized through this good man's efforts. Today he is a strong Christian worker.

"The minister who shall educate, discipline, and lead an army of efficient workers will have glorious conquests here, and a rich reward awaits him when, around the great white throne, he shall meet those saved through his influence."—*Testimonies*, vol. 5, p. 308.

Yes, fellow workers, we can rejoice in our conquests for God here and now. Discovering that it would involve a very large expense, another minister and I decided that instead of pitching a tent it would be well to send out the church members to visit the homes of the people and then follow up the interest by meetings in the church. Altogether 120 of the church members visited 1,200 homes. After three months meetings were started in his church. More than 800 people came out the first night; half of these were from the homes that had been visited by the church members. Already 130 have been baptized, and on Sabbath morning there are more than 100 non-Adventists in this minister's prophecy class.

The Lord's instruction on this point is clear: "Every church should be a training-school for Christian workers."—*Ministry of Healing*, p. 149. If we follow this instruction, we can separate the church into a number of classes for training—perhaps three as follows:

1. *Instruction in Evangelism.* This includes training our people in how to introduce themselves at the door, what to do after they enter, and how to present the truth to the people, as well as other phases of evangelism.

2. *Literature Class With a Literature Leader.* While the class in evangelism is being trained, the literature class is visiting and opening homes for those who will later give studies.

3. *Medical Missionary Work.* In this class, doctors, nurses, and dietitians train the church members to care for themselves and their neighbors and to cook healthful food.

This type of training was conducted in two of our city churches. In one church thirty were baptized, and in the other thirty-three. All these people were brought in by the members of the church who had been trained to work for their neighbors. Our people will respond to the call to ring their neighbors' doorbells. This is one of the best plans that we have in the church today. Wherever this plan is being followed, as many as *two and three times the number are being baptized as previously.*

"Let . . . workers go from house to house, helping where help is needed, and, as opportunity offers, telling the story of the cross. Christ is to be their text. They need not dwell upon doctrinal subjects; let them speak of the work and sacrifice of Christ."—*Testimonies*, vol. 7, p. 228.

Another Pentecostal experience awaits the church, and it will come as the church members arise and, with hearts aglow with the love of God, visit their neighbors. Today God calls for every-member evangelism. Nothing short of this will meet God's ideal. But as workers we must lead the way. If this plan is followed, we will by God's grace double our membership and at the same time conserve our gains.

Catholic Position

OUR workers will welcome a recent and up-to-date statement regarding the Catholic position on "the insufficiency of the Bible alone as a rule of faith." Father J. A. O'Brien, Ph.D., has published a new booklet *The Church: The Interpreter of the Bible*, which was printed August 17, 1950, by Our Sunday Visitor Press, Huntington, Indiana. The booklet begins with the subtitle "Why the Bible Alone Is Not a Safe Guide in Religion."

Then on page 24 appears this statement:

"Not Contain All Teachings"

"Thirdly, the Bible does not contain *all* the teachings of the Christian religion, nor does it formulate all the duties of its members. Take, for example, the matter of Sunday observance, the attendance at divine services and the abstention from unnecessary servile work on that day, a matter upon which our Protestant neighbors have for many years laid great emphasis. Let me address myself in a friendly spirit to my dear Protestant reader: You believe that the Bible alone is a safe guide in religious matters. You also believe that one of the fundamental duties enjoined upon you by your Christian faith is that of Sunday observance. But where does the Bible speak of such an obligation? I have read the Bible from the first verse of Genesis to the last verse of Revelations, and have found no reference to the duty of sanctifying the Sunday. The day mentioned in the Bible is not the Sunday, the first day of the week, but the Saturday, the last day of the week. It was the Apostolic Church which, acting by virtue of that authority conferred upon her by Christ, changed the observance to the Sunday in honor of the day on which Christ rose from the dead, and to signify that now we are no longer under the Old Law of the Jews, but under the New Law of Christ. In observing the Sunday as you do, is it not apparent that you are really acknowledging the insufficiency of the Bible alone as a rule of faith and religious conduct, and proclaiming the need of a divinely established teaching authority which in theory you deny?"

B. G.

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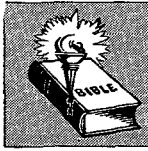
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BIBLE INSTRUCTOR

Modern Sabbath Issues

WE ARE living in the time of the world's greatest apostasy. Babylon the great has many daughters. A confused world is being deceived by a revival of heathen philosophies, papal mysticisms, and the irresolute teachings of fallen Protestantism. Our message today must meet great systems of error. It must strike at the very heart of God's law as it challenges a generally blinded Christendom to return to God's original holy, seventh-day Sabbath. Tactfully, but nevertheless definitely, we must point out the great papal deception as being responsible for the transference of the sanctity of the seventh day, the sign of His sovereignty, to Sunday, the first day of the week.

The Bible teacher must observe how adroitly Rome is shifting her positions on the important Sunday issue. Catholics, with deceived Protestants, now loudly declare that the Sabbath belonged to the ceremonial law, and was therefore fulfilled at the cross. Protestantism is laying new stress on an observance of the "spirit" instead of the "letter" of God's law. A close student of prophecy must see how these two religious forces are blending their arguments in support of Sunday. Then there is Jewry to be heard from on the same question. Here we perceive a complete lack of vision, with absolutely no courage to return to Jehovah's neglected Sabbath. The fathers of this race once boldly contended for strict Sabbath observance, but Jews today have become indifferent on the question. The result is often stark atheism on the part of many who were once orthodox.

It becomes more evident that a remnant will soon be standing alone in defense of God's true Sabbath. The Sabbath was instituted at creation, and today, when evolutionary teachings prevail, our worship of the Creator as called for in the first angel's message is not without significance. This is a vital point which the Bible teacher can afford to stress in the setting of the judgment-hour message.

Building Up to the Sabbath Truth

One would hardly begin a series of Bible readings by presenting the Sabbath truth. Un-

less this unpopular subject has first been given a build-up, few will be prepared to receive it. Bible instructors have therefore found it helpful to precede their Sabbath studies with the sanctuary topics. When the reader once grasps God's plan of atonement, and when he senses the importance of the law in connection with it, the Sabbath harmonizes with redemption and presents but little difficulty. It is most helpful to teach the law and the gospel prior to introducing the Sabbath.

History so well supports our arguments on the true Sabbath that honest Christians will not fail to acknowledge the source of Sunday observance. Neither is there much question on the Sabbath as a Christian institution after one has really studied into the practices of the early Christians. Another point of force is the presentation of the Sabbath in prophecy as well as history. As the periods of Sabbath neglect are now pointed out, and the reader observes what dire calamities resulted, these Sabbath prophecies speak with new significance for obedience to it. He begins to see that the Sabbath is in God's divine plan. It is the sign of His creative and re-creative power. The Sabbath was made for man, and therefore belongs to the Christian as well as to the Jewish church. It is not affected by "dispensations," races, or creeds.

Modern Law Interpretations

Because of strange interpretations of the prophecies of Isaiah and Micah as pertaining to the law, new zeal for the observance of God's law is now recognized among many Christians. Much is made of the text, "Out of Zion shall go forth the law, and the word of the Lord from Jerusalem." Isa. 2:3. In this connection there is a revival of emphasis on the teachings of the return of the Jews to Jerusalem. Zionism fits into the political picture of our times, and dispensationalism engenders doctrinal stimulus by means of perverted prophecy. This emphasis for observing the Ten Commandments as shared by Christians and Jews alike hardly touches the principle of true law observance. But, nevertheless, this setting of an awareness for keeping

God's law gives the Bible instructor a more ready approach on this important subject. One may point out to the reader that although the nations will fail in bringing about worldwide law observance, God has provided for a message of Sabbath reform which will produce a law-abiding remnant before Jesus' return.

Overtures of the Papacy

The Papacy's present overtures to her "straying children"—those still in Protestant churches—presents another point of interest with many readers. The Pope's long-coveted role as the world's peacemaker now brings him into great prominence. Even Protestants are being confused on the authority of his leadership in the present crisis. Again, those issues that gave rise to the various branches of Protestantism at the time of the Reformation are now being seriously minimized by Protestants as well as Catholics. It is difficult to interest Protestants in doctrinal study. We should be challenging them to maintain Bible truth.

Lest our younger Bible instructors read into these suggestions and caution a need for recasting their entire array of topics and textual argumentation, let it be stressed again that it is their *methods* of approach that should become more dynamic, with an up-to-the-minute appeal. To do this, the Bible teacher need not enter into fields of speculation on prophecies still in fulfillment. This hour demands an acquaintance with those great issues that are affecting the very principles of God's government. We must recognize on Rome's part a scheme of Satan to set up a rival government, noting the modern developments that reveal the subtle tactics of truth's great adversary.

This method of teaching requires more than our usual argumentation based on an array of proof texts pertaining to the Sabbath. There are significant issues at stake, and when presented by the teacher in an intelligent way,

MY WORK

There was no ordination,
No laying on of hands,
No sober rites, no half-dimmed lights,
No pomp, no blaring bands;
I merely found some work to do
And did it—none too well, 'tis true.

And yet my work is sacred,
And God looks down to see
The beads of sweat, nor will forget
My store of energy;
I love to think my Master's eye
Will view good work before I die.

There was no ordination;
I was not set apart;
In my crude task pray do not ask
Some hidden touch or art;
Yet day by day I somehow know
That in this humble work—I grow!

ROSCOE GILMORE STALL.

people who think for themselves will in turn become leaders for these same principles.

For further study of the problem we recommend the following reading: *Evangelism*, pp. 225-237; *The Great Controversy*, pp. 563-652.

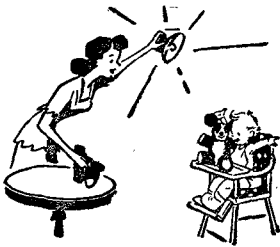
L. C. K.



Mrs. Lucia Hudson Lee, one of the Bible instructors in the Georgia Cumberland Conference, makes room in her busy program from time to time to conduct classes for lay Bible instructors. During the past year she conducted a class in Atlanta, Georgia, which included, among others, five of our magazine sales ladies. They felt their work would be effectively aided by a regular course in Bible instruction, qualifying them to meet the frequent questions rising from their sales contacts. The group shown above is the third class of lay Bible instructors that Mrs. Lee has conducted since she came to the Georgia-Cumberland Conference in 1949.

Kodak

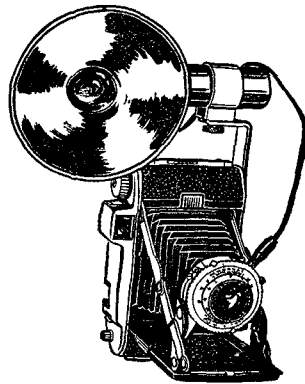
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PART IV

[EDITORIAL NOTE:—Because it will be of interest to all ministers' wives to know the nature of some of the questions presented to Mrs. Blackwood by our Seminary group, after her talk as given in the last three installments, we are giving you verbatim the discussion of these problems. Observe the wisdom, forethought, and caution of our guest speaker in steering these questions toward definite ministerial principles.—L. C. K.]

MRS. D. E. ROBINSON: Do you think that it helps or hinders the minister to have his wife report the gossip that she hears in the church?

MRS. BLACKWOOD: There is enough dirt that he has to come in contact with without our adding to it, and unless it is something that vitally affects the work—if it is just a little bit of busy-body talk—keep it to yourself. That would be my advice.

Mrs. D. E. Rebok: That would lead to another question, Mrs. Blackwood. Is it necessary for the minister to tell his wife everything that he knows?

MRS. BLACKWOOD: No, it isn't. Very often a person will come to the minister with a problem or with some question, and it is almost like the Catholic confessional. The minister must bury those secrets in his own heart. Just a case in point: We had a woman in one of our parishes whose husband was a drinking man. She had this great sorrow on her heart and talked to my husband over and over again. She thought nobody else knew anything about this. It was being done in secret. But she was unburdening her heart to my husband. After we had left that particular church she came to a place where my husband was lecturing, and he had talked about bearing the cross. As we left the meeting she put her arm around me and asked, "Did your husband ever tell you what my cross is?"

I said, "No, he never did, but I know."

And she asked, "How did you know?"

I replied, "I have smelled Jack's breath." But I was glad to be able to assure her that my husband had never told me what it was.

MRS. REBOK: I raised that question, Mrs.

Blackwood, because our younger wives as they start out sometimes allow a little bit of friction to come in the home if they feel that the members of the parish are pouring tales of woe into the husband's ear, and he doesn't share them. And I thought we ought to make it quite clear that there are secrets the wife must have, and there are secrets the pastor must have, and that it is not necessary, or even advisable, for those secrets to be interchanged.

MRS. BLACKWOOD: I know a good many things my husband doesn't know!

MRS. C. E. WENIGER: Is it all right to say, "May I ask my husband?" or, "May I share this with my husband?"

MRS. BLACKWOOD: Yes, but if a woman comes to you with a marital problem, as she is more likely to do than with almost anything else—or with troubles about the children (but particularly if it is a marital problem)—she will say, "Now, don't tell your husband anything about this." She wants to keep that just between you and her. Though, if it is something like, "What shall I do about it?" then say, "Would you mind if I talked this over with my husband and got his advice?" As I said a while ago, be careful about giving specific advice.

MRS. E. R. CUMBO: Some of us ministers' wives are very young. Should someone come to us for advice, how much should we give them when we haven't been married very long ourselves? How much do they expect us to know?

MRS. BLACKWOOD: Well, they expect you to know a great deal more than you do, I'll tell you that! I think it depends largely on the kind of question that is asked. If it is in relation to money matters, or how much work you shall do, or something of that sort, you can say, "My experience has been thus and thus." But if it is something that verges on more delicate things, I would ask for a little time to think it over or maybe to talk with your husband about it. I would be very careful, however, about giving specific advice.

MRS. REBOK: Wouldn't it be a good idea, if a problem gets over into the medical realm, to

suggest the name of some Christian doctor in the community who could give advice that is necessary? It protects you, and at the same time if knowledge is truthfully sought and needed, the physician is in a better position to give it than the minister's wife.

MRS. WENIGER: Mrs. Blackwood spoke about the indifferent type. In every church group there are those who are not interested in its various organizations. What can you do to get people to an organization meeting—people who really need it?

MRS. BLACKWOOD: Of course that always poses a problem. If you can find out what the person is interested in, get her to work, and then link that up with the church. In the pastorate, for instance, you will hear a great many people say, "Well, I am not interested in foreign missions." They would not come to a foreign missionary meeting for anything. But they say they are interested in home missions. If you can get them to doing something in the local community, by and by you may get their interest for missions, and they begin to see that it is all for God's kingdom.

MRS. CUMBO: This morning Dr. Blackwood was asked about how much time a minister should spend in study and in pastoral calls. He said the mornings should be spent in study and each afternoon in pastoral calls, but I don't believe it should be left entirely to us to decide a schedule like that.

MRS. BLACKWOOD: Well, if you ever see a copy of my book, you will see that fully discussed in the second chapter, "The Minister's Wife as the Homemaker." My contention is that the home comes first. A pastor's wife can do much more good by remaining in the home and tenderly caring for her baby, which is a gift from

God to her, than she can by leaving that baby and going out to do church work and neglecting the home. The home comes first, and then the church. But when your baby gets a little older and more settled into routine habits, you should be able to do a little more work in the community. But, remember that you can't make a full-time job of it as long as you are raising a family. Just put this down in your little book and weep over it—your husband belongs to the congregation. You will discover that very soon.

MRS. REBOK: It's sometimes hard to decide whether a minister belongs to the public more than a doctor does, or whether a doctor does more than a minister.

MRS. BLACKWOOD: I think it's just about a fifty-fifty proposition. The minister is "on call," the same as a doctor.

We are coming close to the time to end our meeting, and there is one more little prayer that I want to leave with you as we stop. Someday, now—for you girls that are just beginning it would seem a long, long way off—the time will come when irrevocably the calendar goes on and retiring time comes, when you and your husband will be sitting by the western window waiting for life's little day on earth to end. Then you will rejoice that you have served as the companion of your husband in the greatest work in the world, and you will say together this prayer:

"O Lord, support us all the day long, until the shadows lengthen and the evening comes, and the busy world is hushed and the fever of life is over, and our work is done; then, in Thy mercy, grant us a safe lodging and a holy rest and peace at last, through Jesus Christ our Lord. Amen."

[End of Series]

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DEALING WITH IRREVERENT.—“If some member of a committee is careless and irreverent, let him be reminded that he is in the presence of a Witness by whom all actions are weighed.”—*Ibid.*

PRESENCE OF EVIL ONE INDICATED.—“I have been instructed that committee meetings are not always pleasing to God. Some have come to these meetings with a cold, hard, critical, loveless spirit. Such may do great harm; for with them is the presence of the evil one, that keeps them on the wrong side. Not infrequently their unfeeling attitude toward measures under consideration brings in perplexity, delaying decisions that should be made.”—*Ibid.*

The Relation of Diet to Board Meetings

PERSONAL PREPARATION.—“Before our brethren assemble in council or board meetings, each one should present himself before God, carefully searching the heart and critically examining the motives. Pray that the Lord may reveal self to you so that you may not unwisely criticize or condemn propositions.

“At bountiful tables men often eat much more than can be easily digested. . . . Some may ask, What has this to do with board meetings? Very much. The effects of wrong eating

are brought into council and board meetings. The brain is affected by the condition of the stomach. A disordered stomach is productive of a disordered, uncertain state of mind.”—*Ibid.*, p. 257.

DISQUALIFIED FOR GIVING WISE COUNSEL.—“The imprudent eater does not realize that he is disqualifying himself for giving wise counsel, disqualifying himself for laying plans for the best advancement of the work of God. But this is so. He cannot discern spiritual things, and in council meetings, when he should say Yea, he says Nay. He makes propositions that are wide of the mark, because the food he has eaten has benumbed his brain power.”—*Counsels on Health*, p. 578.

“Every day men in positions of trust have decisions to make upon which depend results of great importance. Often they have to think rapidly, and this can be done successfully by those only who practice strict temperance. The mind strengthens under the correct treatment of the physical and mental powers. If the strain is not too great, new vigor comes with every taxation. But often the work of those who have important plans to consider and important decisions to make is affected for evil by the results of improper diet. A disordered stomach produces a disordered, uncertain state of mind. Often it causes irritability, harshness, or injustice. Many a plan that would have been a blessing to the world has been set aside, many unjust, oppressive, even cruel measures have been carried, as the result of diseased conditions due to wrong habits of eating.”—*Ministry of Healing*, pp. 309, 310.

“LIVING TOO HIGH UP”

☞ TESTIFYING beyond one's experience is like planting seed in sand. In the early days of Northfield, Mr. Moody called a conference of Christian workers for prayer, confession, and consultation. One man declared that he had been living on the Mount of Transfiguration for five weeks. “Wait a minute, my brother,” said Mr. Moody in his blunt directness. “How many souls have been led to Christ in your ministry, in these five weeks?” “I hardly know,” said the man, hesitatingly. “Have any been saved at all?” Mr. Moody asked. “I am afraid not,” was the answer. “Well,” said the great evangelist, “you are living too high up; no man ought to get so high as not to be able to reach souls.”—*Sunday School Times*, Sept. 26, 1925.

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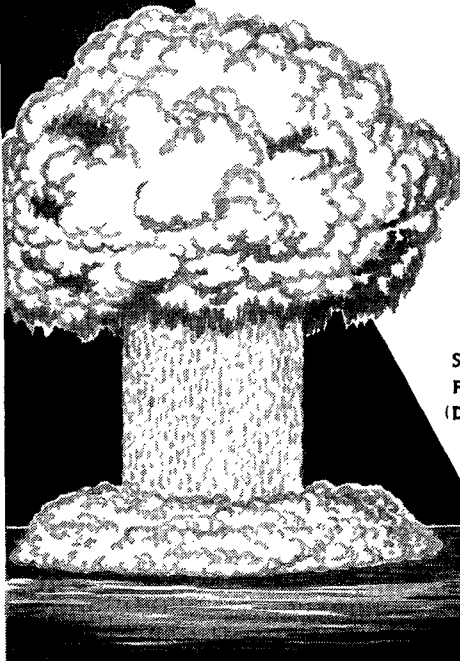
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NEWS

From Current Journals

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¶ THE history-making 18,000-square-mile Lutheran air parish, which embraces several western South Dakota counties, is about to be disbanded—because of its success. Its flying pastor, the Reverend Norval Hegland, will soon get a new assignment in northern Alaska. Three regular parishes will be established out of the ten congregations which make up the air parish, according to Dr. Philip S. Dybvig, Minneapolis, executive director of home missions of the Evangelical Lutheran Church, which organized the parish. "Work in the air parish has been so successful that more people in the area are now interested in the gospel ministry and they are giving more support through increased stewardship," Dr. Dybvig said in explaining why the parish is being divided.

¶ AMERICANS now spend a million dollars an hour for beer, wine, and liquor, Mrs. D. Leigh Colvin, president of the National Woman's Christian Temperance Union, said in Boston at the 77th annual convention of the WCTU. The 1950 consumer expenditure for alcoholic beverages totaled \$8,760,000,000, or \$210,000,000 more than the expenditure for 1949. Last year's consumption added up to 2,903,000,000 gallons, according to the dry leader. However, she said that a "resurgence of interest" in the enactment of State prohibition laws is taking place in the United States; that defeat of repeal in Oklahoma and campaigns for prohibition in Arkansas and Nebraska "were the beginning of an upswing of public sentiment against the liquor traffic." The WCTU president said the Kefauver crime investigation "revealed a record of repeal showing worse corruption in public office and more widespread organized interlocking crime than ever was unearthed during the prohibition era." Local governments were urged by the WCTU in convention to "check increasing incidence of drug addiction and to strengthen regulations to protect the youth of their community from the purveyors of narcotic drugs." The community fight against drug addiction will be supported in a program to be carried out by the State, district, county, and local WCTU organizations.

¶ THE Central Committee of the World Council of Churches, meeting in Rolle, Switzerland, confirmed the selection of Evanston, Illinois, as the site of the council's second general assembly to be held in August, 1954. The first assembly was held at Amsterdam, Holland, in 1948. It was announced that the over-all theme of the second assembly

will be devoted to the Christian message of hope, the exact wording of the theme to be decided later. Topics to be discussed will include the churches and world peace, evangelism, the Christian and his vocation, and race relations.

¶ FIRST place for successful marriages is held by couples who are active church members, participants in the annual summer workshop of the American Institute of Family Relations in Los Angeles were told. Reporting on a survey he had made, Joseph B. Henry, of the institute's educational department, said in second place for marital success were those who, while no longer active in church work, attended Sunday school and church regularly beyond childhood into their early adult years. Third place, according to the survey, is held by couples who, although not closely identified with a church, had a wedding ceremony performed by a clergyman.

¶ AN order was issued in Portland, Oregon, by Archbishop Edward D. Howard forbidding weddings to be solemnized in Roman Catholic churches of the Portland archdiocese on Sundays. The order became effective on September 1, and the only exceptions to the rule will be in "cases of real necessity." The order read in part: "The laws of the Church place upon parish priests the obligation of doing everything possible to the end that Catholics should be married at nuptial Mass in their parish church. A sense of the fitness of things suggests that no social function, such as that which ordinarily takes place after a marriage, should be held on a Sunday or a Holy Day of Obligation."

¶ A COPY of the famous *Biblia Regia Polyglotta*, printed in 1571 for King Philip II of Spain by Christopher Plantin of Antwerp, has been discovered in Belgium. The copy, a thick, leather-bound volume with gold filigree work along page borders, was edited by the famous philosopher monk Benedict Arias Montanus. The monk based his version on the Spanish Alcala Bible, and was later rebuked before a Vatican court for having taken liberties with the text. Owner of the book is a Malines businessman, Emil Devis, who bought it, along with hundreds of other volumes, at a public auction in Antwerp in 1936, never suspecting the treasure he had acquired and put into his attic.

¶ A NEW total membership of 87,548,021 in all religious bodies of this country is reported in the 1951 *Yearbook of American Churches*, which was published in New York, September 21, under the

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auspices of the National Council of Churches. Figures compiled by official statisticians of Protestant, Roman Catholic, Jewish, and other religious groups, according to the *Yearbook*, show that 285,834 congregations, parishes, and similar local units now embrace 58.09 per cent of the nation's population. These religious groups are reported to have a total of 281,251 ordained men and women clergy, of whom 166,891 are actively engaged in religious work. The *Yearbook's* membership total is about 1,800,000 higher than that reported on July 25 by the *Christian Herald*. A National Council spokesman explained that the *Yearbook's* statistics "are later and include more religious bodies." A total of 256 religious groups are embraced in the *Yearbook's* compilation—three more than in the survey conducted by the *Christian Herald*.

The most unique feature of the 1951 *Yearbook* is its compilation of clergy statistics, which it says is the first made in about 20 years. It reveals that 3,763 of the 281,251 ordained clergy are women, of whom 2,437 are active in church work. Many clergymen of both sexes are inactive due to retirement or change of occupation, it was pointed out.

Total enrollment, including officers and teachers, in 246,240 American Sunday and Sabbath schools is given as 29,775,357, an increase of more than 800,000 over the previous year's figure. A section on finances shows that 125 denominations contributed a total of \$1,138,737,506 for all purposes last year. Of this, \$56,567,292 was for foreign missions, and \$58,724,358 for home missions. The church property of these denominations was valued at \$5,234,979,598.

¶ A LEADING Baptist minister said he will recommend to the Baptist Ministers' Conference in Atlanta, Georgia, that no Baptist church accept aid from any government. The resolution, to be introduced by Dr. Louie D. Newton, pastor of Druid Hills Baptist church, grew from a recent disclosure that DeKalb County had done work for several churches. Dr. Newton introduced a similar resolution several years ago when it became known that Fulton County machinery and labor had been used on church property, and this resolution "had been effective."

¶ TRIBUTE to the influence of the Bible and Christian ideals on the life of the British nation was paid by Queen Elizabeth in a Festival of Britain message read in London. The queen said she and King George VI "long to see the Bible back where

it ought to be as a guide and comfort in the homes and lives of our people. From our own experience," she said, "we know what the Bible can mean for the personal life." The message was read at a meeting in Methodist Central Hall, Westminster, to mark the opening of a month-long festival exhibition and evangelistic campaign sponsored by the World's Evangelical Alliance.

In a letter to the Japanese municipal officials, General Matthew B. Ridgeway approved the Scripture distribution by the Pocket Testament League. "Their magnificent effort," he said, "can be measured by the fact that they have already distributed 7,000,000 Bibles to the Japanese people. The spreading of the Word of God is a most important undertaking."—*Watchman-Examiner*, July 26.

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¶ TEN THOUSAND Southern Presbyterian laymen from 16 States are expected to attend regional men's conferences of the denomination during October and November, according to plans announced in Decatur, Georgia, at headquarters of the Presbyterian Church in the U.S. Dr. S. J. Patterson, director of men's work of the denomination's Board of Christian Education, said the conferences would attempt to step up the activity of local Presbyterian men's groups to match that traditionally carried on by church women's organizations. General theme of the meetings will be "Christ and You—Partners for Action."

¶ OVER 81,000 displaced persons have been assisted by the World Council of Churches' Department of Inter-Church Aid and Service to Refugees, Dr. Edgar H. S. Chandler, director of field operations, said in a report in Rolle, Switzerland, presented to the semiannual meeting of the World Council's Central Committee. He said the DPs were aided in resettling in the United States, Canada, New Zealand, Australia, and South America. In the United States alone 40,000 displaced persons had arrived by August 1, and another 26,000 are in various stages of preparation for migration by January, 1952.

In Geneva, Switzerland, Dr. Stewart W. Herman, director of the Lutheran World Federation Service to Refugees, reported to the LWF's executive committee at its meeting that only 12,000 Lutheran displaced persons remain in Germany, Austria, and Italy, whereas five years ago the number was at least 190,000. The service agency had helped one half of all the Lutherans who emigrated, or 80,000 to 90,000 persons, while more than one third, or 30,000, were fully sponsored in their resettlement by the organization.

¶ A TOTAL membership increase of 51.6% has been registered by 54 religious bodies having over 50,000 membership in 1949, as against 1926 memberships, according to a survey completed by the Central Department of Research and Survey of the National Council of Churches. The bodies having over 50,000 members have in recent years had about 97% of all church members in the nation. During the same period, the estimated population of the United States has increased almost 30%. With few exceptions, the churches having a conspicuously rapid rate of growth are the small Protestant sects. These are predominantly of an intensely evangelistic type, strongly Bible-centered, and to a considerable degree apocalyptic—teaching the Second Coming of Christ.

By far the largest gain percentage-wise was made by the Church of God in Christ, which raised its membership 1025.2%—from 30,263 in 1929, the year of the last adequate census of religious bodies, to 340,530 in 1949. Thirteen other denominations more than doubled their memberships during that period: Assemblies of God; United American Free Will Baptists; Church of God; Polish National Catholic Church; Church of the Nazarene; Free Will Baptists; Russian Orthodox; Salvation Army; Church of God (Anderson, Indiana); American Baptist Association; Greek Orthodox Church, Hellenic; National Baptist Convention; Seventh-day Adventists. Of these, only the National Baptist Convention has a membership over 1,000,000. The combined membership of the ten leading gainers totals 2,142,305. . . . During the same period, Jewish congregations registered gains of 22.5%, and Roman Catholics, 48.4%.—*Pulpit Digest*, August.

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¶ THE first Ragoli Bible—for use by a tribe of about 250,000 who live northeast of Lake Victoria in Kenya Colony, British East Africa—has been completed by the American Bible Society. The first consignment of the complete Bible in the Ragoli language was made to Africa this summer, with 10,000 copies going to the Friends Africa Mission and 5,000 copies to the Pentecostal Assemblies. Both groups are active in Kenya Colony.—*Christian Life*, July.

¶ A NEW \$330,000 building for Grace Theological Seminary in Winona Lake, Indiana, was dedicated by officials of the National Fellowship of Brethren Churches. The ceremony was attended by several hundred persons who came for the fellowship's annual conference and for the closing week of the 58th Bible conference of Winona Lake Christian Assembly. Located on a 33-acre campus, the building

has an 800-seat auditorium, a 20,000-volume library, classrooms, and administrative offices. Its three floors, with a total area of 32,000 square feet, will have accommodations for 200 students.

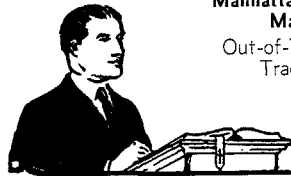
¶ IN BRIEF.—Church Film Libraries, a unified rental agency for motion pictures produced by nine Protestant denominations, has begun operations in Pasadena, California, as a nonprofit corporation. Serving the Los Angeles area, it is believed to be the first of its kind functioning in this country. . . . Steps toward the establishment of some type of religious TV broadcast were taken at Atlanta, Georgia, at a meeting of the Baptist Radio Commission. The commission also voted to expand the production of its 15-minute devotional program carried by radio stations and used over public address systems in Government hospitals. . . . Four businessmen in Hot Springs, Arkansas, have begun what is hoped will develop into a nationwide "back to church" crusade. On Sundays they will provide free transportation on all city bus lines for everyone, irrespective of race, color, or creed, to and from the church of his choice. . . . Six church bodies, comprising more than 100,000 adherents, were accepted into membership in the Lutheran World Federation at the annual meeting of the organization's executive committee in Geneva, Switzerland. The federation now has 50 member churches in 24 countries, according to Dr. Sylvester C. Michelfelder, executive secretary. . . . Sunday schools of the Assemblies of God showed an enrollment increase of 118,827 in the past two years, it was revealed at the Pentecostal body's biennial General Council sessions in Atlanta, Georgia. The new enrollment total is 599,872, according to a report which said Assemblies of God Sunday schools are "among the fastest growing in the world." . . . The work of the Wisconsin Council of Churches was shown in a "hall of religion" contained in a large tent erected by the council at the Wisconsin State Fair in Milwaukee. . . . To keep their children out of public schools and away from a "worldly" environment, parents of the Old Amish faith have erected their own school building in Berne, Indiana. The Amish group objects especially to the movies used as part of the visual-aid program in public schools. . . . Two hundred delegates from all parts of the world will attend the fifth Mennonite World Conference to be held at Basel, Switzerland, August 10-15, 1952, it was announced at Goshen, Indiana, at a meeting of the General Conference of the Mennonite Church.

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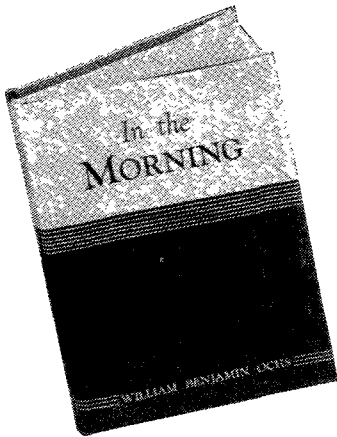
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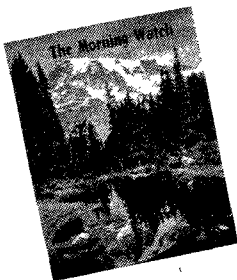
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For Your Library BOOKS...

God in Education, Henry P. Van Dusen, Charles Scribner's Sons, New York, 1951, 128 pages, \$2.00.

Mr. Van Dusen's thesis is that education, if it is to come of age and play its proper role in life, must take the lead in a "restoration of religion to a position of necessary and unchallenged centrality; and the acknowledgment of the reality and regnancy of the living God as the foundation of both learning and life." In developing his thesis the author makes it plain that he is not discussing religion courses in the curriculum, nor the religious chapel program; what he is advocating goes much deeper, to a basic and pervading philosophy that will unify men's knowledge and aspirations through an acceptance of the existence of God and a knowledge of the nature of God.

Modern secularism, according to Mr. Van Dusen, is the fruit of the radical dualism developed by Descartes and Kant. By setting apart the secular from the sacred, modern philosophers have induced a sort of moral and spiritual schizophrenia, in which the modernist is cut off from the realities of experimental religion, the fundamentalist finds it difficult to reconcile his faith with the claims of the scientists, and young people are left in tragic confusion.

The author calls for a revolution in American education. What is required is not merely more subject matter in religion, better prepared and better presented, but a new orientation of education which will be God-centered, a new concept of education that will return religion to pivotal centrality. Moving in this direction, Mr. Van Dusen thinks, will be restoring the concept of education of the founding fathers, who did not intend that their principle of separating church and state should separate from education the most vital force in the lives of men and women.

We are in hearty accord with Mr. Van Dusen's analysis:

"Our world cries pitiably for the fruits of Christian Faith, especially in today's youth who must drive a way through tomorrow's hazards and uncertainties—firmer and stronger character, higher integrity, larger spiritual vision, unimpeachable and unshakable fidelity, . . . a righteous and dynamic faith." K. J. REYNOLDS.

Bright Is the Shaken Torch, by Arthur A. Cowan, D.D., T. and T. Clark, 38 George Street, Edinburgh, Scotland, 148 pages, 9 shillings.

This is a book of sermons, and forms one of the twenty-nine volumes in The Scholar as Preacher series produced by T. and T. Clark. It is an eminently readable volume, in that beautiful, rounded diction for which the best Scottish preachers have ever been famous. Lovers of their mother tongue will appreciate the language and enjoy the gripping style.

Each of the twenty-one chapters is a textual sermon, richly illustrated from modern life and English literature. The dominating theme is that Christian truth shines the brighter under pressure.

Theologically, the author is particularly strong on

the divinity of Jesus and shows forcefully the necessity of a divine Redeemer to meet the poverty of soul, anguish of spirit, and the negative moral standards of today. Similar emphasis is laid on the Trinity of the Godhead.

It is altogether an enjoyable little volume with approaches and treatments stimulatingly different from our own, with an abundance of suggestive material to challenge and provoke the discriminative mind.

HARRY W. LOWE.

A History of the Cure of Souls, by John T. McNeill, Professor of Church History at Union Theological Seminary, Harper and Brothers, New York, 1951, 371 pages, \$5.00.

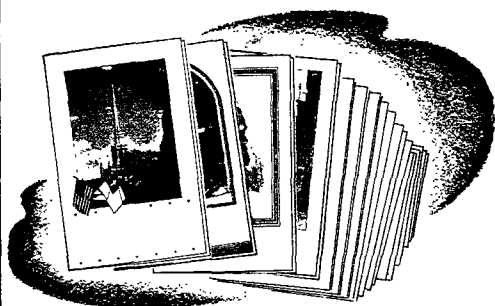
From the prophets and rabbis of Israel, through the Greek philosophers to the pastors and Christian counselors of today a wide range and variety of information is brought together for the first time. It is really an encyclopedia of what man has done for man to put him at peace with himself, with his fellowmen, and with his God.

CARLYLE B. HAYNES.

Saint Paul the Traveler and the Roman Citizen, by W. M. Ramsay, Baker Book House, Grand Rapids, Mich., 1949, 402 pages.

The reprint of a valuable classic that has been too long out of print. Ramsay, a distinguished layman of the Church of England, a teacher at the University of Oxford, a great traveler in Bible lands, carried on extensive archaeological research and published the results of travel and research in

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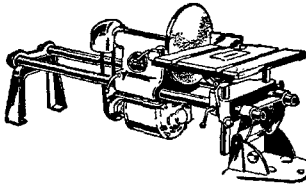
CARLYLE B. HAYNES.

New Books Received

- Simple Sermons on the Great Christian Doctrines*, W. Herschel Ford, Broadman Press, Nashville, Tenn. \$1.75
- God in Education*, Henry P. Van Dusen, Charles Scribner's Sons, New York 17, N.Y. ... 2.00
- The Mysterious Numbers of the Hebrew Kings*, Edwin R. Thiele, University of Chicago Press, Chicago 37, Ill. 6.00
- Spurgeon's Expository Encyclopedia*, vol. 1, Charles H. Spurgeon, Baker Book House, Grand Rapids, Mich. 3.75
- 10,000 Biblical Illustrations*, Charles E. Little, Baker Book House, Grand Rapids, Mich. 4.95
- Tried by Fire*, F. B. Meyer, D.D., Baker Book House, Grand Rapids, Mich. 2.50
- Sons of Adam*, Samuel M. Zwemer, Baker Book House, Grand Rapids, Mich. 2.00
- Psychology and Religion for Everyday Living*, Charles T. Holman, Macmillan Company, New York 2.50
- A Planned Program for the Church Year*, Welton Crossland, Abingdon-Cokesbury Press, New York, N.Y. 2.00
- The Romance of Doorbells*, Eugene Dinsmore Dolloff, The Judson Press, Philadelphia, Pa. ... 2.50
- A Faggot of Torches*, F. W. Boreham, The Judson Press, Philadelphia, Pa. 2.00
- Interpreters Needed*, Edward Hughes Pruden, The Judson Press, Philadelphia, Pa. 2.00
- The Cultural Concept of Christianity*, Arthur W. Calhoun, William B. Eerdmans Publishing Company, Grand Rapids, Mich. 2.50
- How to Improve Your Preaching*, Bob Jones Jr., Litt.D., L.H.D., L.L.D., Fleming H. Revell Company, New York 1.50
- A Better Hope and Other Sermons*, Charles Ray Goff, Fleming H. Revell Company, New York 2.00
- Does Science Support the Scriptures?* O. E. Sanden, Zondervan Publishing House, Grand Rapids, Mich. 2.00
- The Lord of Glory*, Benjamin B. Warfield, Zondervan Publishing House, Grand Rapids, Mich. 3.50
- The Christ of All Nations*, comp. by Paul Guinness, Associated Press, New York 2.75
- With Singleness of Heart*, Gerald Kennedy, Harper and Brothers, New York 2.00
- Strengthening the Spiritual Life*, Nels F. S. Ferré, Harper and Brothers, New York 1.00
- God Speaks*, E. M. Canney, The Church Press, N. Figueroa Street, Los Angeles 42, Calif. 3.00

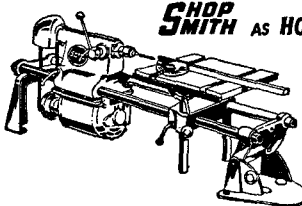


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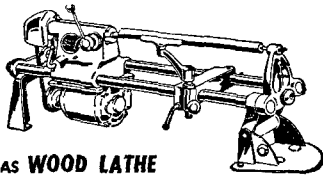
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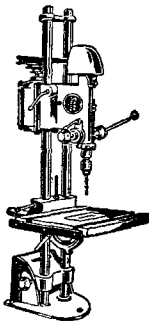
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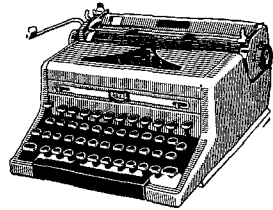
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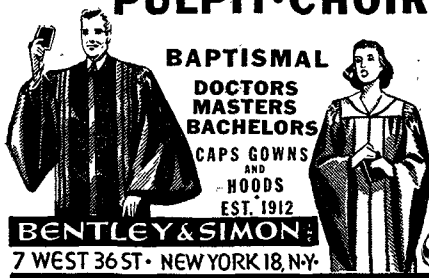
(Continued from page 5)

the world's great men come to Christ, but remember, it will be such workers as you and I, transformed and set on fire by the Holy Spirit, whom God will use to sound the last warning message and to finish His work in the earth, "that no flesh should glory in his presence."

(To be continued)

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12. Divine Preview of History
13. Christ's Advent Foretold
14. Judge of All Nations
15. God's Eternal Ten Words
16. Case Dismissed!
17. The Sabbath Christ Made
18. The Lord's Day in the New Testament
19. The Sabbath Man Made
20. Has the Sabbath Been Lost?
21. The Divine Comforter
22. The Biography of Satan
23. The Mystery of Life
24. How Will God Punish Sinners?
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THE history of John affords a striking illustration of the way in which God can use aged workers. When John was exiled to the Isle of Patmos, there were many who thought him to be past service, an old and broken reed, ready to fall at any time. But the Lord saw fit to use him still. Though banished from the scenes of his former labor, he did not cease to bear witness to the truth. Even in Patmos he made friends and converts. . . . And it was after John had grown old . . . that he received more communications from heaven than he had received during the rest of his lifetime.

The most tender regard should be cherished for those whose life interest has been bound up with the work of God. These aged workers have stood faithful amid storm and trial. They may have infirmities, but they still possess talents that qualify them to stand in their place in God's cause. Though worn, and unable to bear the heavier burdens that younger men can and should carry, the counsel that they can give is of the highest value.

They may have made mistakes, but from their failures they have learned to avoid errors and dangers, and are they not therefore competent to give wise counsel? They have borne test and trial, and though they have lost some of their vigor, the Lord does not lay them aside. He gives them special grace and wisdom.

Those who have served their Master when the work went hard, who endured poverty, and remained faithful when there were few to stand for truth, are to be honored and respected. The Lord desires the younger laborers to gain wisdom, strength, and maturity by association with these faithful men. Let the younger men realize that in having such workers among them they are highly favored. Let them give them an honored place in their councils.

As those who have spent their lives in the service of Christ draw near to the close of their earthly ministry, they will be impressed by the Holy Spirit to recount the experiences that they have had in connection with His work. The record of His wonderful dealings with His people, of His great goodness in delivering them from trial, should be repeated to those newly come to the faith. God desires the old and tried

laborers to stand in their place, doing their part to save men and women from being swept downward by the mighty current of evil. He desires them to keep the armor on till He bids them lay it down.—ELLEN G. WHITE in *Review and Herald*, Sept. 12, 1912. (See *Acts of the Apostles*, pp. 572-574.)

Straight From the Heart!

OUR approach to error must not be a head-on collision. It is easy to denounce. It requires neither genius nor love to do that. But to find one's way into people's hearts, win their confidence and affection, then lead them out of their error into truth—that truly is a challenge.

The frontal attack—giving it “straight from the shoulder”—might be thought by some to be strong preaching. But people are not won to Christ by giving it straight from the shoulder. Instead the message must come *straight from the heart*. It must be the outflowing of a deep love. And love has a language of its own.

The frontal attack is doomed to failure for two reasons. First, we lose the confidence of those we are trying to win. And second, the victory is not permanent. “He that complies against his will, is of his own opinion still.” Though we must be positive, we must determine never to be destructive.

The apostles had wonderful things to preach, but if they had begun their evangelistic programs by a denunciation of all the pagan gods, what success would they have had? Instead they held up Jesus. “Look what we have found,” they cried. “We have come to bring you glad tidings.” The gospel was good news, not just good advice. Those preachers of another day came as heralds of happiness bringing good news. And that must always be in the foreground of our preaching. The apostolic way of overcoming error was by the proclamation of the glad tidings. “Be not overcome of evil, but overcome evil with good,” said the great apostle. Do not let us approach the people by hitting them over the head with heavy testimonies and then condemning them because they don't believe as we do. Rather, let us show them a better way. Then old habits and customs will fall away silently as do the old leaves of autumn when touched by the sap of the new life.

R. A. A.