

The Ministry

FOR GREATER POWER

AND MORE EFFICIENCY

November, 1950



Vol. 23, No. 11

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¶ A thought for the month

Preaching to Oneself

ALL true preaching begins with preaching to oneself. It is not necessary, nor is it wise, for the preacher to bare his own soul in public. But if he first preached to himself in the privacy of his own meditation, his message will be vitalized with a sincerity, a sensitivity of understanding, perhaps even a sympathetic tolerance that will win an irresistible response. Suppose the sermon is on the subject of faith. Where shall the preacher find the right thing to say? From his understanding of the religious difficulties which beset men in our time, from his knowledge of books and his study of the Bible. But all this must be confirmed by searching his own heart. Do I myself have doubts? Is my own faith as clear and strong as my sermon professes?

The honest answer to such questions may not change the substance of the sermon, but it surely will change its tone, the mood of its delivery. The preacher will have found that the problem of faith is his problem, too. And though he does not confess it beyond the privacy of his own heart, his people will sense it and join the more earnestly in the prayer: "Lord, help thou my unbelief." Or suppose the sermon has to do with sorrow. There are golden words of comfort which the preacher has learned. To these words about God's love and care he must turn. But if they are to bring comfort they must come, not from the top of the preacher's mind, but from the bottom of his heart, a heart that has its own misgivings, its own poignant impulse to rebel. Thus his words will be more than professional rote—they will be spirit and life.

Or suppose the sermon is on temptation. Here, assuredly the preacher, whatever he intends to say, must not say it until he has looked deeply within himself. No man is more beset by temptation than the preacher. Pride, professionalism, sloth, self-righteousness, the "holy man" complex—these subtle temptations dog our steps. Do we preach to ourselves about our own temptations when we preach to others about theirs? We must not wear our hearts on our sleeve. But if, in the quiet of our sermon preparation, we first preach our sermon to ourselves, our words will search other hearts like deep calling unto deep.—CHARLES CLAYTON MORRISON in *The Pulpit*, July, 1950. (Reprinted by permission.)

An Explanation

¶ In the February issue of *THE MINISTRY* there appeared a brief review of Dr. E. Stanley Jones's recent book, *The Way to Power and Poise*. A careful rereading of this review indicates the possibility of a misunderstanding. In this review the words "safe balance" were used, and there is possibility that one might get the impression that the expression "safe balance" referred to was a blanket endorsement to the author's theology.

What we intended to say was that in the work of dealing with human problems in the pastoral counseling program, one is greatly advantaged if he has a clear understanding of the basic principles of true psychology. The Spirit of prophecy is abundant in its reference to the use of these true principles, and in discovering which writers outside our own ranks deal with some of these questions, we listed Dr. Jones. The safe balance was not referring to Jones's theology, but rather a balance between the mental sciences and the miracle of conversion. As workers we all realize the importance of reading with discretion and gathering the good that we can from these authors, realizing all the while that in some things many of them fail to comprehend the full meaning of the cross and salvation.

EDITORS.

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¶ God moves in mysterious ways His wonders to perform; but so does Satan! For instance, he will get people to thinking they are the only saints in the church, and the first thing you know these deceived ones will stop attending the church and will start slandering the saints. 1 Kings 19:8-18 should be a lesson to such.—*Gospel Minister*.

Sound-Color Mission Film

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The Ministry

FOR GREATER POWER AND MORE EFFICIENCY



Official Organ of the Ministerial Association of Seventh-day Adventists

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¶ Translating resolutions into reality

Foundation Pillars of Revival Preaching

By R. ALLAN ANDERSON, *Secretary
of the Ministerial Association*

A SPIRIT of revival is in the air. News keeps coming to us from far and near, telling of the presence of the Spirit of God in the midst of His people. "This has been the best camp meeting we have ever had," is an oft-repeated phrase in recent conversations and correspondence. It is the same story in conference after conference.

Not a few fields are gathering their workers together for special study and prayer, and to lay plans for the conducting of revivals throughout the churches. These "retreats" are proving to be wonderful opportunities for spiritual uplift, and we know these seasons are the forerunners of great blessing in coming days. Never before have we witnessed such whole-hearted response to a call for revival and evangelism. All seem eager to translate resolutions into reality. What we did at the recent General Conference session is already bearing rich fruitage.

As we enter into this worldwide revival program we can be assured of real results. But a revival, like anything else, must be organized. Far-reaching plans must be laid. Some suggestions on the preparation and organization for revivals will appear in future issues of THE MINISTRY. But a real revival is much more than a plan. It requires more than technique to bring the blessing of God. Charles G. Finney, the great revivalist of a century ago, stated it well when he said, "Revivals are not worked up; they are prayed down."

There is no guarantee that because a certain plan worked well in one place, the same results would follow if it were duplicated somewhere else. We have all realized that even a sermon that awakens deep contrition and brings real refreshing in one church does not produce the same results in another. How delicate is the

mechanism of the spiritual realm! It cannot be operated as by clockwork. *The wind bloweth where it listeth*, and only as we listen to the sound thereof can we know the guidance of God and the presence of divine power. I say again that real revivals rest on something more than a mere plan, no matter how commendable that plan may be. We rejoice in the wide plans that are being laid, but the revival will not come merely because of the plan.

Of all men, a revivalist preacher needs an ear ready to hear what the Spirit would say unto the churches. It is one thing to deliver an interesting address on some subject of our choosing, in which an array of facts is brought to the congregation, and brought to them in such a way as to prove both gripping and convincing; but it is an altogether different thing to bring that same congregation face to face with God so that from the depths of their souls men and women cry out, "Men and brethren, what shall we do?" Well-balanced sentences grammatically constructed, the well-timed story, and the effective pause may all become parts of a perfect homily, but something vastly more important goes into the making of the sermon that brings with it the challenge of true godliness.

REVIVAL preaching is directed not to the head but to the heart. In leading men to feel their need of God, one must preach as a dying man to dying men. He must speak from a heart aflame, the love of Jesus shining through his countenance. Sensing his responsibility as an ambassador for Christ is what gives a preacher authority. The testimony concerning the Master was: "He taught as one having authority, and not as the scribes." Only as one speaks with divine authority can he bring men

to God. But such authority comes only from firsthand dealing with God. To speak as heaven's messenger, one must know God.

An ambassador does more than talk about his country; he speaks *for* his country. And in the same way the ambassador for Christ speaks *for* Him. It is that sense of divine compulsion that gives one authority. "I conferred not with flesh and blood," declared the apostle. His credentials came not from a group of men but from Heaven. Though the brethren laid their hands upon him, separating him unto the gospel, yet even that service was only after the Spirit had said, "Separate me Barnabas and Saul for the work whereunto I have called them." He was indeed a God-called messenger. Yes, the apostle received his credentials from Heaven, and every worth-while minister, from Paul to the present day, has received his authority from the same place.

A revivalist must have something of the spirit Elijah had when he strode into the presence of Ahab and Jezebel crying, "As the Lord God of Israel liveth, before whom I stand." Sensing that he stands in the presence of the living God gives him power; he must be confident of his calling. There must be a ring of certainty in his message. Only as he stands on solid rock can he lift his fellow men onto higher ground.

A revival is in many ways a revolution, but revolutions are never brought about by timid, fearful men. Our approaches must be sympathetic, but they must also be *positive and direct*. As Heaven's messengers, we stand before condemned men and women, but we hold in our hand a pardon. The preacher must get men to *see* that pardon, *feel* their need of it, and *accept* it before they leave the meeting. There must be a sense of urgency in his attitude. We often speak about the coming doom of the world, but do we stress the fact as we should that the only escape is by our accepting of the pardon.

Then, too, revival preaching must always be *simple and clear*. Long, involved reasoning will not bring results. Not big sermons but simple appeals, full of pathos and saturated with the Word of God, are what bring results. The Word of God is the hammer that breaks the rock, and this is a reassuring promise, "My word . . . shall not return unto me void." All sound and lasting revivals are built on the Word.

Be sure to *illustrate your message*—make it live. Jesus talked in pictures, not in philosophical reasonings. He made truth realistic; it walked about. Men not only heard what He said, but saw it. We are told, "Through the imagination He reached the heart."—*The Desire of Ages*, p. 254. Only as men's hearts are reached will there be decisions, and hearts are reached through the imagination. When men are led to see the heinousness of sin, the certainty of punishment, the weight of condemna-

tion, then it is easy to point them to the Lamb of God that taketh away the sin of the world.

Revival preaching always leads men to the Saviour. *Preach out of your own experience*. If we truly love our Lord and are consciously experiencing the joy of salvation, it will be the most natural thing to talk of Him who has done so much for us.

Two boats were approaching on the Mississippi. As they came nearer, a colored workman cried out with joy, "There he is! There he is!"

"There is who?" asked a passenger.

"The captain!" was the reply. "Don't you see him?"

And then came the story. "A few years ago I fell overboard and would have drowned, but that captain jumped in and rescued me. And ever since then I just love to point him out."

Do you love to point men to the Captain of your salvation? As in humble faith we tell the story of His saving grace, we shall lead men to Him who loved us and washed us from our sins in His own blood. That is simple, but simplicity and sincerity are the foundation pillars of real revival preaching.



A Pastoral Parable

"On the woman who was a projector"

Now there was a woman of the Congregation who bridled not her tongue but like Samson of old did slay her enemies with a jawbone; howbeit, in this case it was her own.

One day she taketh her way unto the Pastor where he keepeth watch within his Cell which was in the Temple. And she laid before him the wickedness of others; that they were greedy, vaunting, cruel and vain. And much more besides.

And the Pastor was amazed, while he listeneth with his third ear, that the Woman knoweth not herself. For he knew that some people are like the machine in the Tower of Cinema; that they project upon the world the things which lie within. And of a truth, this Woman was a projector.

But the Pastor was troubled for he knew not how to make this matter known. Until at last it cometh to him that the psalmist Whittier had spoken gently on the subject. And he found the roll where it is written:

"Search thine own heart. What
Paineth thee

In others in thyself may be."

("Chapel of the Hermits," Stanza 85)

And he showed it to the Woman for a cleansing of her soul, and she wept. Then searcheth the Pastor his own soul, for he too was human. —J. EDWARD CAROTHERS in *Zions Herald*.

EVANGELISTIC OBJECTIVES AND TECHNIQUES

Devoted to Soul-Winning Plans, Problems, and Methods

Two Nets Instead of One

By C. R. BONNEY, *Evangelist,*
South England Conference

WE HAVE come to a time in the world's history when, as workers in the great cause of God, we have to find every possible channel of utilizing our strength and means in accomplishing the greatest work possible in soulsaving.

As a group of workers here in this western district of the South England Conference we met at the beginning of our evangelistic year to make plans for the best use of the budget voted by the executive committee. We decided to conduct two campaigns, one in a section of the city of Bristol on Thursdays, and the other in Weston super Mare, a seaside resort twenty-two miles away, on Sundays. We chose a section of Bristol that was practically untouched by the two campaigns we held in another part of the city during the two previous winters.

We recognized from the beginning that certain difficulties would arise, but we felt that the advantages far outweighed them. The advantages may be stated briefly as follows. There was a great saving in the cost of advertising for the second campaign. By preaching the same subject at the two places the same week, we used the same handbills and boarding sheets, merely changing the place and time. It is recognized, of course, that the greater number of copies in any class of advertising, the cheaper the printing becomes for each unit or thousand. Also by using the same films twice in the same week we found that the price was greatly reduced for each meeting. The same time was spent in studying for the two meetings as would have been spent for the one. Then, from the conference point of view there were the expenses of only one evangelist instead of two.

As a matter of fact, I have found that the second campaign cost a little less than half of what it would have cost if run on its own by another evangelist. The greatest advantage of all was that we had two nets out for souls instead of one. The results are gratifying. We have already had our first baptism and in a few weeks another baptism will be conducted.

The only difficulty worth considering was when the subject of the Sabbath was presented and the Sabbath afternoon meetings came at the same time. This is when the pastor of the district can render valuable assistance. R. H. Bainbridge, pastor of this rather large district,

shared these meetings with me, and thus we carried the two campaigns through successfully.

The distribution of our worker force was such that we had one Bible instructor at Weston super Mare and one at Bristol, and a young ministerial graduate assisted me in both places.

We are planning to conduct two campaigns again this coming winter, when with the blessing of God we hope and pray for similar success. I feel that we must rally our evangelistic forces throughout the world to use every possible means in hastening the coming of our Lord.

Seventh-day Adventist Evangelism

By J. R. SPANGLER, *Pastor-*
Evangelist, Mobile, Alabama

WE ARE living today in an inquisitive age. People want to know who you are and what you are doing. In many places there seem to be a more liberal-minded attitude and a greater spirit of tolerance toward religion. A Seventh-day Adventist a few years ago was looked upon as a mysterious, incomprehensible individual. Today, with the great advance of our denomination in publicity and influence, public opinion has favorably changed to some extent. There was a time when we were not known at all in many sections, but today we find a different situation. The majority of people have at least heard of Seventh-day Adventists, and many are very well acquainted with our work. In fact, church leaders and ministers have considerable knowledge about us, including our methods of evangelism.

We are following the plan of advertising our public meetings as sponsored by the Seventh-day Adventist Church. Of course, we fully realize that there may be wisdom in withholding our name in some places. However, where our work is established, it seems to be to our advantage to reveal our identity.

Our meetings were identified in the first newspaper and handbill advertisements. We printed this statement in small type, at or near the end of the page. The following is an example: "Your Bible Speaks' health and Bible campaign is just one unit of thousands in a great worldwide effort to bring a spiritual awakening to the public. Hundreds of thousands of Christians of all denominations attend and support this great program. More than

sixty churches and groups in Florida alone are federated together to help present Christ for the world. The Seventh-day Adventist church of ——— is happy to cooperate and bring you 'Your Bible Speaks.'"

We have used this plan in two efforts in the past eighteen months. Our attendance has been excellent throughout the entire series of meetings, and the Lord blessed us with a number of baptisms. I personally feel that there is much to be gained by letting the public know who we are and much to lose by attempting to hide our name. I have here briefly outlined five advantages of this plan.

1. This method of revealing our identity is not the foremost part of our advertisement, but it is plain enough to stop all false charges that we do not want the people to know who we are, the charge that we are ashamed of our denomination. Any planned attack from other clergymen is usually stopped from the very beginning by using this plan. The majority of ministers know that our doctrine is Biblical and irrefutable, so the one great weapon they use against us is bitter slander. The accusations that we are ashamed of our name and that we try to steal the sheep of other churches probably head the slander list. As false as these charges are, yet they usually turn people against us. But with the identity plan we can nullify any charge of this nature. Not once have we been charged or challenged on any point, yet the entire city, including the clergy, has been greatly stirred over our meetings.

2. It gives the evangelist greater power and more confidence to present our message to the public. To appear the opening night before an audience that knows what denomination we represent somehow gives the evangelist a more positive spirit, and certainly relieves his mind from a burden of anxiety, which naturally exists when one is trying to hide his denominational identity. Personally I feel this point in itself is sufficient to warrant the use of this method. I am proud to be a Seventh-day Adventist, and I try to preach all the better because the people know what I am.

3. This plan averts the great "falling away" period that usually comes after the testing truths have been given. For instance, when the Sabbath question is presented the majority in the audience rather expect it and are ready for it. With perfect confidence we may preach the doctrines with power and exactness. Since many expect the testing truths, we may capitalize on this fact and preach them with greater clarity of speech. Our attendance has actually been larger after the testing truths have been presented.

4. Our church members appreciate this frank, open method of advertising. I received more favorable comments on this particular plan than on any other feature of our meetings. Without exception our members praise this

method highly. Perhaps they have reason to do so. Too long they have been warned not to expose our name. Too many times they have dodged and evaded a direct answer to some stranger who asked them regarding the sponsorship of the meetings. Too many times before the meetings opened they have been taught from the pulpit to give an ambiguous, if not false, answer to any questions concerning our affiliation. It gives laymen and preachers alike a feeling of security and assurance to face the public in an open manner.

5. I believe that we increase our attendance by this method. We have been preaching this message for more than a hundred years. The public in general has at least heard of us, and there are many who would like to know just what Seventh-day Adventists believe and teach. This method eliminates any confusion on the part of the public as to who we are. We are constantly being confused with various groups such as the Jehovah's Witnesses and the Russellites, which fact certainly is no credit to us, neither is it a drawing card for the public. For this reason alone we should be fair with the public, and allow no room for confusion, which actually does us more harm than good. We are certainly better thought of than the religious sects just mentioned.

There are other points in favor of this plan, but possibly the foregoing may help someone to try this method. Basically it is sound and strictly honest and open. I feel that advantages to be gained by identifying our program far outweigh any advantages that may be gained by covering our name. Also the disadvantages that are reaped by trying to cover our name certainly outweigh any disadvantages that might develop from the plan discussed. If we are open and frank with the public, we will receive big dividends, not only in souls won to the truth, but in the good impressions that are left behind after a series of meetings.

"God Gave the Increase"

By WESLEY AMUNDSEN, Associate
Secretary, Home Missionary Department

THE business of persuading men to become Christians is no ordinary task. It can never be learned solely by studying supersalesmanship methods of the business world of today.

In the work of reconciling men to God it is essential that we take into account the spiritual nature of the endeavor. Men are not born into Christ's kingdom of grace through man-made arguments or methods. It is only as the Holy Spirit operates on the hearts of men that they can be saved. Repentance itself is a gift of God, for no man can sincerely repent of his sins unless he be impressed to do so by the wooing of the Spirit of God.

It is quite possible that much of our failure in soul winning is due to the fact that too much dependence is placed upon our own ability and endeavors. Our technique of presentation, the exactness of timing altar calls to correspond to the topics presented, the logical presentation of the doctrines, and so forth may be faultless as far as methods are concerned. If success does not then crown our efforts, why is this so? Because it is "not by might, nor by power [of men], but by my spirit, saith the Lord." At best we are unprofitable servants to the Lord of the harvest, but He suffers us to labor with Him, for such has been His divine plan in the redemption of mankind from the degradation of sin.

Apart from the Lord Jesus Christ there is probably no greater soul winner mentioned in New Testament times than Paul. His work was varied. He preached in public, taught in private, traveled extensively, organized churches, trained helpers, supervised the work, spent years in prison, suffered for the Lord Jesus, witnessed to the power of the cross of Christ wherever he went, and was successful in his labors. Nevertheless, he too recognized his inadequacy.

Witness his declaration to the Corinthian church, where some of the brethren had apparently been discussing the question of baptism and its merits as administered by various workers. The value of the rite was held by some to be according to the prestige of the man officiating. Paul labored to disabuse the minds of the church members on this score by laying down certain principles, which are not too hoary with age to be without value today. As Paul listened to the arguments, or read them in the correspondence he received from some of his loyal followers, he called the attention of the church to the following: "I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase." 1 Cor. 3:6, 7.

It is essential that some do the planting, and some do the watering, but no man can cause the seed to germinate and grow. A minister may expend his energies and utilize his talents to the limit, and still not see fruitage, or at best see but little. He may possess the finest equipment, such as projection apparatus, colored slides, moving pictures, charts, a vested choir, the best location in the city, many assistants, a well-oiled machinery, and all that, and expend thousands of dollars in high-priced advertising of the finest sort, and still fall short of the mark in the matter of presenting the message of God to the people with telling effectiveness. He may obtain some converts who have consented to the logical truths of the Bible as they were presented from night to night, but still he may not obtain the type of humble Christians that the Lord desires. Why? The

answer is obvious in the light of Paul's statement to the church that it is "God that giveth the increase."

It is quite possible that in many cases the Lord does not see fit to grace the minister's efforts with success, because the glory would be given to the man and not to God. Recall the words of Jesus to Nicodemus, regarding the matter of spiritual birth: "The wind bloweth where it listeth, and thou hearest the sound thereof, but thou canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." John 3:8.

Recall also that when the church of Pentecost was in its early experience, and success was crowning the witnessing of the apostles and the members, and as many as three thousand converts were baptized in one day, the record says, "The Lord added to the church daily such as should be saved." Acts 2:47. Nothing was said about the instruments used; "God . . . giveth the increase."

May it not be that when God's ministers get out of their own way, and cease to hold themselves up as the supreme objectives in the work of soul winning, recognizing with Paul that "neither is he that planteth any thing, neither he that watereth," God will honor their efforts in behalf of His truth and crown their labors with even greater success than has ever been realized heretofore. "There is no limit to the usefulness of the one who, putting self aside, makes room for the working of the Holy Spirit upon his heart, and lives a life wholly consecrated to God."—*The Desire of Ages*, p. 250.

We need to put an end to the wrong attitudes that have to some extent sprung up in our midst, of measuring ourselves against, or with, other men. There is only one standard for measurement, and that is Jesus Christ. As we look upon Him and see His humility of soul, His self-sacrificing spirit, His gentleness and forbearance, His weeping over sinners and over a doomed city, see Him suffering in the garden, dying on the cross, shut out of His Father's presence—all this that sinners might live—then perhaps we shall be able to understand the value Heaven places upon souls and our own unworthiness as laborers together with God.

As ministers of God let us therefore continue to plant and to water, uniting our efforts for the conversion of sinners, pleading with God as we do so that He will send His gracious Spirit to make effective the presenting of His word to judgment-bound sinners, and that He will be pleased to give the increase. God is waiting for this kind of surrender on the part of His ministry. Christ longs to grace His church on earth with power from on high in order that His name may be glorified through the addition of souls eternally saved in His kingdom of glory.

Challenge of a World Task

Mission Problems and Methods

Color Slides for Missionaries

OUR missionaries overseas will doubtless be interested in the following newspaper story, which appeared in the Pomona, California, *Progress Bulletin* of April 17, 1950. The article was accompanied by two large pictures of Elder and Mrs. Victor M. Hansen, former missionaries to China, and carried this large display title: "Visual Aid Material Furnished Missionaries by Pomona Couple."

"Bible texts, pictures, and quotations reproduced on color slides by a local minister of the Seventh-day Adventist church and his wife are giving present-day missionaries in the foreign field the help in spreading the gospel that the local couple could have used in their 20 years of missionary service in China following the first world war.

"Elder and Mrs. Victor M. Hansen of 800 Paige Drive have dedicated themselves to providing missionaries of their denomination with the type of visual aid material which, if it had been available during their service, would have lightened their evangelistic work among the Chinese people during the 20's and 30's.

Twenty Years in China

"Stationed in South China from 1917 to 1937, Mr. and Mrs. Hansen found that their work in Protestant religious education among the na-

tives was burdensome due to the bulky magic lantern equipment and visual aid items they had to carry from place to place. Transportation of three hundred to four hundred pounds of evangelistic supplies was always a problem, they said.

"Today's modern photographic technique applied by Mr. and Mrs. Hansen is supplying, in contrast to the old material, color slides for evangelistic sets that can be carried easily in a small case and weigh only about twenty-two pounds per set. Each set comprises fifteen hundred color slides that are divided into groups of fifty each to make a total of thirty sermons on Biblical subjects.

"Using various sources of Biblical material and superimposing the language of the country for which the material is intended, Mr. and Mrs. Hansen expose hundreds of feet of color film every week and process it in their home darkroom. The processed film is then sent out to have each exposure hermetically sealed in plastic, thus making each slide practically indestructible, according to Mr. Hansen. The laminated film is then bound in plastic mounts, ready for use in the field. Mr. Hansen pointed out that the slides must be durable to withstand the climatic conditions in the Orient and tropics.

"Last year Mr. and Mrs. Hansen made 54,000 color slides for use in China. They are now completing 22,500 slides for evangelistic work in Japan and among Japanese groups in this country. Next project is to turn out fifteen evangelistic sets in the Italian version. Korean and Spanish sets are also planned in the near future.

"Mr. and Mrs. Hansen might still be in the foreign mission field if it were not for their

—Please turn to page 46



Elder and Mrs. V. M. Hansen Preparing to Photograph a Picture Portraying Jesus Healing a Blind Man



Inspecting an Evangelistic Series of Slides in Japanese Before Sending Them to a Missionary in Japan

PASTORAL PRINCIPLES AND PROCEDURES

A Discussion of Opportunities, Problems, and Responsibilities

The Power of Character

By THEODORE CARCICH, *President*
of the Washington Conference

THE minister's greatest asset is a character that expresses a knowledge of God. "The knowledge of God and of Jesus Christ, expressed in character, is an exaltation above everything that is esteemed in earth or in heaven."—*Testimonies*, vol. 6, p. 97. Possessing character makes the minister's message intelligible to all who listen. There is no chance for any misunderstanding, for the message is substantiated by something plainer than words—the minister's life.

A minister's character is also reflected in his converts. When his character is right his preaching will be what it should be, and his converts will be truly representative as well. When his preaching and his converts are right then his church will be right. It is a solemn thought, therefore, to know that what manner of men we are, even in our secret soul, will appear in our preaching, in our converts, and in our churches.

Consequently, there is no greater danger, no more serious peril, than for a minister to permit in himself a gulf between word and deed, between message and character, between preaching and practice. It is this gulf that robs him of power in his preaching, which causes the believers to stumble, and gives offense to the unbeliever. Nothing is so potent in destroying a minister's usefulness as a life that is not in harmony with his preaching. At the same time there is nothing in this world that will so vitalize a man's ministry as the faithful performance of the duties he is enjoining upon others. We are told that "ready speech, eloquence, great talents, will not convert a single soul," but that "godly men, faithful, holy men, who carry out in their every-day life that which they preach, will exert a saving influence."—*Ibid.*, vol. 1, p. 380.

The variance between knowledge and practice, so prevalent in the world of today, must not be found in the ranks of the Christian ministry. It is damaging to the entire Christian structure for a minister to enunciate lofty themes while his mind revels in the low and sordid experiences of life. It is useless to proclaim humility while pride and conceit motivate the life. A sure way to dry up the springs of benevolence is to urge liberality while one's life

is dominated by covetousness, avarice, indolence, and ease.

The man who exhorts the saints that "godliness with contentment is great gain," but who constantly broods on himself and generates an abnormal estimate of himself, makes himself and his brethren miserable. He is always waiting for, and expecting, the recognition so long denied him by those in authority, and clearly shows his disappointment when it is not forthcoming. He is always aspiring to churches and responsibilities beyond him. He thinks he is going to be called by committees who have never once thought of him, and possibly never will. The whole thing keeps him disgruntled and in a state of constant ferment, and this unhappiness often reacts adversely upon the entire church membership. Thus the doctrine of Christian contentment is negatively propounded by a minister whose practice does not square with his preaching. The parallel could be carried on ad infinitum in other points of doctrine.

The great need of the world and of the church today is for an expression of Christian faith and doctrine in character. It is imperative that we, the ministers of God, lead out in expressing a knowledge of God and of Jesus Christ through our daily lives. When our people see this they will not hesitate to follow.

"Those who minister in word and doctrine should themselves be patterns of good works. They should be examples in holiness, cleanliness, and order." "Men who are standing between the living and the dead, should be just right. The minister should not be off his guard for a single moment. . . . He can accomplish far more by his godly example than by merely preaching in the desk, while his influence out of the desk is not worthy of imitation."—*Ibid.*, vol. 1, pp. 445, 446.



❖ BE not deceived. It is not the job that makes or magnifies the man, but the man that makes and magnifies the job. One may occupy a position but never really fill the post. We need men of capacity—growing men who can make the most of the opportunities thus afforded them. There are far more places of opportunity than there are men of conspicuous ability to fill them. Be one of these.

Breaking Down Prejudice by Disaster Work

By WARREN T. SKILTON

Pastor, Batavia, New York

WE ALL believe that the fifty-eighth chapter of Isaiah is addressed to the remnant church. Certain prophecies found in this chapter are yet to meet their fulfillment. One is found in verses eight and ten: "Then shall thy light break forth as the morning, and thine health shall spring forth speedily: . . . then shall thy light rise in obscurity, and thy darkness be as the noon day." As we read verses 6-10 the conditions for this public favor are brought forth.

"Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? . . . And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day."

If we would but do more of this work and thus gain more favor with the public, possibly the work of Sabbath reform would be easier. Recently the Batavia, New York, church received the full blessing promised in these verses of the Bible as it sought to meet the conditions prescribed.

In the construction of our new church a room was incorporated into the building for the storage of clothing for local emergencies and welfare work. We had collected a few clothes and had a meager supply on hand when a fifty-thousand-dollar fire destroyed a coal yard and a two-family dwelling.

On the same day of the fire the Northwestern New York Dorcas Federation had a meeting in the Batavia church. An offering was taken at this meeting to help the two stricken families. We visited the families, gave them a few clothes, and distributed the money collected. We were desirous of doing more, but had neither the money nor the clothing on hand with which to be of service to these families who had lost practically everything. A news item was sent to the local paper mentioning the fact that the Batavia Dorcas Society was planning to help in local emergencies, such as the recent fire.

Early the next morning, after the news story of the Dorcas Federation meeting appeared, I received a call from the newspaper asking whether I could offer any information on the needs of the families. The paper started a project to collect clothing and money, and in the course of the day's events the Dorcas Society

was asked to undertake the rehabilitation of the families. Having no further supplies on hand, we stepped forward in faith saying we would do our best.

We gave the story to the radio, and for two days the Adventist Dorcas Society was top news on the radio and on page one of the paper as well. Both agencies complimented us continually for the work we were doing, and urged the public to give generously so that we might increase our supplies as well as help the two families who had suffered losses from fire. The public was requested to call one of three phone numbers to make appointments for someone to pick up the clothing, furniture, and money they wished to donate. The hand of the Lord guided mightily in the task. In a few days both families were practically completely equipped. A fourteen-month-old child soon had more clothes and toys than before the fire.

As a result of the favorable publicity, which gained the confidence of the community for us, we have been receiving a constant supply of clothing. We have also received many calls for help, and have been able to aid in every case we have investigated so far. The Red Cross called us for assistance in one case. After the fire campaign the following editorial appeared in one edition of the newspaper: "Warren T. Skilton, of the Seventh-day Adventist Church, and the Dorcas Society of that organization have done a masterful job in lining up articles for the victims of Tuesday's Center St. fire. It has required much time and effort, and the rewards, in several phases, are certainly more than can be actually counted."

By experience, and with the proper approach, we have learned that the radio and newspapers are eager to help in this type of work. To them it is news. Apparently they are not concerned as to who makes the news, and the more local, the better.

In our recent collection for flood relief in Manitoba, Canada, the radio and newspaper assisted in obtaining more than 250 items of clothing. An interesting side light proves that the public appreciates and notices the work we are doing. The members of a large church in a nearby community, hearing of our work, felt they should do something for the flood victims in Canada if the small Adventist church in Batavia could do so. As a result they collected some clothing. After gathering it they suddenly realized that they did not know where to send it. They came to the conclusion that if the Adventists were collecting clothing, surely they

must know where to send it, so they brought their collection to one of our members. She took them to our church and said we would care for sending the material. The two members of this church were very generous in complimenting us on the work we were doing.

Because we have shown ourselves to be of service to the community, people in this area now have a different opinion of Adventists from what they formerly had. Prejudice is at a minimum, and the public is becoming curious as to what we believe. Some Bible studies have been arranged as a result. Ingathering has become a pleasant task, simply because the donors know we are prepared to work in our local community. Many have expressed their appreciation for our work and said they were glad to help us.

Apparently we should be planning to fulfill to a greater extent the unfulfilled verses of Isaiah 58, especially those verses that will bring us into greater favor with the public. In *Prophecies and Kings*, pages 718, 719, we read:

"In the night of spiritual darkness God's glory is to shine forth through His church in lifting up the bowed down and comforting those that mourn. All around us are heard the wails of a world's sorrow. On every hand are the needy and distressed. It is ours to aid in relieving and softening life's hardships and misery."

In doing this type of work we receive publicity we could never buy and begin an evangelism that will never end. The expense involved is negligible, and the joy and blessings received in giving a helping hand to unfortunate men, women, and children can never be described.

Welcome Service for New Members

By FENTON E. FROM, Pastor,
Beverly Road Church, Atlanta, Georgia

CHRIST'S commission to His followers, to go and make disciples, is an ever present challenge to the gospel worker. Various methods of giving the good news of salvation are employed by many workers. Public evangelism reaches the masses with its powerful appeal through the radio and from the public platform. Personal evangelism, carried on by the gospel worker or the layman, is in its final analysis, the work of preparing the individual to become one with, and to walk with, God's people for this hour.

The ultimate objective of the soul winner is to prepare the "new creature," a miracle of God's grace, for baptism. This sacred rite has often been called the door into the church. Much might be said relative to the beauty and importance of this deep experience in Jesus,

but the purpose of this discussion is to deal with the next step in the new believer's experience, that of being made to feel *one* with the people of the remnant church.

The welcome of these spiritual babes into the church by the pastor is a most important function. Too often it is carelessly overlooked, and sometimes with disastrous results to all concerned. After the public welcome is given by the pastor, I have found it a helpful practice, in smaller churches, to present the baptismal certificate to each new believer, and then to give them the right hand of fellowship. Then all the church elders and officers and members of the evangelistic group who are present follow the minister in extending the hand of fellowship, and then the church members have opportunity. Instead of making this beautiful service a private one, we ask the entire congregation to come forward to greet and welcome these new members into the full relationship of the church family. The effect is magnetic, not only upon new, but upon older members. They are drawn together. Many whom we have been privileged to lead into this message have told us of the joy of this high-day experience in their lives. They have told us that they have never seen this done in their former churches or in any other church. It has immediately made them acquainted with all the members of the church. They do not feel new and strange, but are made to feel perfectly at home. Should we not determine to make the new members feel at home, one with this people? God forbid that anyone who is under our care should feel that he is a stranger because he has not been made acquainted with his new family.

But, someone says, that would take too long. We have too many members. The plan must, of course, be adapted to each church. It would be impossible in the larger churches. But would not the kingdom of God be advanced more in the hearts of men if our people, even in larger churches, really knew each other better?

If your congregation is too large to follow this plan, then try the following: The minister and elders could give the welcome and right hand of fellowship in the service before the sermon. Then at the close of the worship hour the minister might request these new members to stand in a line just beyond him at the main entrance. As he shakes hands with the congregation he then could introduce the older member to the new one standing beside him, who in turn repeats the process. This procedure would surely not take too much time. Neither would it be too much time to give to the new members in order to make them feel fully at home.

If we, as workers in the cause of God, are willing to spend so much money in various phases of advertising, and so many hours in personal labor to prepare and bring souls to a decision for the message, why should we not

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Radio Evangelism in Action

Plans, Methods, and Objectives

VOAR—"Voice of Adventist Radio"

*By PHILIP MOORES, President
of the Newfoundland Mission Conference*

WHEN radio was in its infancy some far-sighted workers in Newfoundland saw its tremendous possibilities for giving the gospel. A small transmitter was set up under the direction of Harold N. Williams. Its influence helped a great deal in establishing the work in the city of Saint John's.

The old station has been replaced by a new Gates transmitter with 250 w. maximum output. Excellent quality is obtained with the new equipment. Surveys show that 75 per cent of the homes with radios are regular listeners to the VOAR radio programs.

The schedule for a week of broadcasting is as follows:

Sunday	12:45 P.M.	Sacred music
	12:55 P.M.	Religion in the news
	1:00 P.M.	Voice of Prophecy
	1:30 P.M.	Sunshine Hour
	2:00 P.M.	Quiet Hour
	2:30 P.M.	Request program
	3:30 P.M.	Sign off
Wednesday	9:15-10:15 P.M.	Midweek prayer hour
Sabbath	10:45 A.M.	Church broadcast
	12:00 A.M.	Sacred music

The Sunshine Hour is one of the most popular of our broadcasts. The Newfoundland Academy principal, E. Hillock, utilizes the youth of the school to sing favorite hymns and choruses. They also have a story period and a Bible quiz.

The Sabbath morning worship period is a constant reminder in thousands of homes that God's peculiar people are inviting them to worship "him that made heaven, and earth, and the sea, and the fountains of water."

A report has it that the university, in checking the value of radio programs, credited VOAR with broadcasting the most helpful information. It was also voted that the most popular song around town was "The Love of God," as sung by Del Delker. The Voice of Prophecy transcriptions provide the station with the kind of music the people love.

The effort held during the past winter gave evidence of the power of the radio. Two theater meetings were to be held with the plan to change over to the church as a meeting place. The theater rent was one hundred dollars a night. However, the turnout was so large that we continued for eleven nights. The offerings amounted to one thousand dollars.

When we transferred to the church the

crowds followed, and it was necessary to hold two services in one night in order to accommodate the interested people.

Elder Williams, after more than twenty years, still follows his labor of love with a good deal of interest. Recently he made available to VOAR a new tape recorder with a series of forty sermons.

Through the years it has been a struggle to meet government standards, make modern improvements, and secure studio equipment. However, we are seeing the dreams of the pioneers realized.

The harvest is ripening, the church is crowded, the academy has an enrollment of 182, and we are waiting for the right arm of the message to come in and help reap the harvest.

We need a doctor to give health broadcasts. The broadcasts would make a doctor prominent almost overnight. The full value of the only Adventist-owned commercial radio station in the world will never be realized until we have a doctor to give the health message. The city has lost several valuable doctors in recent months. Thus the openings and opportunities both cry for a doctor to supply the need.



THESE clear statements by the great Reformer will be of interest to every preacher. Luther said:

"When I preach, I sink myself deep down. I regard neither doctors nor magistrates, of whom are here in this church above forty; but I have an eye to the multitude of young people, children, and servants, of whom are more than two thousand. I preach to those, directing myself to them that have need thereof. Will not the rest hear me? The door stands open unto them; they may begone. I see that the ambition of preachers grows and increases; this will do the utmost mischief in the church, and produce great disquietness and discord; for they will needs teach high things touching matters of state, thereby aiming at praise and honor; they will please the worldly wise, and meantime neglect the simple and common multitude.

"An upright, godly, and true preacher should direct his preaching to the poor, simple sort of people, like a mother that stills her child, dandles and plays with it, presenting it with milk from her own breast, and needing neither malmsey nor muscadine for it. In such sort should also preachers carry themselves, teaching and preaching plainly, that the simple and unlearned may conceive and comprehend, and retain what they say. When they come to me, to Melancthon, and to Dr. Pomer, etc., let them show their cunning, how learned they be; they shall be well put to their trumps. But to sprinkle out Hebrew, Greek, and Latin in their public sermons, savors merely of show, according with neither time nor place."

HEALTH EVANGELISM

Our Health Message a Part of Our World Mission

Putting the Right Arm to Work—No. 1

By JOHN D. ROGERS, M.D., *Instructor
in Dermatology, C.M.E., Los Angeles*

TRULY the right arm is at work in many parts of the world. When we follow God's plan victories are certain. God expects greater and greater victories as we near the end. He expects greater and greater use of this important evangelizing phase of the third angel's message. Notwithstanding the remarkable growth of the right arm, there are lives and fields that have barely been touched by its influence.

We must keep in mind that the medical phase of this movement is not the message itself. It is only a part of the message, but a very important part. It is the right arm, and when rightly used will serve to protect the body.

Note these words from Mrs. E. G. White: "The health reform is an important part of the third angel's message; and as a people professing this reform, we should not retrograde, but make continual advancement."—*Counsels on Health*, p. 49. The question that comes ringing home to us is, "Are we making continual advancement, but in others the right arm seems to have undergone atrophy somewhat akin to withering. Any part of the human body that does not have constant use tends to become weak.

Why do we in so many cases consent to work in such a handicapped manner? Why do we go around with a palsied, withering right arm dangling uselessly at the side, when we might enjoy the advantages of a vigorous arm opening doors never before opened? It is time to cut off the cast from the arm, and to remove that arm from its bandages, and instead of merely wiggling the little finger, put the entire arm into action, even as did our Pattern.

That continual progress is to be made is further emphasized in these words from *Counsels on Health*: "I wish to tell you that soon there will be no work done in ministerial lines but medical missionary work. . . . Our ministers are to work on the gospel plan of ministering. . . . You will never be ministers after the gospel order till you show a decided interest in medical missionary work, the gospel of healing and blessing and strengthening."—Page 533.

The medical work of this denomination falls

naturally into two different phases. The first is the individual, or personal, phase; the second is the church, or collective, phase. The second we accept without question, for this phase deals with the advantages that accrue to the church as a whole. The first we find ourselves more reluctant to recognize, because it deals with us individually. One is private business; the other is the business we run. Our failure to recognize these two phases explains in some measure our distorted vision of the medical work as a whole.

Let us consider these two phases separately, beginning with the personal phase. As pointed out, this deals with the individual's relationship to the instruction concerning healthful living that has been given the remnant church over a period of one hundred years.

Let us glance back to the middle of the nineteenth century. What was the state of knowledge in things medical? Perhaps it would be more correct to ask concerning the state of ignorance. What were many of the beliefs and practices of those days? Even a casual examination of these will convince anyone of the necessity of instruction.

At that time calomel, nux vomica, antimony, and other poisonous drugs were in common use for almost any disease man suffered. Night air was considered dangerous, and for a fever patient to be given fresh water was out of the question. Malnourished and anemic patients were bled to let out the poison. About the turn of the eighteenth century so great was the ignorance concerning the treatment of disease that George Washington was bled until he could stand it no longer.

Besides this the early believers in the Advent cause were using tea, coffee, and tobacco, and failed to make a distinction between clean and unclean meats. They did not realize that these practices had anything to do with soul sanctification and preparation to meet their Lord. These, with many other harmful practices and popular errors in diet, needed correction. Hence, Mrs. E. G. White was given detailed instruction in the form of testimonies for the church, pointing out these errors. The use of tea, coffee, tobacco, alcohol, and flesh was strongly condemned.

Even before this another pioneer, Joseph

Bates, had recognized the truths of healthful living and had gradually adopted reform principles. Many of the early believers heeded the instruction that came from the Lord. To them it was a personal matter. They recognized the advantages that would come to them individually. Great advancement was made in health reform.

Now let us glance forward to the present time, and ask ourselves whether this light is needed today. Is civilization with its increase of knowledge doing better? Do we need the instruction? Are we so wise that all our practices have come into line with scientific advancement? Would that such were the case! Scientific men still smoke the poisons of tobacco. They still imbibe their alcohol. They still feel they must stimulate themselves with coffee and cola drinks. True science condemns all these. They are poisonous to the body. The fact is that we are slaves to appetite regardless of science.

Within the ranks of Seventh-day Adventists are many ardent supporters of the reform message. Others are silent, and sad to say, a few even hold it up to ridicule. These latter only deceive themselves, for they do not realize its importance, nor do they recognize what it means to them personally. If they did, they would have no more to say against it.

Says the Spirit of prophecy: "If Seventh-day Adventists practiced what they profess to believe, if they were sincere health reformers, they would indeed be a spectacle to the world, to angels, and to men. . . . Many who are now only half converted on the question of meat eating will go from God's people, to walk no more with them."—*Ibid.*, p. 575.

Others besides Seventh-day Adventists make use of the church phase of medical work. They do a noble work in ministry to the sick. But almost without exception, Seventh-day Adventists alone recognize the relationship of the individual to healthful living as a part of their religion. Not only is this reasonable, but it is Scriptural. "Whether therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31.

Recognition of God's ownership is what makes the difference. The conflict in Eden was over appetite. The first victory Christ won in the wilderness was regarding eating. Daniel and his companions ate according to principle, and God's blessing was with them. The results will be the same today. Furthermore, in following the grand truths of health reform we shall find an aid to victorious living. Take the following statements as witness:

"There is no encouragement given to any of the sons or daughters of Adam that they may become victorious overcomers in the Christian warfare unless they decide to practice temperance in all things. If they do this they will not fight as one that beateth the air."—*Ibid.*, p. 51.

"As our first parents lost Eden through the indul-

gence of appetite, our only hope of regaining Eden is through the firm denial of appetite and passion. . . . The controlling power of appetite will prove the ruin of thousands, when, if they had conquered on this point, they would have had the moral power to gain the victory over every other temptation of Satan. But those who are slaves to appetite will fail in perfecting Christian character."—*Ibid.*, pp. 573, 574.

This is true for the simple reason that we are following God's plan. None should ever think of one bit of instruction as being unreasonable. Nor should we accuse God of being arbitrary. Every ray of light that has ever come to this people is for our good. Thousands of believers the world around can testify to better health as a result of making the health message a personal matter. It does not exist solely for an evangelization agency. It is for you and for me.

Instead of considering it a restriction of our liberties, we should welcome it as an aid to more abundant health. Prize it for what it will do for your nerves, brain, heart, stomach, and skin. There is real common sense in the adoption of a health-reform program. Satan will always try to make us think differently. He tried that on Eve. She doubtless did not realize the truth of what God said, but since that time the whole world has found out that God was right. The Spirit of prophecy refers to the importance of our medical program in the following decided manner:

"The gospel of health has able advocates, but their work has been made very hard because so many ministers, presidents of conferences, and others in positions of influence, have failed to give the question of health reform its proper attention. They have not recognized it in its relation to the message as the right arm of the body. While very little respect has been shown to this department by many of the people, and by some of the ministers, the Lord has shown His regard for it by giving it abundant prosperity. When properly conducted, the health work is an entering wedge, making a way for other truths to reach the heart. When the third angel's message is received in its fulness, health reform will be given its place in the councils of the Conference, in the work of the church, in the home, at the table, and in all the household arrangements. Then the right arm will serve and protect the body."—*Testimonies*, vol. 6, p. 327.

Shall we not as medical workers, ministers, and laymen of the great Advent Movement live out the principles in our own lives, and go on from victory to victory? With this we pass to the next phase—the medical program of the church as a whole.

—To be continued in December



TELEVISION TRENDS.—An independent research organization for the John Meck Industries, television manufacturers, reported the following: 53.6% of the high-income families desired more religious programs among the educational and cultural programs. Among the low-income families, 24.1% requested more of the educational and cultural, and less than 1% mentioned religious shows. John Meck said that religious programs are gaining favor, and that religious groups have been quick to recognize the possibilities of spreading interest.—*Watchman-Examiner*, August 3.

Chaplain-Physician Potentialities

By THEODORE R. FLAIZ, *Secretary,
Medical Department, General Conference*

AFTER one of the most remarkable dispensary day's work on record (Matt. 4:23-25), the Physician in charge invited the several thousand people present to tarry with Him on the grassy Galilean hillside while He personally opened to them the treasures of spiritual truths to complement their recent physical restoration. On this occasion countless thousands fixed their eyes upon the Man who had so tenderly relieved suffering. There were doubtless those present who were seeing God's beautiful creation for the first time, those who were walking and freely partaking of life's activities for the first time.

Some of those present had been relieved of cruel suffering from malignant disease or from pestiferous evil spirits. Some, having been healed, were so overwhelmed by the experience that for the moment they had failed to take full note of the agency of their benefaction. All eyes were now on just one Person and for just one reason. These people, from among all ranks, were following this remarkable Healer because they had received material benefit and had reason to believe that more was in store. As busy as this Physician was with His healing work, He took time from this necessary and certainly commendable work of mercy to direct the minds of His patients and their friends to fundamental moral and spiritual truths in a sermon of marvelous force and simplicity.

The people listened intently! The Man now preaching was the Man who in the morning had given strong legs to the cripples, clear sight to the eyes of the blind, and reason to the demon possessed. A Man of such power must have something of importance to say. By the same reasoning whatever such a Man said would be important. They listened, and many were convicted of truth.

Human nature has changed little in nineteen hundred years. People still hang on the words of those who have wrapped themselves in fame. Wisdom or truth propounded may be ever so profound, yet if it springs from humble sources, it does not carry the same weight with the masses as when spoken by those of wide repute.

Whether in our fine Bangkok Sanitarium in Siam, or in our Boulder Sanitarium, or in our twelve-thousand-foot-high Juliaca Hospital of the Peruvian Andes, or in the offices of our private practitioners, there is one undeniable fact to be reckoned with—the patient's eyes are turned intently and confidently toward his respected physician. No one else can stand in his place. No one else can speak with the same assurance of a ready hearing.

Can we fail to realize what an asset this pa-

tient-physician relationship holds for the effective presentation of the truth? Yet how many times we hear physicians remark that their job is to care for the sick. The pastor or chaplain must do the preaching and the praying with the patients. True, often our physicians are crowded beyond reason. They find it difficult to care for their medical duties, let alone any extensive spiritual work with their clients. Under such circumstances how natural to unload this entire responsibility on to the pastor.

Many patients not only are irreligious but are seriously prejudiced by any overt attempt to present religious instruction. The physician may be the only one who can, without prejudice, bring to such a person the message of Christ's love. Or, if the patient is susceptible to such influences, the force of the impression will be still greater if the prestige of the physician is brought to bear upon the giving of the message. How this may best be accomplished is a subject worthy of the most careful study. The physician who simply washes his hands of all responsibility for such matters is not a worthy leader.

True, the medical man will not be able to devote more than a portion of his time and effort to the evangelical interests of his patients. What, then, can be done to bring his influence with the patients to bear more fully upon this phase of his work? Obviously the doctor will carry a large measure of this work by proxy, through the chaplain. This may be a new thought to some. We may have thought of the chaplain's unit as totally separate and apart from any other feature of the institution's activities. But such a conception will assuredly weaken the entire spiritual program of any institution. Every employee of a sanitarium or hospital should be an active member of the chaplain's volunteer staff. The physician, presumably having more influence and prestige to contribute than any other member of the staff, will be the chaplain's most active associate. Participation by the physician in the work directed by the chaplain will add weight to this work in the minds of the patients.

Experimental work is being done in bringing the chaplain in on ward rounds. This plan brings the chaplain and the importance of his work before the patient in an impressive manner. Some doctors follow the practice of making appointments for the chaplain with their patients, sometimes visiting the patient with the chaplain. This serves in a considerable measure to transfer to the chaplain a portion of the prestige which the doctor holds with his patient. Any reasonable procedure which accomplishes such a result is worthy of a thorough trial. Any ministerial worker serving in our medical institutions who does not receive such collaborative support from the medical personnel is functioning under a considerable handicap.

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Conducting a Cooking Class

V. Carbohydrates—Energy Foods

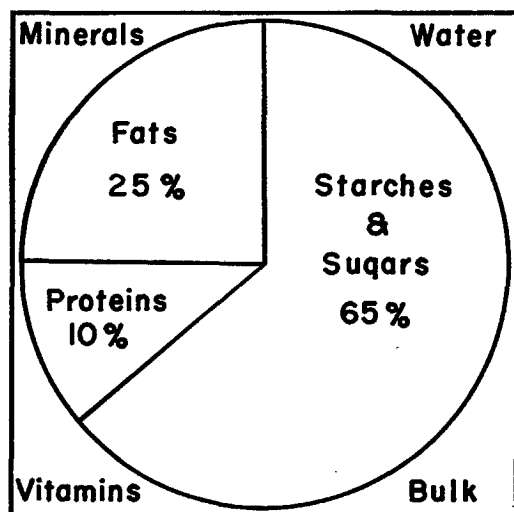
By ESTHER C. REISWIG,
Syracuse, New York

MEMORY GEM: "God is not honored when the body is neglected or abused, and is thus unfitted for His service. To care for the body by providing for it food that is relishable and strengthening is one of the first duties of the householder."—*Ministry of Healing*, p. 322.

Prayer.

Review of previous lessons.

Carbohydrates should compose 65 per cent of the diet.



I. SOURCES OF CARBOHYDRATES.

1. Starches: cereals, bread, potatoes, macaroni, noodles, root vegetables, legumes, pastries, cake, and puddings.
2. Sugars: fruits, fruit juices, and refined sugars.
3. Natural sweets: molasses, maple sugar, and honey.
4. Other concentrated sweets: candies, jellies, and jams.

II. FACTS ABOUT SUGARS.

1. An energy food.
2. Starch, to be digested, must first be converted into sugar.
3. Natural sugar easily digested. Acts as kindling to supply ready heat and energy to body.
4. Best sources: fruits, honey, maple sugar, syrups, and molasses.
5. Effects of refined sugar. *Counsels on Diet and Foods*, p. 327; *Ministry of Healing*, p. 302.
 - a. Clogs system and clouds brain.

- b. Causes acidity of stomach, gastric catarrh, liver and kidney disorders.
6. Average consumption per capita, 83 pounds a year.

III. VALUE OF GRAINS IN DIET.

1. Good energy food.
2. Excellent source of phosphorus and vitamin B₁ and B₂.
3. Preparation of cereals important.
 - a. Saliva acts very slowly on raw starch.
 - b. Oatmeal and other cereals should not be sticky. Use double boiler and cook 40 minutes.
 - c. Recipe found in *Better Meals for Less*, pp. 11-15.
 - d. Zwieback, *Ministry of Healing*, pp. 301, 302; *Counsels on Diet and Foods*, p. 317.
 - e. Dextrinize (brown) flour for gravies, etc.

IV. WHAT CONTROLS THE AMOUNT OF ENERGY FOOD?

1. Muscular activity.
2. Size, weight, height.
3. Age.
4. Climatic conditions.
5. Pregnancy and lactation. (*Home Health Education Tracts*, Lesson 3.)

V. EFFECTS OF TOO MUCH CARBOHYDRATE.

1. Causes constipation.
2. Unbalanced diet, leading to overweight and poor nutrition.
3. Appetite dulled for other food.
4. Factor in malnutrition.
5. Poor teeth.
6. Ferments easily in digestive tract, causing gas. (*Ibid.*)

RECIPES

(Recipes given the previous lesson, on minerals, can be used here too.)

Crumb Griddle Cakes

- 2/3 cup coarse Zwieback crumbs
- 3 tablespoons flour
- 1/2 teaspoon salt
- 1 teaspoon sugar
- 2 eggs (separated)
- 1 cup warm milk

Mix all dry ingredients, pour milk over them, and let stand ten minutes. Add 1 tablespoon cold water for each yolk, beat, and stir into crumb mixture. Beat whites stiff and fold in carefully.

✱ ✱ ✱

¶ "TRUE sympathy between man and his fellow man is to be the sign distinguishing those who love and fear God from those who are unmindful of His law. . . . God wants His medical missionaries to act with the tenderness and compassion that Christ would show were He in our world.—*Medical Ministry*, p. 251.

THE PULPIT AND THE STUDY

Biblical Exposition and Homiletic Helps

"Thou Shalt Be With Me in Paradise"

By FRANK H. YOST, *Head, Bible
and Systematic Theology Department, S.D.A. Seminary*

WE ARE so accustomed to think that a great deal that was taught in the church after the time of the apostles was false, that it is a comfort to find some in those ancient days who believed as we now do. It is good, for instance, to know that a large majority of Christians, though they kept Sunday after a fashion, also, up to A.D. 500, used the seventh-day Sabbath as a day of worship. It is also good to know that so important a pope as Leo the Great advocated immersion, even though it was of infants. It is probably true that almost every theological idea and religious practice that has ever been put forth under the guise of Christianity found some sort of expression before the year A.D. 600. Exceptions, to this would, of course, be in extremely apostate positions of late Roman Catholicism.

It is refreshing to know that there were earlier Christians who interpreted Christ's promise to the thief on the cross in the same way that we do today. While doing some research recently in the writings of John Cassian, prolific writer on Monasticism in the fifth century, I came across this statement, which can be found in volume 11 of the *Nicene and Post-Nicene Fathers*, second series, pages 301, 302:

"But if you care too to understand the words spoken to the thief 'To-day thou shalt be with Me in Paradise,' what do they clearly show but that not only does their former intelligence continue with the souls, but also that in their changed condition they partake of some state which corresponds to their actions and deserts? For the Lord would certainly never have promised him this, if He had known that his soul after being separated from the flesh would either have been deprived of perception or have been resolved into nothing. For it was not his flesh but his soul which was to enter Paradise with Christ. At least we must avoid, and shun with the utmost horror, that wicked punctuation of the heretics, who, as they do not believe that Christ could be found in Paradise on the same day on which He descended into hell, thus punctuate 'Verily, I say unto you to-day,' and making a stop apply 'thou shalt be with Me in Paradise,' in such a way that they imagine that this promise was not fulfilled at once after he departed from this life, but that it will be fulfilled after the resurrection, as they do not understand what before the time of His resurrection He declared to the Jews, who fancied that He was hampered by human difficulties and weakness of the flesh as they were: 'No man hath ascended into heaven, but He who came down from heaven, even the Son of man who is in heaven;' by which He clearly shows that the souls of the departed are not only not deprived of their reason, but

that they are not even without such feelings as hope and sorrow, joy and fear, and that they already are beginning to taste beforehand something of what is reserved for them at the last judgment, and that they are not as some unbelievers hold resolved into nothing after their departure from this life: but that they live a more real life, and are still more earnest in waiting on the praises of God."—"Conferences," bk. i, chap. 14.

John Cassian's reasoning concerning this statement of Jesus is very familiar to us. The belief that there was a soul, or detachable personal essence, which went up from a man at his death, was the standard idea in the world, both classical and Jewish, in which Christ and His apostles had to do their work; and it was the view held by almost every writer after the apostles, particularly after about A.D. 175. It is no wonder, therefore, that Cassian was astonished that anyone should hold a view different from that which had been taught by churchmen for three hundred years.

But here is a clear proof that there were people in Cassian's day, "heretics" whom, he felt, he "must avoid, and shun with the utmost horror," who believed that men did not come to their reward until after the resurrection. Whether they believed in the singularity and unity of man's nature, as the Bible teaches it, or whether they believed that there was a human soul that was reserved at some place until the resurrection, is not clear. It is very likely that they believed the former. But they did believe that Christ said on the cross, "I say unto thee today, Thou shalt be with me in paradise."

We must know with all assurance that the message we are preaching contains the truth and verity of the apostolic faith.

The Illusion of Reality

By RICHARD LEWIS, *Head, Department
of English, Pacific Union College*

HERE is a preacher whose eyes are aglow, whose face is radiant, whose body is alert and flexible. He is alive from crown to finger tips. Speech seems to burst from his expressive mouth without effort. The people in the audi-

ence sit motionless, their eyes following his every movement, their ears deaf to every sound except his words. When he brightens they brighten; when he breathes pathos their faces cloud. When he finishes they go away silently, in deep thought, as they ponder his message.

Here is another preacher. He stands stolidly at the desk and drones out the sacred thoughts. They are good thoughts, and the people are visibly concerned about keeping their attention upon them. In spite of their care their eyes stray to the windows, to the cooing babies, to the way the elders on the platform have their legs crossed. From time to time some phrase from the Good Book catches their attention, but the lifeless comments thereon make listening an effort. The comments may be true, and there may even be illustrations, but somehow the texts and the illustrations do not stick together, though careful analysis shows them to be logically connected.

What is the difference? Preacher number one has mastered "the illusion of reality." You may think the phrase does not sound good. "Illusion" seems undesirable, artificial. But wait a minute. Preacher number two one day met an old schoolmate who had gone astray and ended up in the theater as an actor. Said the preacher to his friend, "Tell me, how is it that you actors, who deal with nonsense, play to full houses, while we preachers, who proclaim the greatest truths of all time, too often preach to empty pews?" The actor replied, "I think the trouble is that, while we actors speak of unreal things as though they were real, you preachers speak of real things as though they were unreal."

Here is where the illusion of reality comes in. But, you say, I do not like theatrical preaching. I have heard men who raved all over the platform and tried to act everything out, and it was not only ineffective, but sacrilegious. Agreed. But the performance missed the illusion of reality. Being dramatic is not objectionable; being stagy is, even in the theater. No comment upon an actor is more withering than the one, "He is stagy." Good acting demands that the performer be so convincing in his role that the people in the audience forget for the moment that there is a stage or a theater. They are transported to the scene being portrayed.

The same principle applies to preaching. The preacher is not an actor, and any attempt at playing parts makes the audience conscious of the attempt and spoils the effect. But it is possible to achieve the illusion of reality in the pulpit.

Let us go back to preacher number one. He is preaching about facts of Christianity. He is telling about an experience in a school where he gave a series of talks. Toward the close of the series, he says, a group of students came to him, just before meeting time, concerned over one of their friends who, though a fine

young man, was an unbeliever. Could he do something? He goes on with the story of how he discarded his notes and talked of his own conversion and that of others. He tells how the young man came to him with a question after the service, and of how he gave his heart to God in a public confession at the last meeting.

It is a good story, but the important thing is the way he tells it. When he pictures the young people coming to him we hear their very words, spoken as they would speak them. When the sermon is reviewed we see the room, the preacher, the young people with their eager faces, and the unbeliever with his thoughtful, penetrating countenance as he weighs every word. We see him as he comes to the preacher with his query. We catch his anxious agony in face and tone as he bursts out, "Answer me one question: Is Jesus actually *real* to you?" We feel the tension of the preacher as he searches his deepest consciousness for an honest answer. With relief we hear his one-word answer, "Yes." We see the boy turn abruptly and rush from the room. On through the troubled afternoon we follow the preacher as he unsuccessfully searches for the boy. We feel the expectancy of the evening meeting and rejoice in the procession that joins the boy as he comes down the aisle for the altar call.

How does the preacher grip us? By the illusion of reality. We cannot go back actually and relive the experience, but we relive it in imagination. It is real only by imagination, by a sort of illusion. For the moment the preacher becomes the young person who speaks for the group in behalf of their friend. He takes the part of the young questioner. His voice changes slightly to suggest that of the boy; his face expresses the emotion he describes. This is the illusion of reality. But by whatever name you call it, it is the secret of holding attention, of impressing truth upon an audience.

How does a preacher learn to use the technique? We might as well realize at first that some unimaginative minds will never learn it, and will never preach effectively. They may learn to organize a church, to handle money, to keep up a property. They could make excellent deacons, but never preachers.

Granted the basic gift of imagination, what procedures will activate the ability to achieve the illusion of reality? *Imagination* is, according to the American College Dictionary, the action of forming mental images or concepts of what is not actually present to the senses, the power of reproducing images stored in the memory under the suggestion of associated images, or of recombining former experiences in the creation of new images different from any known by experience.

Spending a thoughtful hour in quiet contemplation of the life of Christ, especially the closing scenes, requires just this skill. None of us has ever witnessed a crucifixion, yet by the

power of imagination we can grasp the anguish and horror of the scene. We have never been a young man about to be slain by our father as a sacrifice, but we can live the experience imaginatively. We have never had the chance to offer ourselves as bondsmen in place of a little brother, but we can relive the experience of Judah as we read the words of his eloquent plea. Incidentally, this emotional high point in the world's greatest example of creative literature may well serve as a test. If you can read it with dry eyes, you may doubt your call to preach.

We need, then, to exercise the basic intellectual gift by reading much creative literature, letting the imagination have full play in picturing the scenes and realizing the experiences of the characters. Of the necessity of careful selection of material we need not speak here. It is notable that a great portion of the Bible is literature of this type, written with the greatest skill, creating vivid characters by the use of direct discourse.

Here the problem is to read the Bible *as literature*. Did you ever pause to imagine the emotions of the husbandman who did so much for his vineyard, only to have it bring forth wild grapes? Did you ever relive imaginatively the experience of Hosea with his wife Gomer? Did it ever occur to you that part of the parable of the sower is the emotion, imaginatively conceived, of the principal character as he sees the seed spring up?

Having developed the ability to *react* to scenes graphically produced, how can we proceed to a successful *expression*? Learn to read the passages aloud, giving complete vocal and facial coloring to the phrases. This cannot be imposed upon an unimaginative mind. It must come from inside, based in a sort of automatic fashion upon the power of a vivid creative imagination. If you have entered fully into the experience of Ruth, you cannot help reading her entreaty to Naomi in effective fashion, granting a flexible medium. This medium is a subject for another article. But we may make use here of what is called a technique of thinking. Take each phrase of the reading, and let the imagination linger upon the meaning. Then give oral expression, concentrating upon *meaning*.

Fight the fatal tendency to read words. Read *ideas*. Never put expression into the reading. The expression must come naturally from a sympathetic understanding of the material.

Select such a passage as the dialog between Abraham and Isaac. In reading you must alternately *think* two characters. Imaginatively you must be first the faithful but heavyhearted father, then the eager, trustful youth. You cannot read the passage effectively without this technique of thinking.

Let it be perfectly clear that only the technique of thinking will serve—the *technique of*

thinking the thoughts that are read. Thinking *about* the thoughts or about how the words sound or about how a character is portrayed will never produce effective results but will give the flavor of artificiality. You must momentarily become the character whose words you read. The rest takes care of itself, to the extent, as we have observed, of the flexibility of your medium. The outward modification of delivery accomplished by this technique of thinking is slight—a suggestion of bodily attitude, an expression of the face, a mobility of vocal color—but it is as important as the salt on your potatoes or the spark in your automobile.

The skill thus developed will provide for a more inspired type of Scripture reading, and will also contribute much to the vividness of extempore preaching. The transition from reading to speaking may prove difficult, and there is no formula. The method is similar. Jesus had the proprietor of the wheat field say, "An enemy hath done this." How would *you* say the sentence so that the common people would hear you gladly? Common people are the same today as they were two thousand years ago; they will listen gladly to a story dramatically told. They will respond to the illusion of reality.

Some shy away from drama, but the Bible is full of it. The trouble with the theater is not so much that it uses the technique of the drama, but that it uses it for ignoble purposes. So great has been the distortion that dramatization has come into disrepute among many Christians. Nevertheless, the basic principles of dramatic expression were used by Jesus, and are used by the successful preachers of today.

If you would preach effectively, learn the technique of thinking, achieve the illusion of reality, and present your material with dramatic vividness.

The Personality of the Gospel

This chapter from the book "The Saviour of the World" has met with a favorable reception by my students at the Theological Seminary in the Christ-centered preaching class. I would like to share it with the field, since the book is no longer in print.

M. K. E.

IN MY own experience I have learned the difference between the gospel as good advice and the gospel as good news. Viewed simply as good advice, the gospel tells us what we ought to be and leaves us to our own resources; but viewed as good news, it brings within our reach the possibility of realizing the best ideals of life and character.

This good news relates to the person and work of Jesus of Nazareth. From it we learn who He is, what He has done for us, what He

is doing, and what He will do. The great central fact is that what He teaches, that He is; that His message is inseparable from Himself; and that in the gospel of salvation as presented to us in the Scriptures there is no development of an abstract theology, but that saving truth becomes a personality in Jesus Christ. This is what I would like to present in such a simple way that every one who reads this chapter may receive the personal help which comes from a fuller understanding of, and a fuller appropriation of, our wonderful Saviour.

First, then, let us remember that the same Greek word is, in our version of the New Testament, sometimes rendered "to preach," sometimes "to preach the gospel," and sometimes "to bring good tidings." In either case it is the good news which is presented. Now note the various expressions used in the New Testament to suggest the content of this gospel, these good tidings. It is "the gospel of God" (2 Thess. 2:2, etc.); "the gospel of the glory of the blessed God" (1 Tim. 1:11); "the gospel of Christ" (1 Thess. 3:2, etc.); "the gospel of Jesus Christ" (Mark 1:1); "the gospel of the glory of Christ" (2 Cor. 4:4); "the gospel of the grace of God" (Acts 20:24); "the gospel of your salvation" (Eph. 1:13); "the gospel of peace" (Eph. 6:15); "the gospel of the kingdom" (Matt. 24:14); "the gospel of His Son" (Rom. 1:9), and yet there is only one everlasting gospel. But perhaps the fullest single statement concerning the gospel is contained in the following words:

"Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, which He promised afore through His prophets in the Holy Scriptures, concerning His Son, who was born of the seed of David according to the flesh, who was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead; even Jesus Christ our Lord." Rom. 1:1-4.

Here the gospel is clearly defined as being "the gospel of God . . . concerning His Son," and this will be found to be the all-inclusive expression. But from this complete statement we learn that the Son of God was also the seed of David, and that His resurrection from the dead designated Him also the Son of God, and that there are three words in His name,—Jesus, His earthly name as a man; Christ, His official title as the Anointed One; and Lord, His title as sovereign. Since, then, the gospel is the good tidings concerning the Son of God, it is plain that the gospel finds its center in a person, and I have now to show that the good tidings of salvation are so manifestly embodied in Jesus Christ, the Son of God and the Son of man, Jesus Christ our Lord, that He Himself is the gospel, that the gospel is personality in Him, and that Christianity is nothing less, and can be nothing more, than "conscious personal oneness with Jesus Christ."

I shall avoid any declarations of a creedal nature, and any traditional forms of expression, and confine myself to the plain words of Scripture, with the hope that the Holy Spirit, who is the only effective teacher of divinely revealed truth, will make His own doctrine very clear to us.

In seeking to find the meaning of the gospel as a matter of personal experience, I have noted what I sometimes call the five commands of Jesus: "Come unto Me" (Matt. 11:28); "Learn of Me" (Matt. 11:29); "Believe also in Me" (John 14:1); "Follow Me" (John 1:43); "Abide in Me" (John 15:4). Jesus does not bid us come to an impersonal force, or to learn of doctors of theology, or to believe in an evolutionary philosophy, or to follow in the train of any human leader, or to abide contentedly in the performance of mere ceremonies. He presents Himself as our teacher of the truth, as the object of our faith, and as our exemplar, and urges us to find unbroken communion with Himself. In other words, He proclaims Himself as the gospel. If Jesus of Nazareth were a mere man, such language as He used could only be interpreted as the very essence of egotism, and would have evoked a contemptuous rejection of His self-assertion; but the history of the Christian church and the experience of millions who have heeded His call, have demonstrated that the gospel is personalized in the Nazarene. He Himself is His own gospel. Apart from Him there is no gospel of salvation. This is the saving gospel which I myself have appropriated.

I think that a brief study of some statements in the Scriptures will make this clearer to us. Here is a plain prophecy concerning "thy holy servant Jesus" (Acts 4:27): "It is too light a thing that thou shouldst be My servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that Thou mayest be My salvation unto the end of the earth." Isa. 49:6. Jesus did not give light apart from Himself, but He Himself was the light, as He said: "I am the light of the world." John 8:12. The great purpose of the work of Christ was to provide salvation for all who would receive it, and this was accomplished, not by imparting salvation as something separate from Himself, but by being that salvation; and so when the devout Simeon took the child Jesus in his arms, he perceived that the prophecy was fulfilled which declared, "All flesh shall see the salvation of God" (Luke 3:6), and he broke out in the joyous refrain: "Now lettest Thou Thy servant depart, Lord, according to Thy word, in peace; for mine eyes have seen Thy salvation." Luke 2:29, 30. Jesus is Himself our salvation, and "in none other is there salvation." Acts 4:12.

The gospel is essentially the good news concerning the everlasting covenant of grace, but this covenant is not the ordinary agreement or

compact, an abstract document with certain provisions, but it is a personality, as it is revealed in such statements as these: "I, Jehovah, have called Thee in righteousness, and will hold Thy hand, and will keep Thee, and give Thee for a covenant of the people, for a light of the Gentiles." Isa. 42:6. "Thus saith Jehovah, In an acceptable time have I answered Thee, and in a day of salvation I have helped Thee; and I will preserve Thee, and give Thee for a covenant of the people." Isa. 49:8. No mere dictionary definition of the word "covenant" will suffice for this great word of the gospel. Only when the covenant of grace is embodied in a person does it become salvation to us.

When I go forth to each day's experience, to meet the temptations common to us all, I know that I need a power beyond my own to demonstrate in my life the victory which Jesus Christ has won for me. I can see the revelation of power in nature all about me, but I find it impossible to lay hold of that power through any effort of mine. Then there comes to me the good news that the gospel "is the power of God unto salvation" (Rom. 1:16); that "the word of the cross is . . . unto us who are being saved [margin] . . . the power of God" (1 Cor. 1:18), and that Christ crucified is "Christ the power of God." 1 Cor. 1:24. The power which saves me is not an impersonal force, bound by natural laws and devoid of compassion, but a person who loves and works for my salvation. "Ye shall receive power, when the Holy Spirit is come upon you." Acts 1:8. "In the power of the Holy Spirit" (Rom. 15:19), is the explanation of victory in the Christian life. "I can do all things in Him that strengtheneth me." Phil. 4:13. "In Christ" is the hallmark of Christianity.

Christianity is the religion of hope: " whatsoever things were written aforetime were written for our learning, that through patience and through comfort of the Scriptures we might have hope." Rom. 15:4. But the Christian's hope of salvation is not simply an earnest expectation based upon certain general conditions, not simply a deep-seated yearning for the realization of a heartfelt longing, and not simply a conviction that certain promises will be fulfilled in due course. In the Scriptures the hope which is unto salvation is a person. In the Old Testament we find, "O Jehovah, the hope" (Jer. 17:13); in the New Testament it is "Christ Jesus our hope" (1 Tim. 1:1). The sum and substance of Christianity is "Christ in you, the hope of glory." Col. 1:27. Such a living hope is "an anchor of the soul, a hope both sure and steadfast." Heb. 6:19.

The great aim of the gospel is to provide righteousness for us who sinned in the first Adam, and "fall short of the glory of God." Rom. 3:23. The natural tendency is to regard righteousness as an abstract term denoting a

certain state or condition, a standard of character; but according to the teaching of the Scriptures the righteousness which is bestowed through the gospel, the righteousness which transforms our nature, is embodied in a person, and cannot be received apart from that person. And so we read: "Behold, the days come, saith Jehovah, that I will raise unto David a righteous Branch. . . . In His days Judah shall be saved, and Israel shall dwell safely; and this is His name whereby He shall be called: Jehovah our righteousness." Jer. 23:5, 6. This righteous Branch became manifest in the person of Jesus of Nazareth, who "was made unto us wisdom . . . and righteousness." 1 Cor. 1:30. Hence we are "justified in Christ" (Gal. 2:17), and righteousness becomes to us a personality.

There are different words which summarize the whole gospel. One of these words is "redemption." Jehovah of the Old Testament, who declares Himself to be "thy Saviour and thy Redeemer" (Isa. 49:26), took the flesh that He might redeem us from all iniquity; but it is also true that He Himself became our redemption, as is revealed in the declaration that He "was made unto us . . . redemption." 1 Cor. 1:30. And so it is He "in whom we have our redemption" (Eph. 1:7), and this redemption is embodied in His person.

Formerly I regarded justification and sanctification as abstract terms designating certain experiences in the Christian life, but I look at them differently now. I emphasized the teaching that we are "justified freely by His grace" (Rom. 3:24), that we are "justified by His blood" (Rom. 5:9), and that we are "justified by faith" (Rom. 5:1); but I overlooked the foundation fact that we are "justified in Christ" (Gal. 2:17), and that He "was made unto us . . . sanctification." 1 Cor. 1:30. The experience of justification and of sanctification means receiving Jesus Christ the justifier and the sanctifier, who is Himself our justification and our sanctification. It is both our privilege and our duty to seek a fuller knowledge of the infinite treasure which we have in Christ. This means growth in the Christian life,—sanctification. The more intimate our fellowship is with Christ, the more evident will be His transforming power in our lives.

I hope I have made it clear to my readers that the gospel is in reality a living personality and that it becomes personality in those who accept it as such; that salvation is not a sort of life insurance policy, issued to those who fear death, but fellowship with a person; that Christ imparts no gifts to us apart from Himself, the all-inclusive gift, the "unspeakable gift" (2 Cor. 9:15); and that every blessing is found personalized in him, even as we read: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly places in Christ." Eph. 1:3.

Such is the good news which I am glad to

make known. "My God shall supply every need of yours according to His riches in glory in Christ Jesus." Phil. 4:19. The riches of His grace are found in Christ. The riches of His love are expressed in Christ.

The riches of His mercy are revealed in Christ. "Christ is all, and in all." Col. 3:11. "Christ is Christianity." O that each one of us may "be found in Him"! Phil. 3:9.



Second Advent in Thessalonians

(Sermon Outline)

By J. C. H. COLLETT
Minister, Karachi, Pakistan

First Epistle

It is a happy fact that every chapter of both epistles to the Thessalonians contains a reference to the second coming of Jesus, each one bringing out some important feature or features of that great and glorious event.

- I. 1 Thess. 1:10. "To wait for his Son from heaven." This brings to view the attitude that all true Christians should attain toward the Second Advent. (Titus 2:11-13; Heb. 9:28; Isa. 25:8, 9.)
- II. 1 Thess. 2:19. "In the presence of our Lord Jesus Christ at his coming." We shall be in His literal bodily presence. He will come personally. (Acts 1:10, 11.)
- III. 1 Thess. 3:13. "At the coming of our Lord Jesus Christ with all his saints." He will come accompanied. The "saints" are the angels. (Jude 14; Deut. 33:2; Rev. 5:11.)
- IV. 1 Thess. 4:16, 17. Pictures the manner of His coming, and outlines the sequence of events. Since the living righteous are said to "remain" or "survive" (Weymouth and Moffatt) on the occasion of Christ's second coming, it is implied that the living wicked will not survive.
- V. 1 Thess. 5:1-3. An impressive figure used to convey the catastrophic nature of the Lord's coming in respect to the unprepared and the certainty of the fate that will overtake them. By this figure is also conveyed the element of nearness combined with uncertainty as regards the exact day and hour. (Matt. 24:33-36.) Peace talks, propaganda, and promises also given as a sign.
- VI. 1 Thess. 5:23. The type of preparation called for in view of the Lord's coming—sanctification of the whole man, body, soul, and spirit.

Second Epistle

- VII. 2 Thess. 1:6-10. Jesus comes accompanied by the angels. Reward of the just, and punishment of the wicked. Fire, one of the elements of destruction. (Ps. 50:3-5; 2 Thess. 2:8.)
- VIII. 2 Thess. 2:1-4. The Lord's coming chronologically located in the briefest church history ever written—just three landmarks of church history, namely, the falling away, man of sin revealed, and second coming of Christ. Identical ground covered under same three headings, but more elaborately, first literally, in our Lord's prophecy in Matthew 24; and then figuratively, in prophecy of the seven seals, where white, red, and black horses represent falling away; pale horse and souls under the altar represent man of sin and his work; and seals six and seven represent signs of times and second coming.
- IX. 2 Thess. 3:5. "Patient waiting for Christ." Other versions read, "patience of Christ," however, this is no doubt a reference to the Lord's Advent emphasizing "patience of the saints," which enables them to hold fast the profession of their faith, sustained by the "blessed hope."

Music of the Message

Ideals, Objectives, and Techniques

Significance of the Gospel Song

By HAROLD A. MILLER, *Professor of Music, Southern Missionary College*

THERE have been few music forms that have come in for so large a share of both support and criticism as has the gospel song. Let us not forget that Time, the impartial judge, has left his path down through the years strewn with hymns unworthy of service measured by centuries or of lesser duration. The gospel song is a mere babe compared to the hymns of the ages. Shall we not give to this young sacred-music form as charitable judgment as the years have given to the hymn form? Of the mass of gospel songs some are good, some not so good, and some just plain worthless. But this was also the testimony of the hymns in the course of time. The old gentleman with the scythe and the hourglass shakes the sifter, and much of the bulk of gospel songs goes on through and is lost to view. As this process continues others will slip through.

As with hymns, so with gospel songs—the good, the worthy, will live.

Let us examine some reasons for the birth of the gospel song—the time of its appearance, its musical opponents, and its worthy supporters. The Oxford Movement was initiated with its main ambition of turning the faces of men back to Roman ideals in worship—to counteract the influence of the Reformation, which they chose to call the great rebellion. The Church of Rome recognized an effective approach to her accomplishments in the use of hymns—hymns tintured slightly with Roman doctrine, with the uppermost thought of gradually leading the Evangelicals and Nonconformists ultimately away from their original beliefs—born through the Reformation. Her efforts were not without liberal reward. Her studied plan bore, and still bears, abundant fruit. Was this not patterned after Luther's successful efforts. Why not turn the tables?

Does it not seem strange that the Oxford Movement should have had its beginning in 1833? And that the gospel song should have its ancestry dating back to 1844? And that the purely objective hymn of the Roman Catholic Church should find the subjective hymn, in the form of what later came to be called the gospel song, to balance its influence? Is there not a note of fitness to these things?

The strange part to me is that there are some who are antagonistic to the use of the gospel song in its proper place. Who is it that dares raise his hand against one of the instruments God has so effectively used during a century of evangelism?

Let us not be too ready to despise the gospel song. That position, it seems, is dangerous to the evangelistic ideals always held by us. One author states, "If the gospel song dies, so will the sermon."—CHARLES GABRIEL, *Church Music of Yesterday, Today and for Tomorrow*, p. 15. Only those who have a testimony to bear to others should sing the gospel song. "No One Ever Cared for Me Like Jesus" will not sound genuine if it is sung in a droning manner. It must be fired with the emotion growing out of appreciation of the glorious fact, flowing with sincerity and persuasiveness for those who listen to claim such a friend as Jesus. There must be a deep longing in the heart that is genuinely revealed in the voice to enable one to sing effectively "To See Thy Face." It is no easy task to sing a gospel song properly. The simpler the form, the greater the need of interpretation.

Points of Contrast Between Hymns of the Oxford Movement and the Gospel Song

Hymns of the Oxford Movement

1. Began in 1833 (England)
2. Hymns in literary style
3. Objective in character
4. Cool as a lunar rainbow
5. Movement toward Catholicism
6. Of Catholic flavor
7. Ancient Latin translations

8. The church—altar
9. The priests and choir
10. Born through studied intent to dilute the influence of the Reformation and subsequent revivals

The Gospel Song

1. Initiated in 1844 (early beginnings in England)
2. Songs with "emotional verse"
3. Subjective in character
4. Warm as the sunlight
5. Movement away from Catholicism
6. Of Protestant character
7. Of modern English composition
8. The individual—pulpit
9. The minister and congregation
10. A product of revival and personal consecration—contacting God directly

Thus, with the character of the hymns of the Oxford Movement contrasted with that of the gospel song, it is evident, as one author says, that "later came the gospel song, somewhat in protest against the Oxford Movement, and emphasizing the individual soul as distinct from the institutional consciousness of the former."—MARKS, *Rise and Growth of English Hymnody*, p. 118.



Some Christians Need to Be Shaken

My watch stops. Something is broken in it. I take it to the watchmaker, and he puts in a new mainspring. I do not know anything about it, except that he does it. And, when it is repaired he lays it aside. Presently I go for my watch, and ask him if it is done. "Oh yes," he says, "but I do not know that it is going." And he takes it, and finding that it does not go, he winds it up. And then it does not go, perhaps; but he gives it a little turning shake, and it commences ticking and keeping time.

I know many persons who have a mainspring in them, and have been wound up, for that matter, but who have not been shaken yet! And there they are. If somebody would only take them up and whirl them around a few times, and say to them, "You are Christians; tick! TICK! they would commence keeping time and go on again, keeping time.—BEECHER.



☞ **GOOD BEHAVIOR IN CHURCH.**—We would be happy to see the old family pew put in use again. There is a tendency for the young people to get away from father and mother and sit farther back in the church and mingle together with other young people. This results in visiting and whispering in meeting, so that much of the effect of the sermon is lost. It is a good sign when young people who are not married sit with father and mother. It is noticeable, after a revival, that the young people have a tendency to sit to the front of the church. But it is a sad sign when they slowly drift back to the rear again.—*Gospel Minister*.

SINCE Ellen G. White's death in 1915 twenty new E. G. White books have been published. Five of these are a republication of out-of-print books, with some rearrangement and amplification or reduction. Three are the English language edition of *Testimony Treasures*, the standard world edition of the *Testimonies for the Church*. Twelve of these books are new compilations. These serve to make currently available the detailed Spirit of prophecy counsels along certain specific lines.

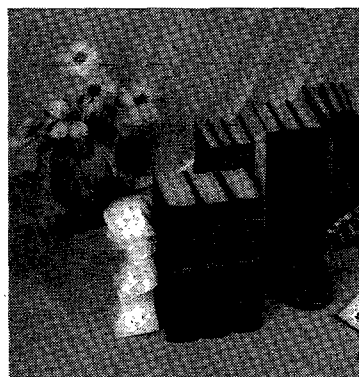
The list of these posthumous books is as follows: 1920, *Colporteur Evangelist*; 1922, *Christian Experience and Teachings of Ellen G. White*; 1923, *Fundamentals of Christian Education*; 1923, *Counsels on Health*; 1923, *Testimonies to Ministers and Gospel Workers*; 1925, *Christian Service*; 1930, *Messages to Young People*; 1932, *Medical Ministry*; 1933, *Life and Teachings of Ellen G. White*; 1937, *Sanctified Life*; 1938, *Counsels on Diet and Foods*; 1938, *Counsels on Sabbath School Work*; 1940, *Counsels on Stewardship*; 1946, *Evangelism*; 1946, *Counsels to Writers and Editors*; 1947, *Story of Redemption*; 1949, *Temperance*; and 1949, *Testimony Treasures*.

The Ellen G. Published

Statement by the Trustees of

Not a few of these volumes have an annual distribution equal to many of the E. G. White books published prior to 1915. But some now are asking: Why, so many years after Mrs. White's death, are there new E. G. White books appearing? By what authority are these books published? Is it proper to publish in book form for general distribution excerpts from the E. G. White letters and manuscripts? What relationship do these books sustain to those published while Mrs. White was living? We shall endeavor to answer these questions.

I. WHY THERE ARE NEW E. G. WHITE BOOKS.—New E. G. White books have been published to furnish counsel and instruction which otherwise would not be available to Seventh-day Adventist workers and laymen. Through a period of many years Mrs. White supplied articles rich in counsel and instruction almost weekly to the *Review and Herald*, *Youth's Instructor*, *Signs of the Times*, and other denominational journals. Only a few of these articles could be used in the E. G. White books. Of this valuable material she admonished:



White Books Since 1915

the Ellen G. White Publications

"The articles that from week to week are printed in our papers are soon forgotten. . . . These articles are to be gathered together, reprinted in book form, and placed before believers and unbelievers."—Letter 73, 1903.

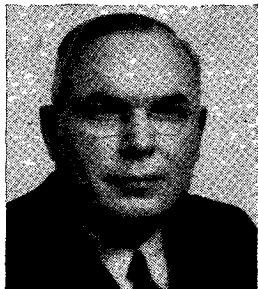
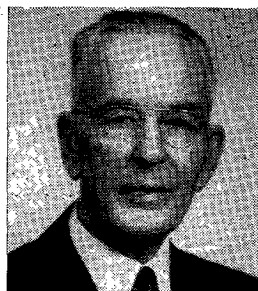
There were hundreds of personal testimonies to various workers, and especially the leading men in the denomination, bearing messages of encouragement and counsel regarding the work of God and sounding warnings against dangers and pitfalls. In the hands of the recipients these unpublished testimonies elevated our standards and molded our work. The younger men who trained immediately under these men also benefited. But through the lapse of time and the great expansion of the work a break has come. Should the men now making the decisions, now laying the plans, and now meeting the crises of the rapidly enlarging work be deprived of the precious counsel which meant so much to the work and workers of earlier years?

The angel of the Lord answers this question, as reported by Mrs. White when writing of a vision in which she seemed to be in a council meeting where "one of authority stood up and said:

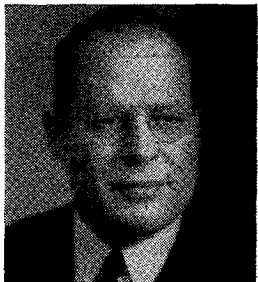
"Everything that has been given to ministers, to men in responsible positions, to teachers, to managers, to the different conferences is to be repeated and repeated. . . . We must work earnestly to bring this instruction before the people."—MS. 101, 1905.

This is why new E. G. White books have been published.

2. THE AUTHORITY BY WHICH NEW BOOKS ARE PRINTED.—Mrs. White herself authorized



The E. G. White Publications Board of Trustees: M. E. Kern, F. M. Wilcox, J. L. McElhany, W. P. Elliott, A. L. White

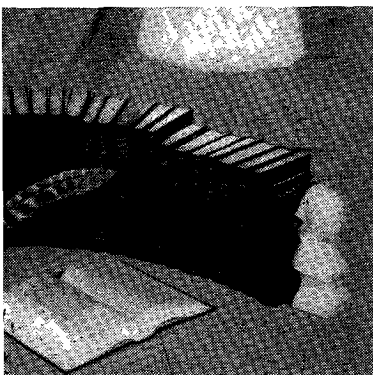


the posthumous issuance of new E. G. White books. This she did in her last will and testament dated February 9, 1912. This legal document created the Board of Trustees with whom Mrs. White left the responsibility of the care and publishing of her writings. Her instructions in this will are specific. To the five trustees of her choice and their successors she left in trust:

"All of my right, title, and interest in the copyrights and book plates in all languages of the following publications [here follows a list of her current books]: also, my general manuscript file and all indexes pertaining thereto."—E. G. White Will, Clause numbered 5.

And this board was charged with the responsibility of "administering, preserving, and protecting the said . . . property, and publishing and selling said books and manuscripts and conducting the business thereof."—*Ibid.*

The trustees were further charged in a more specific way with the responsibility of fostering "the improvement of the books and manuscripts held in trust by them," and "the securing and printing of new translations thereof," and "the printing of compilations from my manuscripts."—*Ibid.*



"Abundant light has been given to our people in these last days. . . . Even though I should not live, these words that have been given me by the Lord will still have life and will speak to the people."—E. G. White.

That Mrs. White had full expectation that the manuscripts and articles preserved in the manuscript vault would be used to serve the denomination after her death is made clear by a declaration which was published in a tract shortly before her death. She said:

"Abundant light has been given to our people in these last days. Whether or not my life is spared, my writings will constantly speak, and their work will go forward as long as time shall last. My writings are kept on file in the office, and even though I should not live, these words that have been given to me by the Lord will still have life and will speak to the people."—*The Writing and Sending Out of the Testimonies to the Church*, pp. 13, 14. (Written Oct. 23, 1907.)

In the issuance of new books the trustees are but carrying out the instruction Mrs. White gave them when the board was appointed.

3. THE PROPRIETY OF PUBLISHING MANUSCRIPTS.—We now come to a crucial point in this discussion, that of the propriety of publishing excerpts from the E. G. White manuscripts and manuscript letters. While Mrs. White was living she published many personal testimonies for reasons which she clearly states:

"Since the warning and instruction given in testimony for individual cases applied with equal force to many others who had not been specially pointed out in this manner, it seemed to be my duty to publish the personal testimonies for the benefit of the church. . . . 'Perhaps there is no more direct and forcible way of presenting what the Lord has shown me.'"—*Testimonies*, vol. 5, pp. 658, 659.

As she prepared the copy for her later books she often drew from the personal testimonies written in former years. In 1912 she spoke of this:

"The many diaries and manuscript books which have been kept, containing the instruction which the Lord has given me, will lighten my labors in the work of preparing new books."—MS. 59, 1912.

She ever recognized that in the personal testimonies addressed to various individuals there was abundant counsel and instruction which would have a much wider service as time advanced. Note these words penned in 1905:

"I am endeavoring by the help of God to write letters that will be a help, not merely to those to whom they are addressed, but to many others who need them."—Letter 79, 1905.

As she surveyed her work in 1910, one year after the publication of *Testimonies*, volume 9, she wrote her son, W. C. White:

"I have much written in the diary I have kept in all my journeys, that should come before the people if essential, even if I did not write another line. I want that which is deemed worthy to appear, for the Lord has given me much light that I want the people to have; for there is instruction that the Lord has given me for His people. It is light that they should have, line upon line, and precept upon precept, here a little and there a little. This is now to come before the people, because it has been given to correct specious errors and to specify what is truth. The Lord has revealed many things pointing out the truth, thus saying, 'This is the way, walk ye in it.'—Letter 117, 1910. (Written Nov. 22, 1910.)

A few of our older workers will remember visiting Mrs. White in her home during the last few years of her life, and they will recall her pointing to her published works and manuscript books and declaring:

"Here are my writings, when I am gone they will testify for me." "In future years, these may be of service in time of need."—Reported by W. C. White, July 9, 1922.

And then, in 1912, in such a way as to avoid all misunderstanding, when, as already noted, Mrs. White placed her manuscript files in the hands of the trustees, she specifically authorized "the printing of compilations from my manuscripts." Surely this reflects Mrs. White's approval of a posthumous use of her letters and manuscripts.

But, someone may ask, Now that Mrs. White cannot supervise or approve the selection of matter made for publication, are we justified in drawing from these sources? Did not Mrs. White in her letters often write of ordinary matters? How can we know that selections from her letters convey to us an inspired message?

It is true that Mrs. White frequently conversed on ordinary topics and in her letters wrote concerning ordinary matters. However, if in connection with an ordinary letter she had a message from the Lord to convey, that fact was perfectly clear. Of course, what the Lord's messengers say, even about commonplace matters, may often be very revealing of the messengers' attitudes and methods of work, such for instance as the following excerpt from Paul's second letter to Timothy:

"The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments." 2 Tim. 4:13.

As a matter of practice by the E. G. White trustees, except in the use of purely biographical material, excerpts are not taken from unpublished letters and manuscripts unless it is clear that they are based on messages given her by the Lord.

The following paragraph from a letter written by Mrs. White to a leading church of earlier years is significant:

"You might say that this communication was only a letter. Yes, it was a letter, but prompted by the Spirit of God, to bring before your minds things that had been shown me. In these letters which I write, in the testimonies I bear, I am presenting to you that which the Lord has presented to me. I do not write one article in the paper expressing merely my own ideas. They are what God has opened before me in vision—the precious rays of light shining from the throne."—*Testimonies*, vol. 5, p. 67.

The following illustrates her carefulness in refusing to give advice when she had no light from the Lord:

"Please tell my brethren that I have nothing presented before me regarding the circumstances concerning which they write, and I can set before them only that which has been presented to me."—Quoted

in a Letter from C. C. Crisler to E. E. Andross, Dec. 8, 1914.

When these unpublished materials are used great care is taken to use the excerpt in its proper setting and to give proper credit to the source from which it has been drawn. In order that we may be doubly careful regarding the use of unpublished letters and manuscripts, the policy was adopted in 1934 whereby the release of any such material is subject to the joint action of the E. G. White trustees and the executive officers of the General Conference.

It should be said in this connection that the unpublished writings of Mrs. White only supplement and expand upon what was formerly published. There are no pronouncements that would in any way alter what was published from her pen before her death regarding doctrinal teachings or denominational policies. All will agree, however, that what has been published since 1915 has amplified and strengthened our standards, doctrines, and policies. A judicious and proper use of manuscript statements has greatly enriched many of the E. G. White books of posthumous issuance beginning with *Testimonies to Ministers* in 1923 and continuing to *Evangelism* and *Temperance* of more recent printing.

4. RELATIONSHIP TO BOOKS ISSUED BY MRS. E. G. WHITE.—The methods followed in compiling an E. G. White book today are not much unlike those used in the preparation of such of the later E. G. White books as *Testimonies*, volume 9, *Counsels to Parents, Teachers, and Students*, and *Prophets and Kings*. The principal difference is that Mrs. White cannot now give study to the selection of matter and cannot improve the text and write in connections uniting several excerpts in one blended statement. While she was living she enlisted the assistance of her office staff in gathering the matter to appear in the later books. At times she consulted with leading workers as to the best manner in which to get certain lines of instruction before the people. When the manuscript was ready for the printer she was personally responsible for its content.

Since her death the books that have appeared have been drawn mostly from her periodical articles, from manuscripts, from early pamphlets, and in part from her current books. No editing is done. No connections are written in. Meticulous care is exercised to ensure a full and balanced coverage of the subject being treated. The work of compiling is done usually in the office of the trustees by careful workers under the direction of the Board of Trustees. Before the manuscript is released for publication it is carefully examined by several responsible committees to ensure the completeness of the coverage, the best arrangement, and the propriety of the use of the manuscript statements included. Except for the absence of the reading by Ellen G. White of the content in

the particular order in which the statements are compiled, the book is just as much an E. G. White book as it would have been had it been issued prior to 1915.

At times a compilation representing a special line of instruction may contain some statements that appeared first in current books. Although there is an earnest desire to avoid as far as possible the republishing of the same counsel under various book titles, the advantage of having in a given compilation a complete coverage of the subject treated outweighs the objection of a certain amount of inevitable repetition.

In most cases the new E. G. White books have been published in response to the earnest requests that the counsel in some specific line be made available to all who may wish it today. The trustees, in their diligent efforts to fulfill their trust, have kept close to the field, and in a large degree the new E. G. White book titles but reflect most earnest appeals from Seventh-day Adventist workers and lay members.

No one can see just what the future may hold, but it would seem that with but few exceptions, the E. G. White books we now have give the church the full body of counsel and instruction vital to its welfare. Two compilations are in preparation, one dealing with the Christian home and child training and discipline, and the other devoted to Dorcas and welfare work. In due time these works, which have been authorized, will be ready to serve the church.

To those who have rightly understood Mrs. White's arrangements for these compilations and the care of the trustees in their preparation, the posthumous books have taken a position of equal importance, in their libraries and in their work, with the books issued before Mrs. White's death. What young people's leader would today part with *Messages to Young People*? What minister would do without *Testimonies to Ministers*? What medical worker would dispense with *Counsels on Health* and *Medical Ministry*? What evangelist would lay aside his copy of *Evangelism*?

Truly we see fulfilled today the words, quoted earlier:

"Whether or not my life is spared, my writings will constantly speak, and their work will go forward as long as time shall last."



Back Numbers and Bound Volumes

BACK numbers of *THE MINISTRY* are available for 25 cents each (less in quantities). We have bound volumes for a number of recent years, which may be purchased at \$2.75 each. We also have three earlier years of bound volumes (1932, 1933, 1934), when *THE MINISTRY* was of smaller size. These may be purchased at \$2.00 a volume.

BIBLE INSTRUCTOR COUNCIL

Plans and Methods, Experiences and Problems

Every Worker a Personal Worker

By HARRY B. LUNDQUIST, *President,*
Antillian Union Mission

IT IS doubtful whether many souls can be won without employing the method of Jesus—that of personal work for individuals. An investigation of the cases of those won in various ways—by the reading of gospel publications, by taking a course in a Bible correspondence school, or even by attending a course of Bible lectures—will reveal that the personal contact, the smiling salutation, the warm hand-clasp, and the solicitude regarding the solution of some problem exercised an unbelievably large influence on the final decision to accept the message we are carrying to the world.

The Bible places large emphasis on this method. Isaiah, the prophet, says, "It shall come to pass in that day, that the Lord shall beat off from the channel of the river unto the stream of Egypt, and *ye shall be gathered one by one, O ye children of Israel.*" Isa. 27:12. And in *Testimonies*, volume 6, we are informed: "The work of Christ was made up largely of personal interviews. He had a faithful regard for the one-soul audience. From that one soul the intelligence received was carried to thousands."—Page 115.

An illustration of His employment of this method is that of His interview with the Samaritan woman. In *The Desire of Ages* we are told:

"The Saviour did not wait for congregations to assemble. Often He began His lessons with only a few gathered about Him, but one by one the passers-by paused to listen, until a multitude heard with wonder and awe the words of God through the heaven-sent Teacher. The worker for Christ should not feel that he cannot speak with the same earnestness to a few hearers as to a larger company. There may be only one to hear the message; but who can tell how far-reaching will be its influence? It seemed a small matter, even to His disciples, for the Saviour to spend His time upon a woman of Samaria. But He reasoned more earnestly and eloquently with her than with kings, counselors, or high priests. The lessons He gave to that woman have been repeated to the earth's remotest bounds.

"As soon as she had found the Saviour, the Samaritan woman brought others to Him. She proved herself a more effective missionary than His own disciples. . . . Through the woman whom they despised, a whole cityful were brought to hear the Saviour."—Pages 194, 195.

This method of personal work with individuals may be employed in connection with all

other methods of evangelization. The story of how Brazil received the Advent message is an interesting illustration of how personal contact proved to be the match that lighted the fuse. Away back in the ninth decade of the past century a harbor worker of New York had a burden to send some Portuguese literature into the Neglected Continent of South America. He placed his bundle of periodicals in the hands of a sea captain, having previously extracted from him the promise to place them in the hands of someone in Brazil.

When the captain was just ready to cast off for his return journey to New York he happened to remember his promise and, fetching the bundle, tossed it unceremoniously onto the dock from which his ship was already moving. That bundle was carried home by an economically-minded storekeeper of the state of Santa Catarina and used as wrapping paper. One of his customers, a drunkard, used the wrapper to paper the cracks of his kitchen wall, and one day while leaning against the wall, he began to read. He certainly was not too promising a subject for God's eternal kingdom, but the more he read, the more he felt impressed that he had found what he had been searching for. He became our first convert in Brazil. Today that little seed lovingly sent on its mission has produced a bountiful harvest of rejoicing Christians, and our own publishing house in Brazil is now yearly producing upwards of half a million dollars' worth of that same literature.

Some years ago a neighbor of ours, having failed to secure our conversion to the message, sent us *Signs of the Times* after we moved to a faraway State. I do not remember that we ever read a single sentence from that little silent messenger, but the fact that it came impressed us that the sender cared for us. Upon the death of my father our family moved back again to the home State. Not long afterward we all joined the Baptist Church.

Upon learning that we had become Baptists, this same neighbor made us a visit and secured our interest by means of a Bible study on the mark of the beast. Other Bible studies followed, and this personal work eventually resulted in our accepting the whole message. The interest

of my mother and older sister was stronger than mine. Then this tactful missionary worker made a psychological appeal to my pride by asking me to do her a favor. I agreed, and she then asked me to read three books. They were *Patriarchs and Prophets*, *The Desire of Ages*, and *The Great Controversy*. When I had finished reading those books I was a Seventh-day Adventist. Without question it was the work of loving, persistent, personal endeavor that secured the desired result.

Perhaps the method most easily coordinated with personal work is that of giving Bible studies in the home. In the quiet of the home, with the Bible open before us, thus affording an unobstructed contact with the members of the entire household, the investigator can hardly escape the personal application which the experienced Bible instructor makes to his readers. Surely this method is Heaven born.

The casual conversation affords a good opportunity to apply this personal-work method. It is casual only to the other party. It should be planned for and prayed over. Perhaps the classic Adventist example of this method is that of the conversion of Eugene Farnsworth. When this pioneer was a lad he was one of twenty-two children. He had great plans for himself, and whenever the preacher visited his home he would slip away, for he feared the preacher might try to dissuade him from reaching his goal of glittering greatness. One day the preacher noticed that Eugene, as usual, was not at home. Now, this preacher was one who realized the truthfulness of the statement that the sermon delivered from the pulpit is only a tenth of the duties that go with the sacred office. He inquired where the lad was, and upon being told that he was out hoeing corn, asked for a hoe, and went out to join him. Upon arriving at the field he hoed corn for a long time without saying much. Then, when the young man had thawed a little, the preacher started a casual conversation. It ran more or less as follows:

PREACHER: "What are you going to make of yourself, Eugene?"

EUGENE: "I am going to study law, and be a lawyer."

PREACHER: "That is fine! And then what?"

EUGENE: "Then I am going to make a lot of money in my profession."

PREACHER: "That is good too, Eugene. And then what?"

EUGENE: "Then I am going to build myself a fine house, and enjoy myself."

PREACHER: "Magnificent! And then what?"

EUGENE: "Then I am going to retire, and make a trip around the world."

PREACHER: "That is grand! And then what, Eugene?"

EUGENE: "Well, I guess, like everybody else, I shall die."

PREACHER: "Yes, son, that is right. And then what?"

EUGENE: "Well, I had not planned any further than that."

Thus this casual conversation opened the way for the preacher to reach down, and take hold

of Eugene's heartstrings. One earnest conversation may be worth more than many sermons. It proved true in this case.

Of course, other methods with which personal work for individuals may be coordinated might be mentioned, such as home-to-home visitation and actual missionary work in the home. But inasmuch as these methods are so closely identified with the method under discussion, it is hardly necessary to comment on them. Certainly, preaching to a hungry or sick person would accomplish little unless accompanied by the practical preaching and doing.

We may be assured of one thing, and that is that the interest of any given individual in our message will be in direct proportion to our own earnestness and consecration in presenting it. The more closely we identify ourselves in helping people, and again, the more intimately we make the application of truth to the individual, the more successful we will be in garnering in souls for the kingdom.

Outlines for Bible Studies

Comforting Bible Promises

(Lest We Forget and Become Discouraged)

By MRS. FAE MARK, *Bible Instructor*,
Southern New England Conference

I. HEAVENLY COMFORT PROVIDED

1. "Comfort ye, my people." Isa. 40:1.
2. "The Lord raiseth them that are bowed down." Ps. 146:8.
3. "Fear thou not for I am with thee." Isa. 41:10.

II. HAVE FAITH IN GOD—How?

1. By receiving the kingdom as a little child. Mark 10:15.
2. In simplicity of belief. The wisdom of Christ and not of the world. 1 Cor. 3:18-23.
3. In Christ "are hid all the treasures of wisdom and knowledge." Col. 2:3.
4. "Faith cometh by hearing, and hearing by the word of God." Rom. 10:17.
5. The truth shall set you free, if you continue in My Word. John 8:31, 32.
6. "Without faith it is impossible to please him." Heb. 11:6.

III. TRUST IN THE LORD

1. "Blessed is the man that trusteth in the Lord." Jer. 17:7.
2. "Turn again to the Lord." Lam. 3:40.

IV. ALL THINGS ARE POSSIBLE WITH GOD

1. "Then will I hear from heaven." (Conditions: humility, prayer, repentance.) 2 Chron. 7:14.

2. "Who then is willing to consecrate his service?" 1 Chron. 29:5.
3. "All things, . . . believing, ye shall receive." Matt. 21:22.
4. "My God shall supply all your need." Phil. 4:19.

V. OUR HELPFUL JESUS

1. "And this is life eternal." (To know God.) John 17:3.
2. "I pray for them." Verse 9.
3. "Neither pray I for these alone." (Jesus included each of us today.) Verse 20.
4. "Believe also in me." John 14:1.

VI. HOW WE SHOULD LOVE HIM!

1. "Behold, what manner of love." 1 John 3:1.
2. "The Lord hath done great things for us." Ps. 126:3.

"By looking constantly to Jesus with the eye of faith, we shall be strengthened. God will make the most precious revelations to His hungering, thirsting people. They will find that Christ is a personal Saviour. As they feed upon His word, they find that it is spirit and life. The word destroys the natural, earthly nature, and imparts a new life in Christ Jesus."—*The Desire of Ages*, p. 391.

Realm of Research

Historical and Scientific Findings

Landmarks in Prophetic Interpretation—No. 3

By ERICH W. BETHMANN

The Ultimate Goal of History

Joachim recognized fully that, during the age of the Son—that is, the period of the feudal church—the pope is the legitimate head and rightful ruler of the church. All her rites and ceremonies are of definite value and are in their proper place, and he himself observed all his obligations toward the papal church with greatest care. However, at the same time he proclaimed a new era to be at hand—a new church would emerge out of the chaos of the prevailing time, which would usher in the age of the Holy Spirit. This would be the church of the Spirit—a true evangelical church, in which sacraments and rites would not any longer be needed. A new man would be developed, the *homo spiritualis*, who would live according to the pattern of Christ, a life of humility and poverty. His sole aim will be the *imitatio Christi*.⁸ He envisaged that this new form of

society would emerge from a reform of the monastic movement, and thought that the ideal state of man in the coming age of the Spirit would be in the monastic *libertas*.⁹ In this new social order, or in this new state, the highest principles of Christian ethics would be realized. Compromises, which were still permissible during the age of the Son, would not be condoned any longer. The principles laid down by Jesus in the sermon on the mount would be the sole basis of this new society, and they would have to be followed by the *spirituales viri sine glossa* (by the spiritual man without any comment).¹⁰

This age of the Spirit is the ultimate goal of all history. It would be the perfect self-revelation of God on the earth in His body, that is, in His church. Joachim thereby completely changed the ideas of Augustine about the church, and made void the assertion of finality, which was one of the strongest claims of the medieval church. According to Augustine there existed the sinful state, followed by redemption through Christ and acceptance into the church, the *unam sanctam*, and then the judgment. Now, the church as she existed in Joachim's time was, according to Joachim, no longer the last word of God on earth, therefore no longer the *unam sanctam*. But she would be superseded by a new church, the church of the Spirit. This was an epochal idea, filled with tremendous implications. It did not mean a reform of the papal church, but the slowly dying away and over-coming of the papal church by the church of the Spirit.¹¹

Undermined Medieval Dominance of Church

By making the pure evangelical ethic of the sermon on the mount the measuring rod of a true spirituality, Joachim gave his contemporaries the possibility of realizing the degradation of the papal church and of visualizing the chasm which separated her from the commandments and the Spirit of Jesus. By predicting the beginning of the church of the Spirit during the coming generation, he created the possibility that a religious group springing up during this period might consider itself as the fulfillment of this prophecy and the bringer of this church of the Spirit. What Joachim did, really, was to forge the weapons, consciously or unconsciously, for a future warfare against the papal church.

Joachim, having thus established a completely new theo-philosophical system, at the same time gave history a more prominent place in the thinking of men, especially in connection with the prophecies. Historical personalities and historical events thence become of importance, and from now on find a place in the interpretation of the figures and symbols of the Apocalypse. This is a radical turning away from the Tichonius tradition, and led to the establishment of the historical method of interpretation.

Joachim not only divided history into the three great ages but also subdivided each age into seven periods. Here follows one of his schemes. It should be noted how clearly he refers to specific personalities, an undertaking never ventured systematically by preceding interpreters.

FIRST AGE	SECOND AGE	THIRD AGE
Pre-Christian leaders	Christian kings and leaders	Anti-Christian leaders
Period 1. Jacob, Moses, Joshua, Caleb.	Christ, Peter, Paul, John.	Herod, Nero.
Period 2. Samuel, David.	Constantine, Sylvester.	Constantius, Arius.
Period 3. Elijah, Elisha.	Justinian, Benedict.	Chosroes, Mohammed.
Period 4. Isaiah, Hezekiah.	Gregory, Zacharias, Pepin, Charlemagne.	The new Babylon.
Period 5. Ezekiel, Daniel, Captivity in Babel.	Henry VI.	Saladin.
Period 6. Zerubbabel.	Bernard of Clairvaux.	6th & 7th kings of the Apocalypse.
Period 7. Year of Jubilee.	the DUX.	The Antichrist. ¹²

Not only did Joachim recognize that events of history are of great importance in understanding the prophetic symbols, but he also believed that the time element revealed should receive due consideration.

He was the first, as far as we know, who applied the year-day principle to the 1260-day period. Heretofore for twelve centuries the seventy weeks had been recognized generally as weeks of years. During the first thousand years of the Christian Era no further application of this principle was made by Christian writers, except occasional hints that the "ten days" of Revelation 2:10 might refer to ten years of persecution, and that the three and a half days of Revelation 11 might indicate the rule of Antichrist for three and a half years.

Now, however, Joachim made a new application of this principle. As we have mentioned before, his grand scheme was to divide history into three great ages based on the concept of the Holy Trinity. The duration of the second age, the one in which he was living, was to be determined on the basis of the mystical numbers revealed in the Apocalypse, the most significant of which was the 1260 days. Here is what he wrote:

"The generations of the church, under the space of 30 years, are to be taken each under its unit of thirty; so that just as Matthew includes the time of the first state under the space of 42 generations, so there is no doubt that the time of the second ends in the same number of generations, especially since this is shown to be signified in the number of days during which Elijah was hidden from the face of Ahab, and during which the woman clothed with the sun, who signifies the church, remained hidden in the wilderness from the face of the serpent, a day without doubt being accepted for a year and a thousand two hundred and sixty days for the same number of years."¹³

Truly, Joachim had broken new ground and opened the way for a new approach to prophetic interpretation. Circumstances shortly after his time seemed to justify his idea of a coming new age, and his followers and pseudo-followers made abundant use of the means he had placed in their hands.

⁸ Joachim, *Concordia*, fol. 21 v; see also Grundmann, *Studien*, p. 106.

⁹ Buonaiuti, *Gioacchino da Fiore*, Introduction, p. xi, translated in La Piana, *Joachim of Flora: A critical study*, in *Speculum*, vol. 7, no. 2 (April, 1932), pp. 259, 260.

¹⁰ E. Benz, *Kategorien der Geschichtsdeutung*, p. 35.

¹¹ *Ibid.*, p. 88.

¹² A. Dempf, *op. cit.*, p. 276.

¹³ Joachim, *Concordia*, fol. 12 v. (Italics supplied.) The italicised phrase reads, in the original, "*accepto haud dubium die pro anno.*"

The Larger Outlook

Principles, Perils, and Developments

The Influence of an Evangelistic Church

THE mail recently brought to the Ministerial Association office a cheering report from one of our large city churches. This congregation, the German Brooklyn church in New York City, celebrated its fiftieth anniversary about a year ago. From a résumé of its printed history we glean some facts that are worthy of broader study.

In this printed report of the church's history the various ministers who have served there during the five decades are listed. The names of the Bible instructors and their terms of office are also mentioned. More than a thousand souls joined the church by baptism. More important, however, is the item which shows that this church has produced 68 workers: 12 ministers; 5 Bible instructors; 1 dietitian; 3 departmental secretaries; 18 teachers; 11 doctors; 18 nurses. The story is not complete, of course, for there are many more young people still in training in our various institutions, some definitely planning for overseas service.

Because of the faithfulness of this church the message first reached my own family. The contact was made by one of its church members, and we later received studies from the Bible instructor. Our new-found church believed in a continuous Sunday night evangelism, and soon we found ourselves a very active part of its inspiring missionary program. Through the years we have been aware of the evangelistic vision of this church, and it is not surprising that we can now see tangible returns of its solid soul-winning program. Its ministers were selected because of their evangelistic ability. During the fifty years the offerings of the congregation

reached into the millions. The church believes in all of its members working for the cause. Its youth are taught to lead out in the Sabbath school and Missionary Volunteer Society. In more recent years the church has furnished counselors for our camps. Dorcas interests, too, have assumed great proportions.

Another point of commendation in our review of the labors of this church with a vision is its interest in the development of its laymen. Constantly during these decades some of its leading members have moved out into new rural areas where the organization of new churches soon resulted. We know of at least six churches that have their roots in the German Brooklyn church.

There is another item in the church's anniversary report that explains why some churches grow into such sturdy missionary units. The German Brooklyn church has had some strong elders in leadership for more than twenty-five years, and its present treasurer has nobly served the church that long. These efficient local leaders have kept in mind the need for training new leadership, and a fine, efficient group of younger men are now contributing their talents to this church. Its well-trained choirs, in which the church has always taken delight, aid in proclaiming the everlasting gospel message at its inspiring evangelistic services.

We should not overlook another item deserving emphasis in this review of a church's anniversary report. Its Bible instructor, Miss Augusta Meyer, has given this church forty-three years of continuous service. We question if there are many in our ranks who have worked in just one church for as long a period as has this veteran Bible instructor. Most of us may not be privileged to see the results of our labors at such close range. Miss Meyer is well known in the whole area of the city where this church is located. Many families have been led into the truth by her, and the youth of these homes are already numbered among our workers in many parts of the world field.

Summarizing what makes for the development of strong churches, we learn from the experience of the German Brooklyn church that it is basically a sound program of continuous evangelism. A consecrated, farsighted leadership, holding the youth by means of church responsibilities and the spirit of sacrifice for God's work throughout the world, is a great factor for a healthy church life. L. C. K.



❧ As the world's Redeemer, Christ was constantly confronted with apparent failure. He seemed to do little of the work which He longed to do in uplifting and saving. Satanic agencies were constantly working to obstruct His way. But He would not be discouraged.—*Gospel Workers*, p. 514.

How Is Your Conscience?

By LAMONT MURDOCH, *Evangelist,*
North England Conference

IT WAS Napoleon who once said that there is no class of men so difficult to manage as those whose intentions are honest, but whose consciences are bewitched. In our evangelistic work we are dealing very frequently with men and women in this category. It has always been the purport of our evangels to draw out and win the honest in heart, who as the result of generations of "teaching for doctrines the commandments of men" have been deceived. How often our prospective converts have said to us that they conscientiously believe in evolution and hell-fire, that they are no longer under the law, Sunday is the Sabbath, and so forth; and it is by no means uncommon to hear people actually claim to have a good conscience while living in flagrant sin. It is, therefore, clear what may be called a good conscience is by no means a safe guide. The most delicate work of the minister is that of correcting this mistaken identity, with the Holy Spirit coming to our aid for this very purpose.

It has been said that even the most reckless bewitched sinner always has the thought in his subconscious mind that he will continue in his course this time only, or for just so long, and then he will amend his ways. It is almost certain that in every evangelistic audience there are some who have reached this point. What a challenge, what an inspiration to us to do our very best! A long-lost soul is in the balance, and it all depends on you as God's ambassador.

The conscience has been defined as the voice of God in man, the throne room of the soul. It ought to tell us when we go astray. It should be man's most faithful friend. The voice of conscience is so delicate that it is easy to stifle, but so clear that it is impossible to mistake it. In the days of rationing and restrictions in almost every phase of our daily life great masses of one-time strictly conscientious people found themselves bewildered and conscience stricken.

Paul had to exercise himself in order to have a conscience void of offense toward God and man. Daniel found his conscience in direct contradiction to the decrees in his day, when even prayer was restricted, but he continued to make his requests to the God of heaven as before. If I were to be asked to give one reason, after twenty years in direct evangelism, why people who are mentally convinced that our message is right, do not take their stand for the truth, I should say that it is because of unwillingness to make the sacrifice. Undoubtedly the greatest crisis arises in a man's life when conscience is on one side and selfish desires are on the other. When we allow self to usurp the throne then the soul will grope in darkness at noonday.

Luther's dilemma and decision were made

when he said he could do no other than obey his conscience. Polycarp was roasted at the stake because he would not disobey the voice of conscience. A good conscience prepares a man not only to live for God but also to die for Him. Since the conscience is in itself not a safe guide, because the god of this world hath bewitched the minds of men and women (2 Cor. 4:4), we must educate the conscience, and this can be done only through the preaching of the Word. And just as the watch can be said to tell the right time only when it is in harmony with the sun, so one can claim to have a good conscience only when it is in harmony with the Word of God.

A healthy conscience will make some adjustments whenever new light comes. A man's conscience should then become his sole tribunal, and he will care no more for his phantom "pre-conceived opinions" than he would fear meeting a ghost. He will want to feel within himself "a peace above all earthly dignities," and possess a still and quiet conscience. The unspoiled conscience invariably leads a man to God. If seared, it will lead to committing the unpardonable sin.

"There is a line, by us unseen, that crosses every path; the hidden boundry between God's patience and His wrath."

Minister in the Making

Plans and Methods for Theological Students

Exploring a New Field of Training

By HOWARD F. MAXSON, *Chaplain,
New England Sanitarium*

IN OUR sanitariums and hospitals we have a natural field in which to train our theological students in practical personal work and pastoral counseling. The world is recognizing the hospital as a natural field, and is rapidly making use of it in the training of both students and ordained ministers. There are now clinical training centers in approximately twenty-five institutions, mental hospitals, general hospitals, and penal and correctional institutions, east of Iowa. Included among these are such hospitals as Massachusetts General in Boston and Bellevue in New York City.

I have visited the school at Massachusetts General Hospital, and was there introduced to forty-four ministers, nearly all from active positions in churches, and a number of them ordained with years of service behind them. Among them I was introduced to several doctors of divinity. These ministers were from all over the United States and Canada, and each

was enthusiastic over the wonderful opportunities being provided for him in his clinical training course. There were opportunities to gain a better understanding of the human being, his fears and anxieties, and how better to work for his welfare.

At the New England Sanitarium in Melrose, Massachusetts, we are endeavoring, with the cooperation of Gerald H. Minchin and the theological department of Atlantic Union College, to make these opportunities available to our theological students. Each summer a clinical training course is offered, and an hour of credit is given for each week of training. The course is directed by the chaplain of the sanitarium, and is taught by him, together with lectures and demonstrations by staff members, technicians, and teachers in different fields covered in the course. Among the subjects covered are:

I.—RELATIONSHIP OF MINISTER TO HEALTH MESSAGE.—The sanitarium is a natural place for orientation to our health work. Extreme positions are discussed, also the use and misuse of drugs, so that the student will be acquainted with and have a knowledge of our health work in general as a background with which to meet problems in the field.

II. POSSIBILITIES FOR HEALTH WORK IN THE FIELD.—These may be discussed in evangelism, home nursing classes, et cetera. The potential possibilities to be found in graduate nurses who might be in one's field of labor are also considered.

III. RELATIONSHIP OF MINISTER TO DOCTOR AND HOSPITAL.—Included in this is the discussion of ethics relating to hospital organization and doctors. The student becomes better acquainted with where the minister's responsibilities begin and end. He learns how to make any general hospital a field of labor and a source of contacts.

IV. AN UNDERSTANDING OF THE SICK.—The student is able to develop sympathy with those who are sick as a result of better psychological insight into patient's reactions, shock, fears, et cetera, and thus is better able to minister to them.

V. PRACTICAL HOMILETICS AND BIBLE WORK.—There are more than forty public services held each month at the sanitarium, including the vesper services for the patients, church services, and prayer meetings. These all provide excellent opportunities for the student to gain experience in public speaking. A tape recorder is provided so that a student may hear back his sermon for self-criticism. Many opportunities are found for Bible studies, and for these the student has access to projectors and slides as well as charts on the message.

VI. TRAINING IN BROADCASTING.—The sanitarium is equipped with dual turntables and a

sound setup comparable to a radio studio, so that regular broadcasts, complete with timing, can be given the patients. This offers the student opportunity to try out this field. A record of one of these broadcasts can be cut for him to take with him when he leaves. Opportunities are provided for him to visit live religious programs in Boston. He also gains an insight into the use of sound equipment for evangelism.

VII.—PASTORAL COUNSELING AND PERSONAL EVANGELISM.—This training is the main part of the course, and our sanitariums provide a perfect center for such training. Here a vast cross section of religious beliefs, personalities, nationalities, problems, anxieties, and situations is at one's finger tips. The different methods of counseling used by recognized authorities are examined, and the pros and cons of each are discussed, so that the student may formulate an efficient plan of procedure in counseling for himself, and practice it while visiting patients. The student soon develops a technique that gives him a confidence and calm assurance as others bring their problems to him.

The writings of Mrs. White are used, together with several textbooks, such as *Pastoral Counseling*, by Seward Hiltner; *Counseling and Psychotherapy*, by Carl Rogers; and *The Art of Visiting the Sick*, by Cabot and Dicks.* Special emphasis is placed on Bible therapy as the positive side of counseling, and the advantages of what we can offer as Christian workers over a worldly type of psychology that leaves out God are emphasized too. The staff psychiatrist is available for lectures and demonstrations for this part of the course, and aids the student to recognize and understand the neurotic and the psychotic, and their different forms, and to understand his proper relationship to them.

The student visits with the chaplain in his visitation program and listens to the conversation. After each visit a discussion period is held concerning the patient, and points are brought out in the visit. The student hears the chaplain pray with the patients of different faiths, and is taught the acceptable terminology to use with each, and how to react and pray in a situation where one might have a Protestant, a Catholic, and a Jew all in the same room. He is taught to deal and dispense with the tensions arising in such situations.

The student prepares, word for word, written interviews of his own most interesting visits, and these are reviewed with the chaplain, and the good and bad points of the interview are discussed in the light of the counseling principles learned. This proves a most valuable method of improving the student's choice of words. It would prove valuable for every worker to take the time to write out the con-

versation, as nearly as he can remember it, between himself and the person who comes to him with a problem. As he sits back and analyzes his conversation, he will see many mistakes that he would never have noticed otherwise. After doing this a few times he will make better use of the blessing of speech that God has given to us as one of the chief tools with which to work in His cause.

The student also, under the close supervision of the chaplain, has opportunity to visit and minister to those who are preparing for death.

Some of us can well remember that first call at two in the morning to minister to the dying and the nervous, wondering what we could say and how we could say it upon arrival. We feel that it is better to have this first experience where counsel can be had and constructive criticism offered, where correct approaches and techniques can be formulated before wrong ones become habits.

The course at the sanitarium has proved successful both from the student's standpoint and also from the sanitarium's, for the student becomes the chaplain's assistant. Although much time is used up in teaching, yet the patients are visited more, for there are two workers instead of one. It also lessens the speaking load of one individual. At present the course is taught for four, six, or eight weeks in the summer, but it is hoped that arrangements can be made for a year-round program.

The Minister's Wife

Her Vital Partnership in Service

Notebooks for Ministers' Wives

IDEAS, though not entirely new, may yet be very stimulating. And here are some simple ideas on unique notebooks and scrapbooks, and how these may be used by the minister's wife in her church work. Therefore, we are sharing with our sisters in the field what we have received from one of our helpful, energetic minister's wives. We know that some of you will want to expand this notebook plan, and needless to say, we in THE MINISTRY office will be looking forward to receiving your ideas on this notebook project.

Today the average Seventh-day Adventist minister's wife is a college-trained woman. In many cases the young woman's marriage to the minister-to-be may have curtailed her college education, but she may still have had a fair start on her college course. Now, after a few years in ministerial work, the wife is recognized as a minister's wife, and yet she may be largely sharing the role of the average homemaker and mother. Of course, she would be as-

* *Spiritual Counseling* by John Sutherland Bonnell is also excellent.—EDITORS.

sisting her ministerial husband in his work generally; but, as is the case with many ministers' wives, she may hardly recognize the responsibility of a very definite church leadership on her part. She simply works *with* her husband while he does most of the planning for their ministerial duties as a team. But how can the wife make her own leadership more effective? Women have such unique gifts. When these are properly employed they usually make a place for their sex—a place quite different from that of the minister, perhaps, but still an indispensable place of service.

Now you will want to meet Mrs. Thelma Stevens, the wife of Joseph Stevens, recently of Miami, Florida. Both are well trained for ministerial and educational leadership. I personally learned to know Mrs. Stevens while her husband was working for his degree at our Theological Seminary in Washington, D.C. Mrs. Stevens is amiable and helpful wherever you see her. Being a nurse as well as a teacher, she uniquely fits into the place of the minister's wife, a place she has already filled in our midst. Bearing in mind that our sister developed her extensive notebook library during her busiest days as a nurse in a doctor's office, I wish to emphasize the point that often the best work is accomplished by just such busy people.

Our ministers' wives throughout the field would be deeply interested in Mrs. Stevens' complete scrapbooks. Some of these collections of literary material are of the notebook type, and others feature clippings and may be better defined as scrapbooks. Mrs. Stevens has almost fifty of these books. These are works of art as well as usefulness, the loose-leaf type suggesting that her ideas are never stagnant. The culled material of some of these scrapbooks dates back to her own girlhood days, for she began collecting in her youth. Because of her progressive interest in developing her notebook ideas, the whole project has become a personalized yet practical hobby dedicated to God's work and the benefit of humanity.



Mrs. Stevens (left), Displaying Some of Her Scrapbooks to Mrs. Fae Marks, a Bible Instructor

These notebooks suggest many themes—religion, doctrine, worship, church activities and departments, education, health, nature, household arts and crafts of all kinds, guidance from babyhood to old age, and many other topics. In the field of cookery alone Mrs. Stevens has numerous scrapbooks of interest to housewives young and old. Her accumulated recipes are a treasure store. Her notebooks on adolescence and courtship and marriage are beautifully artistic and most attractive for youth's contemplation. These particular books suggest sound Christian psychology and the crystallizing of beautiful principles. They are far more than mere youthful ideals, and there are scrapbooks for young men as well. From their perusal youth will consciously and unconsciously discover some wholesome formulas for living a very enriched life.

Some of us will occasionally look back to a most profitable evening spent in a social way while becoming acquainted with Mrs. Stevens' unique scrapbook library. At the home of one of our families in Takoma Park I found six tables artistically arranged for this display. A few sought a more secluded nook in the library of the home where one might do a little browsing as well as take notes on these useful scrapbooks. Mrs. Stevens then informally told the history of some of her notebooks and suggested how they may be used by the minister's wife. It would be difficult to list her many fine suggestions, but one may suffice as to her entire notebook scheme. I shall quote this collector's suggestions as far as memory will assist.

"I like to invite young people to my home," Mrs. Stevens told me. "While I am preparing supper for my guest I find an occasion to introduce a few of my scrapbooks, the type I know will be sure to interest my visitor. An occasional exclamation from the adjoining sitting room may assure me out in the kitchen that my scrapbooks are taking hold; these young people are showing an interest in their ideas and ideals, and by the time we are ready for our meal my guest usually has some questions to ask which may lead into the very discussion we had hoped would be forthcoming. There are direct, practical results from such a visit, and better yet, these notebooks continue their influence, for often these callers come back to borrow other scrapbooks. In this way many new ideas are set into action, for the building of character, as well as church cooperation. And these ideas are mutually shared by the pastor and his wife and the inquiring member. It may be that these young people from now on feel more free to discuss their particular problems with their ministerial friends in this investigative atmosphere. This will produce better understanding, of course. It is astonishing how these scrapbooks will keep circulating in the church."

Mrs. Stevens then continued to tell how her

scrapbooks and notebooks have been a blessing in dealing with the problems of advancing years. In her excellent collection she has a number of attractive books portraying old age. These set forth the secrets of how to grow old gracefully. Since this is becoming a difficult church problem for many a pastor, his wife may here be able to bring in tactful assistance. Although this is a unique type of ministerial service for the pastor's wife, Mrs. Stevens asserts that she had found many uses for her scrapbooks dealing with advancing age.

In many homes outdated periodicals and journals, which become the basis for such a notebook project, are called for by some paper collector or may reach the home incinerator. The pinched budget of the young minister's wife may not be able to provide many of these periodicals for the home, but her neighbors may be very willing to help her by turning over their used journals for making scrapbooks. In this way the plan is not dependent upon the family budget, and for this reason the project is most practical as well as feasible.

Now, you alert ministers' wives have been charged with an idea that scrapbooks belong in the minister's wife's personal library. You need a little corner in the home for your very own books. May these practical scrapbook ideas keep developing in your plans until your friends learn of your useful hobby. This project is so wholesome that non-Adventists may become your best promoters. The project also holds great possibilities for missionary work. You will want to bear in mind, however, that you will not be building a score of scrapbooks all at once. If you are wise, you will, at the beginning of your scrapbook project, start gathering materials for only a few books, gradually adding to your useful hobby.

It is very important for the minister's wife to find a need for these notebooks and scrapbooks. There must be a sincere interest in people—people in life's common walks. This project will help the confused soul and will bring added comfort to the adjusted individual. Shall our ministers' wives resolve to become seriously in earnest, building the scrapbook plan into their personal library? And please do not overlook the point that we in the editorial office would like to hear from you as you develop this scrapbook idea.

L. C. K.



Correction

In the September MINISTRY, page 48, there appeared "An Ordination Welcome." The author of this fine article was erroneously listed as F. C. Gilbert. We later learned that Carlyle B. Haynes was the real author. We are sorry for this mistake.—EDITORS.

Apollos Guild at S.M.C.

By LUCILLE WHISNAUT CARRICO, *Wife of a Senior Theological Student, S.M.C.*

WE OFTEN hear that a minister's wife makes or unmakes the minister, that she is her husband's assistant, the shepherdess of the flock, and that her husband's success depends on how well she performs. We, the wives of the ministerial students of Southern Missionary College, believe this is true, and we rather tremble at the thought of the responsibility it places upon us.

Young men are not usually accepted into the work of the ministry until they have completed a regular course of ministerial training in one of our colleges. But there is no college that offers a regular course of training for the minister's wife. How then can the wives get that preparation which will ensure their husbands of having competent helpmates to stand by them in their work?

To meet this need, about five years ago the wives of the theological students of S.M.C., with the blessing and assistance of the faculty, organized themselves into a group known as the Apollos Guild. This was not merely another club but an organization dedicated to the training of the wives of the future ministers going out from this college.

Knowing that consecration and a deep Christian experience are of the greatest importance, the club sponsors special study groups, in addition to the regular devotional portion of each meeting. One of these is the Spirit of prophecy study group, in which the girls meet and study together the Spirit of prophecy counsel given us on subjects of special interest to the minister's wife. These have been blessed experiences to us all. Then there is the Dorcas Society work, which helps to broaden our vision of the service we are to render humanity by actually serving. The reading circle not only encourages us to gain a deeper experience but also broadens our knowledge and gives us opportunity for self-improvement. There have also been groups for studies in child training, lessons in singing and conducting have been given, and this year a special class in ceramics has been conducted.

That which has brought the greatest blessing to all of us, however, is our association together in the biweekly guild meetings, and the instruction and counsel we have received there. The meetings are planned so as to give a course of instruction covering every detail of our service. Guest speakers from among the faculty of our college and other workers of experience are featured from time to time, and during the year we study such practical subjects as "The Minister's Home," "The Minister's Wife in the Sabbath School," "Child Training," "Living on an Intern's Salary," "Healthful Cooking," "Home Nursing," "Etiquette" (in its various phases such as weddings and formal dinners),

and instruction on many other subjects which we are sure to need when we take our places as the minister's wife in the local church. Another regular feature of every meeting is "The Question Box," conducted by our sponsor, Mrs. E. C. Banks, who is herself a minister's wife with years of experience to draw from.

Another thing that every wife will find most helpful is a file of useful material, which all have been encouraged to keep. In fact, at every meeting materials are distributed, such as readings, poems, shower and party suggestions, and helps for teaching children in the Sabbath school, until our file has quite an accumulation of valuable materials.

Next year it is planned that we shall have field work with our husbands in the surrounding churches, conducting a Sabbath school, a Dorcas Society, and classes in cookery and healthful living.

One former member, who is now in the field with her husband, writes, "Please tell the girls not to miss one meeting of the Apollos Guild. As I look back over our years in college I feel I have received more help from the guild than from any other training I received while there."

Another writes, "Every day I am grateful for the things I learned in the Apollos Guild."

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Chaplain-Physician Potentialities

(Continued from page 15)

There can be no question but that the most effective medical evangelizing agency yet conceived is the skilled physician who, with a burden for the salvation of his patient, takes time to speak a word in season, or as the occasion indicates, to bow at his bedside to pray for both his physical and his spiritual restoration. The doctor, of course, cannot do all that is desirable in the spiritual work of his institution;

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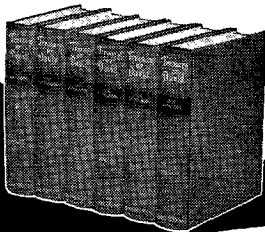
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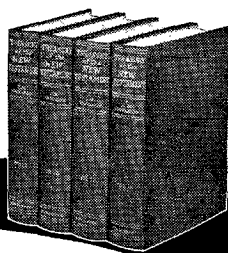
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(Continued from page 11)

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The Book Shelf

Books, Reviews, and Discussions

The New Testament: a Translation in the Language of the People, Charles B. Williams, Moody Press, Chicago, 1950, \$3.

An acceptable addition to the lengthening list of versions of the New Testament in modern language is the latest one by Dr. Williams, who has been dean of Southwestern Baptist Theological Seminary, president of Howard University, and professor of New Testament interpretation at Mercer University. He has also done editorial work and has written several books.

The language of Dr. Williams' version is refreshingly unprofessional. He has been almost as happy in his choice of simple words as were the translators of the King James Version. We do not mean that he has attained the beauty of the King James language in, for instance, the sermon on the mount, or Paul's chapter on love, but he has done well.

The reader is helped by some introductory notes at the head of each book. The chapter divisions are retained, but the verses are not numbered. However, the paragraphing is logical.

Perhaps the most striking thing about Dr. Williams' work is his careful attention to the meaning of the Greek present and imperfect tenses. He conveys to the reader the force of these tenses by the use of such words as "continues to," "kept on," "used to," which gives as nearly as is possible in the English language the sense of the Greek. Footnotes, numerous enough to help at the difficult places but not to bother the eye, explain the fine shades of meaning, and justify peculiarities in translation.

I found the translations of Matthew 5:17, 18; 16:13-20; Luke 9:62; and 11:9, 10 particularly happy, but was not so well pleased with the interpretation of "Abraham's bosom" in the parable of the rich man and Lazarus, or of the Word becoming flesh in John 1:14. The use of "right standing" for "righteousness" in Romans 1:17 and elsewhere seems rather strained.

FRANK H. YOST. [Head, Bible Department, S.D.A. Seminary.]

Gray and Adams Bible Commentary, Zondervan, Grand Rapids, Mich., 1950. 5 volumes, ranging from 768 to 1008 pages, \$4.95 per volume.

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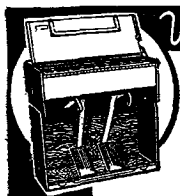
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Lange's Commentary on the Holy Scriptures (The Book of John), Zondervan, Grand Rapids, Mich., 1950, 654 pages, \$3.95.

My enthusiasm waxes as this twenty-four-volume project of the Zondervan House proceeds on its volume-a-month way. Attention has already been directed to the beginning of the project on the appearance of the first volume, Genesis. At this writing five volumes of John Peter Lange's invaluable commentary have come from the press. It has no peer. It is sound, thorough, scholarly, and wonderfully easy to read.

Philip Schaff, the great church historian of the past century, wrote the introduction to the volume of John. I do not recall ever seeing such a moving tribute to this gospel as Schaff gives in this introduction; nor is there any better way to exhibit the reverent spirit with which Lange approached his mighty task. Schaff writes:

—Please turn to page 44

The Ministry, November, 1950

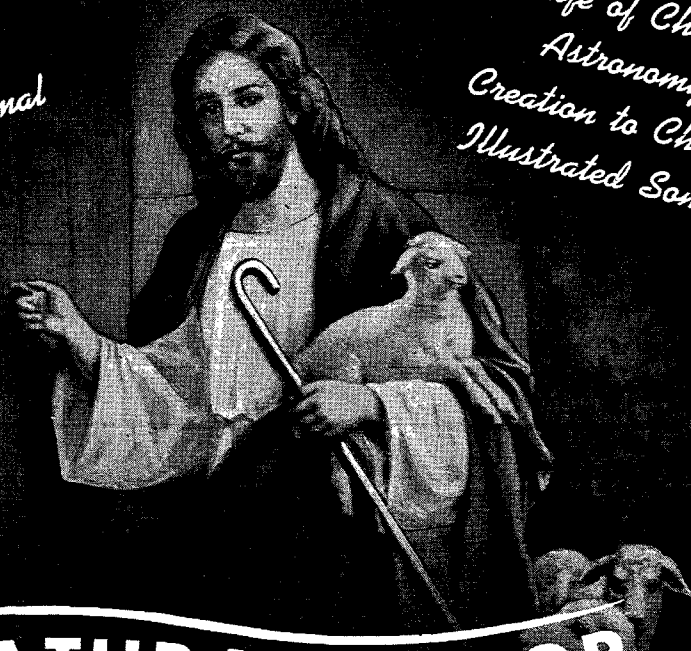
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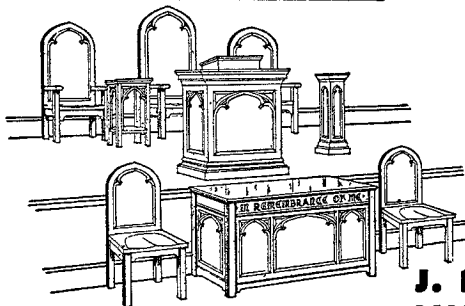
PREDICAMENT AND NEED.—President Truman was stating a profound truth when he told the delegates to the Baptist World Congress that "the nations of the world—our own included, with its unprecedented wealth and unlimited natural resources—cannot survive materially unless redeemed spiritually." It is hardly a new truth. It is at least as old as the message of the Hebrew prophets. But it is of some consequence that the President of the United States should say it at a time when man has at last fashioned the instruments for his own destruction. Yet the President, whether or not he realized it, was expressing man's predicament as well as his need.—*Christian Century*, August 9.

INTERNATIONAL LANGUAGE.—The Esperanto Association of North America has secured the support of nearly 16 million people in its appeal to the United Nations to spread the use of Esperanto as an international language. The language was designed at the time of the League of Nations as an easy mode of international exchange of ideas, and it is good to see the movement gaining support again. Certainly nothing could be more helpful in bringing about international understanding than an easily-learned language that could provide a common meeting ground for all people and nations. . . .

The problem of teaching new languages has been greatly simplified by Frank Laubach and others. To learn Esperanto would not be at all difficult, and would do much to ease the tension that surrounds the awkward problem of using interpreters for international discussions.—*Zions Herald*, August 9.

VATICAN DREAM.—The vatican has proposed that a great new basilica of the Holy Sepulcher be built in Jerusalem. The proposal envisions seven separate churches, with free access for all to the traditional but unauthenticated tomb of Jesus. The new basilica would be more than twice the size of the present one. A rotunda would shelter the tomb, which would be placed in a new shrine. The purpose of the project, it is announced, is to eliminate the crowded conditions in the present basilica, to save the tomb and the temple of Calvary from further damage, and

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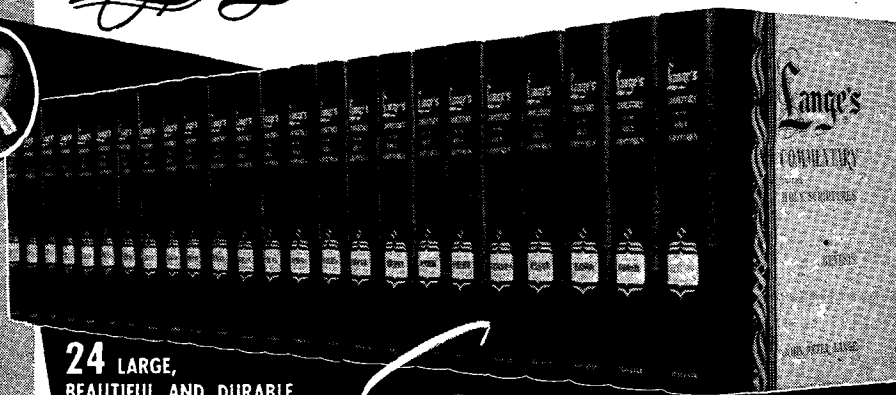
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EVANGELISM IN INDIA.—India is ripe for evangelization than any other equal population on earth. Why is this true? Largely because William Carey went to India 150 years ago and did a marvelous work of translating the Bible, or important parts of it into thirty-four different Indian languages. He founded a Christian college that has been teaching the truth about God and about life ever since. Thousands of other missionaries followed him. At one time, there were nearly 6,000 missionaries in that field. They have gathered over ten millions of living members into the Christian church. Far more millions than this have been deeply impressed with Christian facts and ideas put into wide circulation.

Another fact of the profoundest importance is that the British Government many decades ago decided that all of the higher education in India should be in the English language.—*Watchman-Examiner*, August 10.

JEHOVAH'S WITNESSES CONVENTION.—Since last Monday Yankee Stadium has been packed daily with 60,000 to 75,000 Jehovah's Witnesses from 67 countries assembled for the international convention of what is officially known as the Watch Tower Bible and Tract Society. . . .

Each day was filled with powerful oratory, most of it reiterating the society's basic teaching that the battle of Armageddon is near, after which there will come to pass an earthly paradise in which sinless people will live forever. It was apparent that the Witnesses see the present struggle between East and West as leading up to this earthly destruction. . . .

The story of how Witnesses have preached the gospel in public and won fine legal points in the high courts of many lands was told over and over again during the sessions. Hayden C. Covington of San Antonio, the society's legal secretary, said that the major legal battles have arisen in the U.S. and Canada. He declared that there has been a "great clearing in the field of worship" since 1935, pointing particularly to the Supreme Court decision holding that Jehovah's Witnesses need not salute the flag. "We respect the flag, but do not worship it," he explained. . . .

A big movement came when the new translation of the New Testament on which anonymous Witnesses have labored for the past three years was presented to the convention. . . . The new version reflects many of the doctrinal differences between the Witnesses and other religious groups. Reference to the Trinity is omitted; instead, the new translation speaks of "the spirit and the water and the blood." The word "Jehovah" appears 237 times. Mr. Knorr predicts that this will create a "great controversy." Up to now, Witnesses have had to use standard translations.

An unexpected result of the appearance of the new translation was a demonstration outside the stadium by 30 pickets, members of the "Servants of Yah," a group which split away from the main sect five years ago.—*Christian Century*, August 23.

ASSUMPTION DOGMA.—For the first time since the dogma of papal infallibility was adopted by the Vatican Council in 1870, a pope will exercise his infallible powers in matters of faith and morals on November 1. On that day Pius XII will proclaim as a dogma of the Roman Catholic Church the Assumption of the Virgin Mary. This is the assertion that, after her death, the body of the Virgin was carried to heaven, without decomposition, and there reunited with her soul. Hitherto this has been what the church calls a "pious belief," public denial of which, according to Benedict XIV, "would be impious and blasphemous." After November 1, however, it becomes a dogma which no Catholic can reject, even privately, without imperiling his soul. By promulgating the Assumption of the Virgin as a dogma, the Roman Catholic Church will irrevocably—so long as papal infallibility is asserted—place itself in opposition to all the canons of historical scholarship as that discipline is today understood. It will give the term "faith" a content which would place Christian discipleship beyond the possible allegiance of millions with the best mental training our times afford. It will provide new ammunition for those, in the Kremlin and outside, who attack religion as the last citadel and source of superstition. The choice which the papacy is making is a grave one. It is almost as grave as that of 1870. The obscurantist direction in which it is pushing this great communion is all too plain. But if the papacy is determined to go in this direction, it becomes more than ever apparent that the spiritual welfare of contemporary man requires the Protestant witness.—*Christian Century*, August 30.

The Book Shelf

(Continued from page 40)

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the eagle towards the uncreated source of light, and yet hovers as gently as a dove over the earth; it is sublime as a seraph and simple as a child; high and serene as the heaven, deep and unfathomable as the sea. It is the plainest in speech and the profoundest in meaning. To it more than to any portion of the Scripture applies the familiar comparison of a river deep enough for the elephant to swim, with shallows for the lamb to wade. It is the gospel of love, life, and light, the gospel of the heart taken from the very heart of Christ, on which the beloved disciple leaned at the last supper. It is the type of the purest forms of mysticism. It has an irresistible charm for speculative and contemplative minds, and furnishes inexhaustible food for meditation and devotion. It is the gospel of peace and Christian union, and a prophecy of that blessed future when all the discords of the church militant on earth shall be solved in the harmony of the church triumphant in heaven."—Pages v, vi.

The gospel worker who is fortunate enough to possess these volumes of Lange's will have a valuable reference treasure.

CARLYLE B. HAYNES.

Preaching in the Great Tradition, Ray C. Petry, Westminster Press, Philadelphia, 1950, 122 pages, \$2.

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and purpose. It is a survey of the preaching of Origen, Chrysostom, Augustine, Bernard of Clairvaux, Gerson, Savonarola, Wycliffe, Tauler, Nicholas of Cusa, the Venerable Bede, Thomas Aquinas, and many others in the long line.

Its history is helpful and usable. Its liberal and critical slants will spoil it for many.

CARLYLE B. HAYNES.

Color Slides for Missionaries

(Continued from page 8)

children, both of whom were born in China and were educated by their parents until they were in their early teens. Then the Hansens brought their son and daughter to the United States in 1937 to begin their formal education.

"Mr. Hansen retired from the ministry and went into X-ray and laboratory work."

Since this article was set in type, word has reached us that the Hansens have accepted the invitation to join the staff of the World-Wide Bible Pictures (Pacific Union Conference).—EDITORS.

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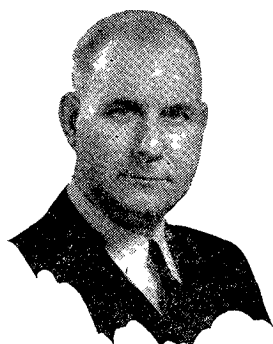
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