

The Ministry

FOR GREATER POWER AND MORE EFFICIENCY



September, 1949

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Notes and Notices

Information and Sundry Items

¶ Go out on a clear summer's night and gaze up into the heavens blue. See those glittering stars, the same that have looked steadfastly down upon earth's way-worn voyagers in all

UNFAILING STARS OF DIVINE PROPHECY

ages, still shining on from century to century, still gleaming with their undimmed light, and holding the same relative positions. Like those unfulfilling stars above, Bible prophecies written of old have met the reverent gaze of men in all centuries, bringing certainty, assurance, guidance, and prophetic understanding of the times. And like those unfulfilling stars that direct the mariner across the vast waters of old ocean to the haven sought, so has the sacred light of these inspired prophecies guided the church of God through the centuries, across the vast sweep of her dangerous storm-tossed voyage. Those steadfast stars of prophecy which lighted the early church, and infallibly located her position when Rome ruled the world, as well as during the process of later dismemberment, were the same as next lighted the persecuted Waldenses throughout the enshrouding darkness of the Middle Ages, and then the Lollards and the Bohemians in the early gleams of dawn before the Reformation. These selfsame stars of prophecy lighted the Reformers through violent tempest and bursting morn of light, revealing their clear location on the prophetic chart. And these identical stars guided the rise of this great Advent Movement after the French Revolution, causing our spiritual forefathers to know with certainty that they were now nearing port—the goal of the voyage. These unfulfilling stars of prophecy are shining still for us in that high and holy firmament of inspiration where no mortal hand can pluck them down, and will shine on until they have fulfilled their glorious, beneficent mission, and have finally guided the remnant church safely into her celestial haven. Then will their radiance melt at last into the splendor of eternal day, when there shall be no more prophecy, but only fulfillment, and no more prediction, but only ever-present realization of God's guiding presence.

¶ It was in the distinct providence of God that the headquarters of the remnant church should be in North America, with its actual separation of church and state, its full religious liberty, its freedom of the press, and its great resources—as witness the present world situation. How could we function as a world movement if our headquarters were now in the Old World—in Germany, France, Britain, or Rus-

sia, for example? We are in a strategic position to send out and support missionaries from America. The economy of many other lands has broken down. Printing paper is still plentiful in America, but not in most Old World lands. English is rapidly becoming the international language, required in the schools of many nations, and the language of diplomacy. So our official journals—the *General Conference Bulletin*, *Review and Herald*, *MINISTRY*, *Youth's Instructor*, and so forth, and also our Ministerial Reading Course—can largely be read the world around. The Spirit of prophecy volumes, our blueprint, are in English. Yes, it is providential that our headquarters and our chief training schools, publishing plants, and sanitariums are established in North America, with its present facilities and prestige among the nations. This did not merely happen. It was not simply a fortuitous circumstance. The hand of God was in it.

¶ THE indications are that there will be a very enthusiastic response from the Australasian Division this year for the Reading Course, so writes J. B. Conley. "All the conferences will subsidize their workers to the extent of 50 per cent of the cost, and I am looking forward to an all-time record of enrollment. *The Bible Instructor* will, I am sure, be most enthusiastically received, and will supply a long-felt need. I believe it will create a vision for this type of service to many who should thus be engaged."

¶ FOR announcement of interest to S.D.A. dentists, see page 40.

Don't Say, "I Am No Writer"

¶ WE frequently hear it said, "I am no writer." What is more often inadvertently meant is that "I am not too much of a thinker, and not a good organizer of my thoughts. I am not very precise and forceful in my diction. I am not logical and persuasive in my sequences. I depend more upon the inspiration of the moment, and upon my personality, my voice, my smile, or my ready utterance to carry me through. When I speak the presentation sounds fairly good, but when it gets down in black and white it is so disappointingly thin and disjointed that its real lack of solid worth becomes apparent to all. And such I am not anxious to reveal."

Writing makes for exactness, and fosters forceful, logical utterance. Often a person does not know what he really does think on a given point until he attempts to write it out. Then its weakness, one-sidedness, or its immaturity of concept becomes painfully apparent. That very looseness thus revealed will usually drive a man to systematic study, to rounding out and filling in the gaps in his knowledge, to logical organization of his convictions and conclusions, and to improvement of utterance. Let us not say, "I am no writer." That tells too much.



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A Study in Leadership

By C. H. WATSON, *Former
President of the General Conference*

THE book of Esther is the story of an acute crisis in the experience of God's people.

It reveals, as do many other stories of the Bible, that God is with His people under all conditions. When a great leader for Israel was required the Lord provided one, usually from some obscure source.

In this study let us notice several things—the presence of God with His children; the character of the crisis into which they were thrown; the leader who rose to lead them through the crisis; and what there was in Mordecai to bring him to greatness in that leadership.

You are well acquainted with the story told in the book of Esther. In the fifth verse of the second chapter a captive Jew, whose name was Mordecai, is brought to our view. The record is:

"Now in Shushan the palace there was a certain Jew, whose name was Mordecai, . . . who had been carried away from Jerusalem with the captivity which had been carried away with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away."

It would be hard to find a more difficult and discouraging set of circumstances than those which surrounded Mordecai, a captive in exile from his native land, and in servitude to the king of Persia. He was there by no right of birth, by no influence of heritage, by no claim of citizenship. From the lowly place where we first find him in this story he rose to be next to the king; and while giving able rulership to the empire, he gave wonderful leadership to his captive people. He was feared by the most powerful of the princes and nobles, and held in love and complete confidence by his brethren. What were the qualities of character that enabled him to offer great leadership through such unpromising conditions as those described in this book?

ACCEPTED RESPONSIBILITY.—First, Mordecai was a man who felt for others in misfortune,

felt for them tenderly and sympathetically. He took his cousin into his home to be his daughter, and he did that so sincerely and so completely that no daughter could have had a more devoted father. Mordecai, out of a kind and unselfish heart, was willing to accept responsibility. That must be so always with leadership in the Christian church.

I would earnestly suggest that all the great leadership of God's people in the past has been given by men and women who felt keenly for those under their care. Christian leadership must be prompted by kindness of heart and sympathetic understanding, else the result will be lost.

After the deposition of Queen Vashti, Esther, who was fair and beautiful, was taken to the king's palace. This seemed to the family of Mordecai to be a calamity, but there was nothing that they could do to prevent it. Mordecai carried a great burden of anxiety. So we read in verse eleven: "Mordecai walked every day before the court of the women's house, to know how Esther did, and what should become of her." This was not every day for a week or a month but for a whole year. He was concerned.

MAN OF PRAYER.—Nothing is said directly of prayer, but the whole story shows him to be a praying man. When his people were faced with irretrievable disaster, he put on sackcloth with ashes, and took the garments of a mourner, and with tears "went out into the midst of the city, and cried with a loud and a bitter cry." Mordecai's voice reached heaven, and brought help. In the course of events certain of the king's chamberlains sought to kill King Ahasuerus.

"The thing was known to Mordecai, who told it unto Esther the queen; and Esther certified the king thereof in Mordecai's name. And when inquisition was made of the matter, it was found out; therefore they were both hanged on a tree: and it was written in the book of the chronicles before the king." Esther 2:22, 23.

LOYALTY.—Thus we see Mordecai revealed as a very loyal man. A leader of the church of Christ who is disloyal to his God, his cause, or his people is wholly unfitted to lead, whatever other qualifications he may have. You can imagine that, under the circumstances, Mordecai imperiled his existence by his loyalty to the king. But he thus preserved the king's life, and saved the empire from rebellion.

The third chapter relates the promotion of Haman by King Ahasuerus above all the princes. Then by command of the king all the servants which were in the king's gate were required to bow down and reverence Haman. The last sentence in verse two states: "Mordecai bowed not, nor did him reverence." When Haman saw this he was full of wrath. In bitter anger Haman plotted not only the death of Mordecai but, knowing that Mordecai was a Jew, the utter extinction of all the Jews throughout the empire. In due time, with deception and bribery, the king was induced to consent to the writing of a decree to destroy the Jews, and it was written and sealed with his ring. When all this was done great perplexity settled over the city of Shushan.

TRUE TO CONSCIENCE.—It was not long before Mordecai's mourning and humiliation reached Esther's ears, and one of the king's chamberlains was employed by the queen to communicate with Mordecai. Thus a discussion of the situation was carried on which led that noble young queen to take her life in her hand and go before the king. She found favor with the king. In all this both Mordecai and Esther revealed that they were capable of great personal sacrifice for their cause and their people, and ready to meet the crisis with courage. Those qualities must still be found in strong leadership of God's people.

The sixth chapter relates how Mordecai was honored by the king. On the very night when Haman had completed a gallows on which to hang Mordecai, the king found himself unable to sleep. This led to the king's decision to honor the man who had saved his life.

HUMBLENESS.—Mordecai accepted the honor conferred on him by the king, but when it was ended he turned of his own volition from the glory and the pageantry of the occasion back to his place of humble service, and once again became a servant at the king's gate. Mordecai was sincerely humble. That, too, belongs to great leadership. We remain humble only by keeping close to God, by seeking His face continually, by having preserved in our hearts the purpose to continue in the way of His leading, and by honoring Him with our service.

Reading the seventh chapter, we find that from deep humiliation at the part he was forced to take in honoring Mordecai, Haman went directly to the banquet of Queen Esther, and from there to the gallows on which he had planned to hang Mordecai. In the eighth chap-

ter we read of Mordecai's exaltation to high office and of his writing in the king's name to provinces, princes, and nobles, thus restraining the hand of destruction from the Jews.

A MAN OF ACTION.—This all reveals Mordecai as a man of action. The crisis called for action. From a humble place he had been called suddenly to use all the authority of the king, but there was no hesitance on his part. There is little place for fumbling leadership in God's work, and in times of crisis it is a positive menace. There will always be times in our work when the moment calls for firm decision and prompt action. These belong to successful leadership. They do not cancel the qualities of kindness, sympathy, mercy, and tenderness; but they keep a movement orderly and strong when order and strength are needed to meet a crisis. A man of God can be firm and decisive without being ruthless and merciless.

GREATNESS.—In the ninth chapter of the book we find that Mordecai had ascended all the heights and waxed greater and greater. The qualities that we have examined in him sum up to greatness in his leadership of the Persian Empire. It is at this point that many successful men fail. They do well until success is attained, but are incapable of preserving their balance at the pinnacle. Is that how it was with Mordecai? The closing chapter of this book is very brief. It contains only three verses, but they present a pleasing picture of Mordecai in his greatness. The last verse reads thus:

"Mordecai the Jew was next unto king Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren, seeking the wealth of his people, and speaking peace to all his seed."

Great, yet humble, retaining all those qualities in himself that had brought him to greatness, he is revealed here in two striking relationships—in the empire, authoritative, next to the king; in the hearts of his own people, accepted as a revered leader, as an unfailing, unselfish brother, seeking not self-aggrandizement but the prosperity and peace of his people. To the princes, nobles, and officers of the empire he was a man to be feared. To the captive flock of God he was an anxious-hearted father, a tender shepherd. God grant us in this remnant church to possess a leadership like that of Mordecai of old.



¶ In small and large cities, and in settlements that lie outside the cities, there should be maintained small centers where faithful watchmen are stationed who will labor for souls. Whenever the missionary worker goes, there should follow his efforts the establishment of some small plant that the advance of the work may be hastened. When God's servants do their work faithfully, Providence will open the way for these facilities in many places.—*Evangelism*, p. 535.

KINDLY CORRECTIVES

Correct Speech and Cultured Conduct

The Spirit of Prophecy Apocrypha

By ARTHUR L. WHITE, *Secretary,*
Ellen G. White Publications

THE exhortation of Jesus, "Take heed what ye hear," might well be repeated in these times, for there are among our workers and laity some who are creating and perpetuating a Spirit of prophecy apocrypha. There is always something very intriguing about a hearsay report. It gives one a feeling of importance to relate something that not everyone has access to or knows about, especially some statement attributed to Mrs. White, which "for some reason" did not get into her books. Sometimes there is a malicious motive back of the circulation of such reports; more often it is done innocently. But in neither case should Seventh-day Adventists, and especially workers, accept as of Spirit of prophecy authority, alleged quotations which are questionable.

From the very beginning days of the work of the church there have been apocryphal Spirit of prophecy writings. Mrs. White tells of an early attempt to amplify her writings and to broaden their meaning:

"In 1845 a man by the name of Curtis . . . presented a false doctrine, and wove into his theories sentences and selections from the 'Testimonies,' and published his theories in the *Day Star*, and in sheet form. For years these productions bore their baleful fruit, and brought reproach upon the 'Testimonies,' that, as a whole, in no way supported his work. My husband wrote to him, and asked him what he meant by presenting the 'Testimonies' interwoven with his own words, in support of that which we were opposed to, and requested him to correct the impression that his work had given. He flatly refused to do so, saying that his theories were truth, and that the visions ought to have corroborated his views, and that they virtually did support them, but that I had forgotten to write out the matters that made his theories plain."—*Testimonies to Ministers*, p. 57.

Six types of apocryphal testimonies are known to us. There are (1) testimonies dependent entirely upon memory, (2) testimonies which have their foundation in an association of ideas, (3) testimonies in the form of brief excerpts removed from their setting, (4) testimonies not written by Ellen G. White but actually written by others and mistakenly attributed to her, (5) testimonies which are pure fiction, and (6) testimonies deliberately forged.

1. Testimonies Dependent Upon Memory

Most Seventh-day Adventist workers are very careful not to quote as Spirit of prophecy

writings that for which they do not have a satisfactory source credit, such as an Ellen G. White book or an Ellen G. White periodical article, with the date of publication. There have been a few, however, who have placed full confidence in the memory of some loyal and faithful Seventh-day Adventist worker who has related an interesting or valuable point upon which Mrs. White is supposed to have given information or counsel. It is not our purpose in this article to disparage any worker or to cast reflection upon the good name of any of the servants of the cross. Nevertheless, it must be pointed out that the memory, even of godly people, may not be entirely reliable.

For many years there have come to us for verification a number of statements based purely upon memory. We will mention but two. One of these has to do with the identity of Melchisedec. In a committee meeting held in Australia, Mrs. White is supposed to have stated just who Melchisedec was. Such information would certainly be very helpful if we could rely upon it. In an endeavor to check the accuracy of this memory statement, our office, some years ago, reached the principal party named in the interview, and he denied that Mrs. White had said that which the other worker asserted she did.

Inasmuch as the discussion concerned something this brother had written, it stands to reason that his memory of what was said would be more likely to be true. So there it stands. One godly man gives us from his memory Mrs. White's statement, identifying Melchisedec; another man present at the same interview says she did not say that. In all her writings, published and unpublished, there is nothing to corroborate the report. Our counsel is that such statements should not be used as representing Mrs. White's teachings, and we would refer all to the published utterance on this point as it is found in a *Review* article, in which she informs us:

"It was Christ that spoke through Melchisedec, the priest of the most high God. Melchisedec was not Christ, but he was the voice of God in the world, the representative of the Father."—*Review and Herald*, Feb. 18, 1890.

Another statement which we have often been called upon to verify has to do with the experi-

ence of the saints as they shall ascend to the city of God at the second coming of Christ. A detailed, although somewhat fanciful, description is given in this alleged Ellen G. White statement as to the prospective entertainment of the redeemed on some planet, which in some copies of the report is even identified. More recently the statement has been circulated as a stenographic report of what Mrs. White said. Not only is this untrue, but the statement when it first came into circulation more than twenty-five years ago, was based entirely upon the memory of a certain much respected worker as something which was reported to him by another, who had stated that he heard Mrs. White make the statement.

There is nothing in Mrs. White's published or unpublished writings which gives support to this memory statement. Neither W. C. White nor any of Mrs. White's secretaries, who were available when this report first reached our office, have any memory of ever hearing Mrs. White give any such description of the experience of the ascending saints beyond that of the simple expression found in the account of her first vision: "We all entered the cloud together, and were seven days ascending to the sea of glass."—*Early Writings*, p. 16. This is all that is available from Mrs. White's pen on this subject. No other statements attributed to her regarding the experience of the ascending saints have their foundation in accepted authentic sources.

2. An Association of Ideas

Among workers and laity alike there are in quite common use reports that sometimes pass as testimonies which have their basis in an association of ideas. Sometimes, perhaps years before, some individual has read and made a definite application of a certain statement, and then as time passed he thought of this particular application as a part of the statement. We can cite several illustrations of this.

During the past sixteen years our office has received many requests for the exact location of the statement to the effect that the United States Congress or the national administration which repealed the prohibition amendment would be the same as that which would enact the national Sunday laws. There are several variations of this. Many of our people are of the opinion that there is some such statement somewhere, though they cannot find it. Actually, there is no statement in the Ellen G. White writings, published or unpublished, which supports such a report. It is based entirely upon an association of ideas, the individual having read sometime or other the following which appears in one of the Conflict of the Ages Series:

"Behold the well-nigh universal disregard of the Sabbath commandment. Behold also the daring impiety of those who, while enacting laws to safeguard the supposed sanctity of the first day of the week, at the same time are making laws legalizing the liquor traffic. Wise above that which is written, they attempt to

coerce the consciences of men, while lending their sanction to an evil that brutalizes and destroys the beings created in the image of God."—*Prophets and Kings*, p. 186.

A careful reading of the previous statement will show that Mrs. White is setting forth a deplorable situation which is sometimes found among legislators. No statement is made that these who are so inconsistent in their work are holding State or national responsibilities or are even within the United States. Although Mrs. White wrote in favor of prohibition, she made no prediction concerning the enactment or the repeal of the Eighteenth Amendment. Both took place after her death.

Another illustration of this point is one which will come as a surprise to many readers of this article. It is commonly accepted among many Seventh-day Adventist workers and laity that somewhere Mrs. White has stated that when the Lord comes, our young people who are in school preparing for the work will be accounted as though they were actually engaged in service for the Master. We in this office have never been able to find a clear-cut Spirit of prophecy statement on this point, nor have we ever been able to find a Seventh-day Adventist worker who can tell us where the statement is found, although he is "very sure" that there is such "somewhere in Sister White's writings." It is my opinion that this report is based upon an association of ideas which has developed from reading some such passage as the following:

"He [Jesus] was doing God's service just as much when laboring at the carpenter's bench as when working miracles for the multitude. And every youth who follows Christ's example of faithfulness and obedience in His lowly home, may claim those words spoken of Him by the Father through the Holy Spirit. 'Behold My servant, whom I uphold; Mine elect, in whom My soul delighteth.'"—*The Desire of Ages*, p. 74.

From the foregoing it is clear that the principle which the report embodies is sound, but we know of no such direct statement from Sister White as has been quite commonly quoted.

A third illustration of this point is found in the varying reports of statements Mrs. White is supposed to have made concerning the impending destruction of certain specific cities by fire, earthquake, or tidal wave, and also concerning certain areas of safety in the time of trouble. It is true that when proposals were made that our institutions be established in congested centers of population, Mrs. White spoke of the destruction of large cities and recounted views of falling buildings and loss of life. She ever discouraged the erection of sanitariums, schools, or publishing houses in these congested areas. Her burden was to encourage a rural location for our institutions and for residences of our people.

Basing their conclusions upon such reports, some have endeavored to find out just which cities will suffer or which side of a certain

street will be involved. In so doing they have overlooked the great principles set forth in the Ellen G. White writings calling for the right environment for our institutions and the homes of our people. Also overlooked have been the statements concerning the destruction which will come to great cities in proportion to their wickedness. Meeting several wild rumors of this kind, Mrs. White wrote as follows:

"Some have reported that while in Los Angeles, I claimed that I had predicted the San Francisco earthquake and fire, and that Los Angeles would be the next city to suffer. This is not true. The morning after the earthquake, I said no more than that 'the earthquakes will come; the floods will come,' and that the Lord's message to us is that we shall 'not establish ourselves in the wicked cities.' . . ."

"How comes the word that I have declared that New York is to be swept away by a tidal wave? This I have never said. I have said, as I looked at the great buildings going up there, story after story: 'What terrible scenes will take place when the Lord shall arise to shake terribly the earth!'" —*Life Sketches*, pp. 411, 412.

As to particular places of safety in the time of trouble, there is no record of counsel known to the custodians of the Ellen G. White writings naming any specific area as a safe place of refuge in that trying time. If any such places were designated by her, it must have been in oral conversation, and there is no evidence of this.

3. Excerpts Taken Out of Their Setting

Not infrequently individuals base their understanding of the Ellen G. White teachings upon a fragment of a sentence or upon an isolated statement entirely removed from its setting. A typical illustration of this is found in an expression appearing in *Testimonies*, volume 2, page 400: "Eggs should not be placed upon your table." Overlooking entirely the context, overlooking the fact that the statement appears in an article entitled "Sensuality in the Young," overlooking that this article is addressed specifically to a "Brother and Sister E," and relates to the deplorable conditions in their home, and overlooking that this specific counsel relates first to this particular family and then to other families which might be in similar circumstances, some would urge this as general counsel to all, and assert that Sister White thus taught the absolute nonuse of eggs. Such reasoning is not, of course, sound. This counsel would have an application only in families where the circumstances were similar.

Finding that there were some who were lifting this sentence from its setting and using it as general counsel for everyone, Mrs. White in a statement appearing in volume 7, page 135 wrote: "Milk, eggs, and butter should not be classed with flesh-meat. In some cases the use of eggs is beneficial." Further counsel was also given in other of her books. In 1909 she uttered these words:

"While warnings have been given regarding the dangers of disease through butter, and the evil of the

free use of eggs by small children, yet we should not consider it a violation of principle to use eggs from hens that are well cared for and suitably fed. Eggs contain properties that are remedial agencies in counteracting certain poisons."—*Ibid.*, vol. 9, p. 162.

Thus we see that it may not be possible to reach a sound conclusion as to the Spirit of prophecy teachings on the subject of the use of eggs if we are to base our conclusions upon one isolated sentence. We must study the full range of counsel. In the application of certain lines of instruction, the circumstances under which the statements were made are important factors. "That which can be said of men under certain circumstances cannot be said of them under other circumstances."—*Ibid.*, vol. 3, p. 470.

We might continue at length giving illustrations where Mrs. White's teachings have been distorted by citing an isolated sentence or even half a sentence, but this seems unnecessary. Writing of certain individuals who made a misuse of her writings, she declared: "They quote half a sentence, leaving out the other half, which, if quoted, would show their reasoning to be false."—MS. 22, 1890. Just as in the days of the apostles some wrested the Scriptures, so in our day some wrest the Spirit of prophecy.

4. Writings Falsely Attributed

Through the years our workers and people have copied and kept many choice paragraphs supposedly drawn from the Ellen G. White articles as they have been published in our journals. Some have also copied choice statements written by others without noting the authorship. At some later time these choice excerpts have been mistakenly attributed to Ellen G. White. One such statement, which is quite contrary to the Spirit of prophecy teachings, has been disseminated quite widely and has been read from some pulpits. In this case there is considerable hazard because of the nature of the wording. As it has been copied and passed from hand to hand, the credit has been erroneously given to Ellen G. White in the *Review and Herald* of 1884. Some copies give the month of June, but no specific day. In this respect it has a semblance of authenticity. The report is to the effect that God's people will be given certain evidence concerning the close of probation in the form of a literal darkness which will enshroud the earth when Christ leaves the heavenly sanctuary. This is read and reread even though it is in direct contradiction to the long-published depiction in *The Great Controversy*, which reads: "When the irrevocable decision of the sanctuary has been pronounced, and the destiny of the world has been forever fixed, the inhabitants of the earth will know it not."—Page 615.

In this particular case, however, there is an actual bona fide source for this statement in our literature, but not in the *E. G. White writings*. It may be found in the *Review and Herald*

Supplement of June 21, 1898, in an article written by a much respected worker, now deceased. But it makes much difference to us as Seventh-day Adventists whether this statement of prediction of future events comes to us through the prophetic gift or is the opinion of an uninspired writer. Twice our office has issued published statements in an endeavor to stop the use of this apocryphal document, but it still lives on. Our workers should be especially guarded in their use of quotations having to do with future events.

A second case in point does not involve accredited Seventh-day Adventist workers, but rather a small group of offshoots who publish a statement as from Mrs. White which is from a letter written and signed by one of Mrs. White's secretaries. This apocryphal statement is used as inspired admonition. Twice in published works this statement, which relates to the importance of the study of the question of the 144,000, is presented as of Spirit of prophecy origin, but it stems solely from another pen. Significantly, that part of the letter is not used in which this secretary pointed out that upon that particular subject Sister White has often stated that "silence is eloquence."

We present one more illustration of this kind—one which again involves the Ellen G. White writing on Melchisedec. In this case her words quoted earlier in this article are presented, and linked with these as a part of her statement are a few paragraphs of some other authorship, but the whole is credited to the Ellen G. White *Review and Herald* source.

5. Pure Fiction, Not True Testimonies

It is strange with what speed that which is purely fictitious can travel from one person to another. Seventh-day Adventists pride themselves in having the truth and loving the truth, but not a few at times are guilty of disseminating that which is not truth. We are told that falsehood will make its way around the world while truth is getting its boots on. How true this is.

Through correspondence and in connection with question-and-answer services held in various parts of the country, I have discovered that during the past fifteen years about one third of the Seventh-day Adventists living within the United States have heard the wild rumor that Mrs. White made prediction identifying the man who would be in office when earth's closing scenes would take place. The story comes in a dozen different forms. One report has it that Mrs. White identified a certain young man she saw in a picture in a family album as being the one who would be the last president. Another report gives just a plain statement using the name. Another lists him as a cripple. Another even gives the political party. But there is absolutely no foundation in fact for this wild rumor.

Another report which is unsustained in fact is an alleged testimony indicating that whole churches and conferences will be lost. Word is passed on from one to another, but no one knows just where this "testimony" is. Actually, Mrs. E. G. White made no such statement.

6. Deliberately Forged Testimonies

Not many have dared to forge testimonies deliberately, but at one time even this was attempted. This was done by Mrs. Margaret Rowen, who shortly after Mrs. White's death thought to become her successor. By applying the Bible tests, the leaders of the church soon realized that she was not called of God to serve as His messenger.

Near the outset of her work, in an attempt to gain influence, Mrs. Rowen wrote a one-page statement to which in ink she affixed the signature "Ellen G. White." This document closed with the words: "I saw that many of the leaders refused to accept the messenger. I saw that the one sent of God was one of limited education, small in stature, and would sign the messages Margaret W. Rowen." Then she arranged for one of her prominent supporters to surreptitiously place the document in the Ellen G. White manuscript files.

The document did not in any way resemble the manuscripts. The signature was a very poor forgery. It bore the date line of Saint Helena, California, August 10, 1911, whereas Mrs. White's address was Sanitarium, California, and on the date specified she was in Southern California attending a camp meeting. The paper upon which the statement was written was a different size and kind from the sheets used in the files, and the document bore no characteristic punching, file number, unmistakable Ellen G. White pen marks, copyist initials, et cetera. Later confessions sustained the immediate conclusions and declarations of the appointed custodians of the Ellen G. White writings that the document was a forgery.

So this body of materials of which we have here spoken, but which we have not quoted lest we widen the distribution of sentiments and statements known to be apocryphal, demonstrates the verity of the Saviour's admonition: "Take heed what ye hear." We may well reread the entire chapter "Unfounded Reports" in *Testimonies*, volume 5, pages 692-696, and ponder the closing words:

"To all who have a desire for truth I would say, Do not give credence to unauthenticated reports as to what Sister White has done or said or written. If you desire to know what the Lord has revealed through her, read her published works. Are there any points of interest concerning which she has not written, do not eagerly catch up and report rumors as to what she has said."



¶ In every discourse fervent appeals should be made to the people to forsake their sins and turn to Christ.—*Evangelism*, p. 280.

CHALLENGE OF A WORLD TASK

A Survey of Mission Problems, Methods, and Relationships

Evangelism in Present-Day Germany

By RUDOLF DETTMAR, *President,*
Hessia-Westphalian Conference, Germany

THE years 1946-1947 were in the truest sense of the word years of reconstruction. Our ministers served the various congregations which had been quickly gathered together again, and searched for interested souls. We now have fifteen new and reconstructed chapels. Several of our brethren promised, after the completion of the chapels, to proclaim the gospel in a fuller measure through public evangelism. I also determined to do this, and worked out a plan of evangelization for the whole conference.

It is true in this country that the large mass of people who have drifted away from God, and who lead a political but not a religious life, have never been reached through evangelization on the part of the various religious organizations. Our evangelistic efforts were directed to those who were already under the influence of the Word of God. The task of the Christian world to evangelize remained an unfulfilled responsibility. This fact raised the question as to the reason for the lack of work for the masses. Perhaps it is not so much because the task is lacking, as the fact that Christianity today needs to recognize its responsibility of preaching God's last message to the world. This task is ours; therefore, our program of evangelization must be influenced both by our recognition of our task and by the prophetic word. Only in this way can it become the clarion call it should be, penetrating into those circles where God is unknown. The threefold message is a barrier against apostasy. The prophetic word, because of its confirmation through the signs of the times, contains so much comfort that the best method of evangelization today is through emphasis of the prophetic word. The Voice of Hope, as it is heard through the book *Morgenrot über Ruinen* (Dawn Over Ruins), as heard over Radio Luxemburg, is also the voice which promises success in the work of evangelization. The line of thought in the evangelistic meetings must reach beyond the judgment to the redemption, beyond the ruins of the wailing wall of time to the eternal city of God. The consideration of the problem and the work of evangelization calls for the following series of subjects:

1. The 20th Century in Its Relationship to God's Judgment Upon Babel.

2. Prophecy Reveals the Fate of Europe (Daniel 2).

3. From Jerusalem's Wailing Wall to the City of God (Matthew 24).

4. "Behold, I Make All Things New" (Revelation).

Related topics were:

1. The Advent Within the Advent.

2. The Spirit of Berea in the Present Age.

3. The Visible Return of Christ.

4. God's Last Call to Our World.

Prepared with the above list of topics, I started the series of meetings. Over a number of week ends I visited each of the churches with reconstructed chapels, and held meetings Friday evening, Sabbath evening, and Sunday afternoon. Tuesday and Wednesday evenings I held meetings in my home church, Bielefeld, and also in the church at Brackwede, which I could reach by streetcar. The new meeting places are wonderfully fallow ground for God. With them our seating capacity was increased by eighteen hundred. The larger places, such as Kassel, Dortmund, and Gelsenkirchen, are always full during the week-end meetings. The meetings in Bielefeld are also well attended. How grateful the churches feel where evangelistic meetings are being held for the first time.

The visitors are a very attentive audience. We often find persons present who once enjoyed the blessings of a large share of this world's goods. Today they are searching for eternal riches. We receive many more requests for personal interviews after the meetings than was customary before the war. These interviews are always the beginning of a firm hold on souls. In the churches where the week-end meetings are held, there is always a decided increase in attendance from Friday to Sunday evening. The method of distributing the printed copies of the lectures which have been given verbally, always helps the local minister to obtain the addresses of those who attend the meetings.

During the week-end meetings in Hagen three persons greeted me who six months previous, in the town of Gevelsberg, had heard for the first time a series of meetings conducted by C. A. Motzer, W. Peters, and me. After these meetings Erich Schubert, the minister, was

able to baptize other converts in addition to these three. Our believers take an active part in the work of these meetings by distributing the announcements and inviting their friends. They, too, carry away with them an inner gain. Before the currency reform was put into effect we had eight hundred placards printed, without stating names and dates. These were taken, largely by our young people, and fastened in prominent places on walls and still-existing ruins. Working for the Lord and listening to the same old message maintain the good spirit in our faithful people.

We experience no difficulties in this work. The reason for this may be a solemn, saddening one. People of today have become immune to all things godly because of the spirit of the times. They do not fight against God, because for them God does not exist. Many a follower has been gained from the ranks of the persecutor, but the lukewarm ones have been spewed out of the mouth of God. In Catholic regions at times the owner of a building has been led to prohibit our use of a hall for which we had already paid.

The call of our brethren who returned from their recent trip to the General Conference Autumn Council session for new efforts in evangelization leads me to think upon methods by which the ministers in our country districts, or those who are still too young or already too old to hold public meetings, may be drawn into this greater evangelization program. They should do house-to-house work once a week. To make this method successful, I thought the following entering wedge might be used: Employing the radio program the Voice of Prophecy, we would ask whether they have ever heard the program in the German language. From then on the conversation would determine the course of action. Where the people do not have a radio, we would offer them our missionary literature. In doing this work from house to house, much depends on getting in touch with as many people as possible, and engaging them in earnest conversation. A number of our fellow workers want to try this method.

The intensive thought given to evangelization makes us take cognizance of the cities where we as yet do not have any congregations. Here we want to introduce a plan of evangelizing new territory. As quickly as our means permit us to make a somewhat more extensive announcement of our efforts, we want to try a city of from twenty to thirty thousand inhabitants, and circularize it with our announcements sent through the mail, inviting the people to three consecutive meetings in the largest hall obtainable. After these meetings a colporteur would work the city with our literature. The names and addresses received would be turned over to the worker, who would water the seeds and pray for God's ripening blessings.

Village Evangelism in Basutoland

*By R. A. BUCKLEY, Director,
Emmanuel Mission Station, South Africa*

BASUTOLAND, the Switzerland of South Africa, is a country of thousands of villages, yet no matter how small or how large, each village has a chief, or headman.

In planning an evangelistic program for these villages, it is wise to go straight to the chief. If you address him as the chief or father or ruler of the villages, it will go a long way in awakening sympathy in his heart for your program. Africans are very human in these matters. If you tell him your plans, and explain that you want to put up a tent (I say tent because there are no buildings or halls to be used for meetings) to bring some messages from God's Holy Word to his people, and that you are seeking his permission, you will always find a response in his heart. It is always wise to request a site near his own home, where you will be under his protecting wings. Next to his court is a very good place.

When you begin to put up the tent, the erection of which should be as soon after the permission is granted as possible, you will notice children and young people coming in from every direction to see what is going on. This is your opportunity to get the children to help with the erection of the tent, and they will be glad to assist you. They will be full of questions as to what is going to happen. Tell them to come tonight and see, but to be sure they bring father and mother. These children are your very best handbills, and they cost nothing.

If you are fortunate enough to have a projector, all you need to say is, "I am going to show pictures as soon as it gets dark," and by sunset or even before, the tent will be crowded. On this first evening be sure that the chief is there, and that he has a seat of honor in a prominent place. Thank him in public for allowing you to bring a message to him and his people. During the prayer pray for him, pray for his people, and ask God to make him a good ruler.

The second night be sure that the chief is in his right place, the seat of honor; then after this you need not worry about him. At the close of a stirring spiritual sermon, to which members of any particular Christian group say "Amen," tell the people that the chief will say a few words. No matter what church he belongs to, he will get up and thank God for sending the tent and the messenger. He will encourage the people not to miss any of the good meetings that will follow.

When he is finished, thank him for his remarks. Tell the people that they are fortunate in having a God-fearing ruler. Repeat, "Happy is that people whose ruler is a Christian." Now thank him for the protection which you know you will enjoy in the future under his wings

and under his watchful eye. Having done all this, you will not meet with any opposition or troubles, for now you are the guest of the ruler of the village. He and his word are respected greatly, and so are his guests. Having gained his good will now, be sure you do nothing to break his confidence. As Heaven's representatives in that place, be sure to exalt the name of Jesus, and God will give you success.

Evangelism in the Gold Coast

By J. CLIFFORD, *President, Gold Coast Mission Field, West Africa*

AS IN most mission fields, the staff of the Gold Coast Mission is made up of full-time evangelists and teacher-evangelists. The teacher evangelists teach school during the week and engage in the church worship period and other soul-winning services during the week end.

When the schools are vacated in August of each year, teachers and evangelists unite in planned evangelistic campaigns in different parts of the field. This year twenty-three campaigns are going forward, fourteen in unentered places, and nine in places where the work needs to be strengthened.

Some of the people for whom we work are illiterates, some read the vernacular, and some read English. The majority are heathen, but some belong to one of the missions working in the country. Each year a series of subjects is planned so that the people are led step by step to a full knowledge of the truth.

In order to reach the literates we use posters printed on our little mission press. These posters announce the subject for each day. As to the illiterates, it is sometimes possible, if the chief is friendly, to have the first invitation proclaimed by the "gong-gong" (the town crier); but the best results are obtained by visiting from house to house, inviting the people personally. When the hour of service is near, the workers go through the town singing hymns and inviting the people to follow them to the meeting place.

There are prejudice and opposition in many parts of the field. Among many it is freely evident that there is apathy in religious matters. As workers we seek to uplift Christ in our work and preaching, and by His love win the souls of men. The prophecies have their place in preaching. History of past nations may be little understood, but a rapidly developing Africa is anxious to know the meaning of the signs of our day, and often the question of Pilate is asked, "What is truth?" Evolution and higher criticism are popular among the educated class, and a foundation of belief in God's Word must be laid.

Where it can be used literature is a wonderful means of holding attention and clinching truth. English tracts are used wherever possible, but we also print and use tracts in the

vernacular for those who cannot read English. There is great anxiety among readers to get old copies of the *Signs* and other of our good missionary magazines, and friends in the homeland who send these to us do much to help our soul-winning efforts. Those who read the message for themselves become our strongest members.

From the beginning of our campaign a Sabbath school is started, and interested people are invited to these special studies of God's Word. Converts are enrolled in the hearers' class; and as they make progress they are changed to the baptismal class, and prepared for baptism.

The population of the Gold Coast is mainly found in small towns and villages. There are sixty towns with a population of more than three thousand, and thirteen thousand villages with a population of less than three thousand. Our lay members do much to help carry the message to new places, but we look to evangelistic campaigns in strategic places to help us carry the message to the more than four million souls in this field.

Subjects for Evangelistic Campaigns

1. The Miraculous Origin of This World (creation).
2. God's First Test of Man's Love (tree of Knowledge).
3. Origin of Evil and Its Results.
4. God's Words of Love to Man (inspiration of Bible).
5. God So Loved the World (the plan of salvation; Gen. 3:15).
6. The Saviour Comes to This Earth (birth and life of Christ).
7. Jesus Our Sacrifice and Our True Priest.
8. Jesus the Deliverer From Evil Spirits.
9. Jesus Is Coming Again.
10. The Meaning of Present Events (the signs of the times).
11. Man's Choice and Satan's Punishment (millennium).
12. The Law That Jesus Loved (Ten Commandments; Ps. 40:7, 8).
13. The Day That Jesus Loved (Sabbath).
14. God's Last Invitation to Man (Sabbath reform message; Rev. 14:6, 7).
15. Heaven, Where Is It, What Is It Like?
16. Does God Care What We Do? (the judgment).
17. No Life Without Jesus (state of dead; 1 John 5:11, 12).
18. God's Gifts and My Privilege (tithes and offerings).
19. The Living Temple of Jesus (temperance and health reform).
20. Prophets, True and False.
21. God's Good Angels Our Helpers.
22. How God Can Make a Good Man Out of a Bad One (new birth).
23. The Door Into the Church (baptism).
24. Jesus the Way of Life (the two ways; Matt. 7:13, 14).



☞ JEALOUSY is a cancer that eats away at the vitals of a man, and that may bring spiritual death to the soul. There is nothing that will dry up the spiritual springs of a man's life faster than jealousy.

Literature Evangelism

"The Right Arm of Our Strength"

"Wings for the Message"

By F. G. ROPER, *Evangelist,*
Seattle, Washington

THAT the pen is mightier than the sword is an axiom that has proved to be true in all ages. I believe that during the closing scenes of earth's history we shall see more than ever before the value of the printed page in heralding the message of a soon-coming Saviour. Inspiration brings this message:

"God will soon do great things for us, if we lie humble and believing at His feet. . . . More than one thousand will soon be converted in one day, most of whom will trace their first convictions to the reading of our publications."—*Review and Herald*, Nov. 10, 1885.

When we follow the blueprint we are assured of success. The blueprint reads, "If there is one work more important than another, it is that of getting our publications before the public, thus leading them to search the Scriptures."—*Colporteur Evangelist*, p. 80.

We believe the colporteur evangelist is to coordinate his labors with the evangelist and the pastor. There are several effective ways of doing this.

I find it helpful in my evangelistic work to have a small card printed announcing our campaign, giving the nights on which meetings are being held and other details, and placing the name of the colporteur at the bottom of the card to identify him as our field representative. The colporteur leaves these cards at every home he visits. Sometimes I introduce the colporteur to my evangelistic audience.

When a careful coordination between colporteur and evangelist is worked out, we are always able at the close of the evangelistic campaign to see new converts who are the direct result of their combined labors.

The literature ministry was used as a spearhead for the Reformation. At Wittenberg today in Luther's church there can be seen in a glass-topped table different samples of literature that he used in the proclamation of his message. It was his circulation of literature that made the Reformation such a mighty force. Yes, truly Luther did fling the printed page over Germany. "His pen was never idle. . . . A host of tracts, issuing from his pen, circulated throughout Germany."—*The Great Controversy*, p. 169.

Luther knew that the pen was mightier than the sword. None valued more than Luther the invention of printing. "Printing," said he, "is the latest and greatest gift by which God en-

ables us to advance the things of the gospel." . . . The ideas had long been born, but printing gave them wings."—*Publishing Department Story*, p. 12.

In our last tabernacle effort in Tacoma, Washington, we had the thrilling experience of seeing a Catholic priest attend some of our lectures. It was discovered that for a year he had been receiving, under an assumed name, the *Signs of the Times*. This priest engaged someone to go to our local Book and Bible House almost every week and purchase our publications for him. As a result he now owns most of our denominational books. In discussing the doctrines of our faith with this priest, we discovered that he was well instructed on all points of our message, and all this through the reading of our literature.

Recently we were asked to move to Centralia to hold another campaign. Upon moving to this district we learned that this priest was planning on baptism within a month, and wants to devote his life to colporteur work among Catholic people. It is experiences like this one that convince me that we must be nearing the time when "more than one thousand will soon be converted in one day, most of whom will trace their first convictions to the reading of our publications." Brethren, what the world needs today is to be flooded with our literature, which bears the last warning message for a needy world.



A Prayer (at ordination)*

The labor of Thy servant seal
With Thine own Spirit's might.
A workman unashamed by day,
A watchman through the night.

His hands to pluck a burning brand,
The uttermost in need.
Ne'er may he quench the smoking flax,
Nor break a bruised reed.

Ordained for men to offer gifts,
Yea! Pearl of greatest price.
Ordained for God much fruit to bring,
A living sacrifice.

Transform his tongue—a tree of life,
His heart a fount of tears.
Hold in the hollow of Thy hands,
Dispel his doubts and fears.

Awake his ears, his lips anoint—
For clearer visions yearn.
Jesus! his theme—Christ crucified!
Soon, certain Christ's return!

Sustain Thy servant, Saviour dear,
Set as a flint his face;
Till he lays low at Thy dear feet
Rich trophies of Thy grace.

—MRS. M. H. COOPER.

* The prayer of a mother in Birmingham, England, whose son was being ordained to the ministry. This was read after the ordination charge.

BIBLE INSTRUCTOR COUNCIL

Plans and Methods, Experiences and Problems

Bible Reading Texts

HOW many texts should be used in a Bible reading? This question is often asked, and usually elicits interesting, if not positive discussion. Experienced Bible teachers have their own ideas on this matter, and their origin may often be traced to the example of those workers under whom they received their earlier training. But there are also teaching principles to guide us in our textual proportions, and it may be helpful to discuss this subject in **THE MINISTRY**.

The average Bible reading may be considered complete when about fifteen texts are used. We must remember that the student may not be used to finding verses in the different books of the Bible. At the beginning of his interest in the message this may appear to him to be an exercise of close application, perhaps even exciting a little confusion of thought. Later on when the interest has become more keen and the student more skilled in finding texts, the same reader may enter into an investigation of twenty to twenty-five texts without showing any strain or embarrassment. In the use of texts and their number, the ability and temperament of the student should receive consideration.

Where possible there is wisdom in grouping our textual points, so that in developing the study the reader will not need to become upset unnecessarily over his unfamiliarity with the books of the Bible. If we are able to group the texts into close proximity, time may be saved, and Bible confidence built up by the learner. Logic would need to guide the teacher in the proper sequence, of course.

Bible Texts in Prophecy

Prophecy may require both narration and exposition. Daniel 2 is an example. Prophetic chapters need to be illuminated with facts from history, which in the hands of the skilled teacher become fascinatingly interesting to most people. In the study of prophecy more verses are usually reviewed, but the process need not become tedious, or the student too text conscious. The whole prophetic picture may be spread out before him without extensive leafing through other books of the Bible. A whole array of verses may then be clarified with satisfaction, and still keep the study confined to one hour.

To illuminate the study further, the use of visual aids is most helpful. Generally speaking, prophetic teaching requires more skill than

doctrinal, because it calls for a most thorough preparation of historical data. No unusual skill is required in presenting logically a dozen texts on the return of Christ. Because of constant practice the teacher will soon memorize his textual presentation of the subject. But an intelligent, fluent exposition of prophecy is not so readily memorized. Historical facts require reviewing and mastering, so that the time element of the Bible reading is also guarded.

Texts in Preparing for Baptism

Just before baptism the heart of the truth seeker is wide open to impressions and is most hungry to know the whole truth. The reader is now exceedingly text conscious, and appreciates a plain "thus saith the Lord" for all his queries. Whereas in the earlier stages of the interest the instructor may have had to restrain proof texts, the way is now prepared for a thorough investigation of every text that sheds light on the subject. The time element of a Bible study has become a secondary matter to the new believer, for Bible study is now his chief concern. He usually sees a need for reviewing some phases of the new doctrines he has studied. Definite questions reveal his interest and earnestness. To limit the study to a dozen or fifteen texts at this stage might hazard progress. More evidence may be desired by the more enthusiastic type of reader.

Textual Patterns in *The Ministry*

There may be an occasional query about the rather free use of texts in some of the outline Bible studies printed in **THE MINISTRY**. The observant reader will have discovered much variety in these outlines, and that some studies lend themselves to more textual detail than others. **THE MINISTRY** is a professional journal serving trained gospel workers. Although a fuller array of texts provides more background for the doctrinal points under discussion, it would stand to reason that not all these need to be used in a Bible reading. These suggestive outlines are not intended for patterns, to suit every type of reader, but they are to furnish ideas for a textual discussion which may either be built up or trimmed down at the discretion of the teacher.

L. C. K.

Devices for Illustrating Truth

THE need for visual aids in evangelism is becoming more apparent. It may be difficult to keep abreast of the many new devices the market is constantly producing, yet the alert worker recognizes that it pays to break up the

monotony of our presentations occasionally, and to find new ways for giving the truth with "telling force." (See *Evangelism*, pp. 169, 170, 230.) Many devices serve as the mechanics for catching and building interest. When the interest is once gripped, the gospel worker can find no better tool than the Word of God itself. The use of any devices for illustrating should lead to thinking deeply upon what the eyes have envisioned; otherwise the effectiveness of the project is most questionable.

The flannelgraph for illustrating new light is most commendable. Bible truths can be better fitted into an Oriental setting presented by these pictures. Our attention has been directed to a helpful booklet which may be of interest to many workers—*Flannelgraph Helps*, published by the Scripture Press, 434 South Wabash Avenue, Chicago 5, Illinois. This little gem clearly explains the techniques of this type of illustrating. The booklet may be obtained upon request by sending twenty-five cents to the Scripture Press. It adequately covers how to buy, prepare, and use flannelgraphs.

L. C. K.

How to Make Flannelgraph Backgrounds

IF YOU use flannelgraph lessons regularly you have often felt the need for basic background scenery which would not only give a more complete scene to your lessons, but would make your lessons more effective.

For outdoor scenes, three simple rules should be observed. First, do not divide the scene in half, either horizontally or vertically. Avoid putting the skyline half-way between top and bottom, and avoid placing a tree in dead center. Second, watch perspective. Remember that rivers and roads look narrower in the distance, and the scene is also more effective if rivers and roads are placed diagonally across the scene rather than straight up and down or across. Third, never try to put too many objects into the scene. Remember that it is merely a background, and the figures of your story will be the central objects.

If you are a novice, sketch patterns first. Draw the scene you desire to make on a sheet of paper the size of your flannel board. Indicate the colors you plan to use: green for landscape, grey or medium blue for mountain strip, light blue for daytime sky, dark blue or grey for night sky, medium blue for water, tan for desert sand, and tan or brown for roads. Then hold the cutouts against the scene to check proportions. This is especially important for interior scenes, where the perspective of the walls of the room must be watched.

Then cut up your pattern, place it on the colored flannel, and cut out. It is not necessary to buy expensive fabrics for the backgrounds. Discarded felt hats and bags make excellent material for clumps of bushes, small houses, tents or trees.

For shading of coloring, wax or oil crayons, chalk, water colors or oils may be used. While oil painted backgrounds give a more genuine effect, your time and money may be wasted if they are not properly used. Avoid overdoing the shading. Let the colors in the fabric itself do the work.—Copyright by *Sunday Magazine*, Inc., 434 South Wabash Avenue, Chicago 5, Illinois, July, 1948.

Outlines for Bible Studies

Is There a Second Chance?

By MRS. W. H. ANDERSON, Bible Instructor, Claremont, North Carolina

HOW comforting it would be to think there would be a second chance for the sinner, because there are so many things in this life that attract him. But, alas, God in His love must tell the truth! In tenderness He says, "Behold, now is the accepted time; behold, now is the day of salvation." 2 Cor. 6:2.

1. How many have sinned? Rom. 3:23. (*All.*)
2. What are the wages of sin? Rom. 6:23.
3. Man must be prepared before death. Heb. 9:27. Judgment takes place before he comes to life again.
4. What is death likened unto? Dan. 12:2; Job 14:12; 1 Thess. 4:13.
5. How much does a dead person know? Eccl. 9:5, 6.
6. What becomes of man's thoughts at death? Ps. 146:4. (He has no thoughts. Entirely unconscious.)
7. When did David say he would be satisfied? Ps. 17:15.
8. When do righteous receive that likeness? 1 Cor. 15:51-55. (*At last trump, in a moment, in the twinkling of an eye.*)
9. What has already closed when Jesus comes? Rev. 22:11, 12. Fact that filthy will remain filthy, and righteous remain righteous, shows there has been an examination. *Immediately* Jesus comes, and everyone receives his reward according to his own works—death to the wicked, life to the righteous.
10. What becomes of the living wicked when Jesus comes? Jer. 25:33; 2 Thess. 2:8. (*All die.*)
11. When will righteous be resurrected? 1 Thess. 4:16.
12. When are wicked resurrected? Rev. 20:5, 6.
13. Why are not both classes raised together? Rev. 20:4. (*Judgment.*)
14. How has God spoken to man in this life? Rom. 10:17. (*By preaching of His Word. Through nature. Rom. 1:20.*)

15. What happens after wicked are resurrected? Rev. 20:9.

16. What is nature of this death? 1 Thess. 1:7-9; Ps. 37:20. (Complete annihilation. Everlasting punishment, not punishing. Eternal death everlasting in effect.)

17. Where will place of punishment be? Prov. 11:31; Ps. 37:10, 34. (In this world. Paradise is where God's throne is. Rev. 2:7; 22:2.)

18. Will any part remain? Mal. 4:1, 3.

19. When does this destruction come? Rev. 20:5, 6. (A thousand years between. Righteous will see why wicked are not there. Wicked also will admit God's justice. Rev. 5:12, 13; Phil. 2:10-11. Appeal here.)

20. What is this final destruction called? Verse 14. (Second death, not second dying. Eternal death.)

It is necessary to understand this subject. We hear much about a place called purgatory, a place of cleansing. *There is no such place!* It is a counterfeit for atonement of Christ. They say *souls* go to purgatory, but soul is man's intelligence; spirit is his breath. The three—body, soul, and spirit—coordinate to make a living being. This doctrine of purgatory does away with resurrection, second coming, atonement work of Christ, and other gospel truths. In fact, it is counterfeit plan of redemption; it is the lie—"Thou shalt not surely die." Satan would like to burn sin out (purgatory), but Christ *washes* away sin by His precious blood. Rev. 1:5.

APPEAL: "Today if ye will hear His voice"—there is no second chance. Now is the day of preparation.

The Query Column

Bible Questions and Worker Problems

Pyramids, Israel, and Sojourn

Did the Israelites help build the pyramids of Egypt, as the British-Israel advocates claim?

THE great pyramids of Egypt were built by the kings of the fourth dynasty, during the third millennium B.C. The Hebrews, or children of Israel, are the descendants of the patriarchs Abraham, Isaac, and Jacob, or Israel, who lived in the early part of the second millennium B.C. It was under Jacob that the Israelites went into Egypt, a number of centuries after the building of the pyramids. So it will be seen that Israel could have had no part in the building of the pyramids, but instead these structures were already old upon their arrival in Egypt.

The Bible declares that the Israelites "built

for Pharaoh treasure cities, Pithom and Raameses." Ex. 1:11. This took place about the middle of the second millennium B.C., and had no connection with the building of the pyramids.

The Scriptural record states that Solomon began the construction of the Temple in the fourth year of his reign, "in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt." 1 Kings 6:1. The founding of the Temple took place in the year 966 B.C., which would give us the date 1446 B.C. as the year of the Exodus, or fifteen centuries before the crucifixion (*The Great Controversy*, p. 399). It was 430 years before the time that Abraham entered the land of Canaan, or 1876 B.C. (Ex. 12:40; Gal. 3:16, 17.) Four centuries before the Exodus, God gave Abraham a vision of Israel's coming oppression in Egypt's furnace of affliction. (Gen. 15:13; *Patriarchs and Prophets*, pp. 267, 282.)

Jacob lived in Palestine seventeen centuries before Christ (*Patriarchs and Prophets*, p. 204), and according to the chronology of Genesis, went down into Egypt to sojourn 215 years after Abraham's entry into Canaan, or 1661 B.C. This would give us the dates 1661-1446 B.C. as the period of Israel's sojourn in Egypt.

EDWIN R. THIELE. [Dean,
Department of Religion, E.M.C.]

With Your Association Secretaries

Headquarters Staff and Overseas Divisions

Evangelism in the Far East

SEVENTH-DAY ADVENTISTS have come to an unprecedented hour in the proclamation of the great Advent message. Significant developments among the nations and in the nominal churches reinforce our prediction of Christ's soon coming, and cry out that the Advent is the only solution for a bankrupt civilization. This hour demands a new emphasis on the preaching of the Advent message.

The world today is ripe to receive such a message. In Japan, where the masses have for centuries clung tenaciously to Shintoism and Buddhism, the people today are turning toward Christianity. In December, 1948, F. A. Millard, B. P. Hoffman, and P. H. Eldridge conducted a large hall effort in Tokyo. The opening night proved to be the largest meeting ever known to be held by Christians in Japan. Imagine an audience of more than three thousand non-Christian Japanese listening to the challenging message, "Christianity and Today's Japan." Before the war no one dared dream that such a thing could be done. The brother of Emperor Hirohito, Prince Takumatsu, attended one of the meetings. Prince Ri and his

wife were faithful listeners, as well as many other influential Japanese.

Leon Robbins and S. Ogura have begun evangelistic meetings in the Kobe-Osaka area. Great results will attend their efforts during this year. More than twenty-five hundred Japanese from among all classes of society have already completed the Voice of Prophecy Bible lessons.

The enthusiasm and ardor of our Philippine evangelists continues unabated. A wave of greater evangelism has swept through the ranks of all local missions. The Northern Luzon Mission has already completed eight evangelistic meetings this year, in which the mission president and all departmental men personally conducted or assisted the work. Central Luzon Mission reports that ten such evangelistic meetings were launched simultaneously in their field in January. Little wonder that 3,664 souls were baptized in the Philippine Islands in 1948! The goal of 5,500 baptisms for 1949 will be realized.

Indonesia Union Mission reported one hundred evangelistic efforts of various kinds during 1948, with 1,160 baptisms. Already their program of greater evangelism for 1949 is in full swing. The walls of Mohammedanism are beginning to crack under the impact of the Voice of Prophecy Bible lessons. These lessons have been prepared in Malay, and already hundreds are enrolled. The fact that influential Moslems are studying these Bible lessons, among whom several have already been baptized, has brought consternation to Moslem leaders in Malaya.

Large English evangelistic efforts are being planned for in Manila; Bangkok, Siam; and Singapore during the year. All our division, union, and local leaders are wholeheartedly united in a program of greater evangelism in the Far Eastern Division, and with such concerted action we move forward by faith to realize our goal of ten thousand baptisms for 1949.

RALPH WATTS. [M.A. Secretary.]

The Field Says

Echoes From Our Letter Bag

EDITOR, THE MINISTRY:

Readers of THE MINISTRY will be interested in hearing of our local Seventh-day Adventist Ministerial Association of Portland, Oregon, which last week entered its second year of fellowship. So much inspiration and help has come to us from this provision that we feel our workers in other large centers may desire to organize in a similar way.

One year ago our conference president, L. E. Biggs, met with us to discuss problems of the Portland metropolitan churches, and suggested

that we form an association for the purpose of meeting regularly to solve the perplexing problems that come up where numerous churches are working together in a densely populated urban area.

The suggestion was acted upon that very day, and a corps of officers was chosen. A simple, but unique, constitution was drawn up. The officers consist of a chairman, secretary-treasurer, press secretary (who makes all press contacts with the city papers), and a three-member program committee. Meetings are held on the second Tuesday of each month, at 10.00 A.M., in the nurses' home chapel of the Portland Sanitarium, and we adjourn promptly at noon. Officers serve a term of six months. Association stationery is being used. Annual dues are one dollar. There are about twenty-five ministers and Bible instructors in Portland and near-by districts, besides the conference and union workers, who occasionally visit us.

A typical meeting will show about what we do. Our March meeting, just concluded, was led by R. W. Engstrom, our present chairman. Twenty members were present when we opened with an inspiring devotional period conducted by P. W. McDaniels, followed by a season of prayer. Delegates were chosen for the large city social committee on activities for the coming season. Then the main topic, "Soul Winning Without a Public Effort," was presented by our Salem pastor, A. J. Gordon. A live and rousing discussion followed. Our final topic was a round-table discussion on "Ingathering Methods That Bring Results." Plans were started for systematically advertising our Portland churches with the new Religious Arts church markers. [See page 44.—EDITOR.]

The Portland workers eagerly look forward to each meeting. We are happy for the closer fellowship which has come to all of us. Incidentally, the workers' wives have an auxiliary association, which has done much to help them in their important task as helpmeets in His service.

JUSTINE R. REED. [Secretary-Treasurer.]

Protest Regarding Capital "D"

EDITOR, THE MINISTRY:

I have just opened a letter from an officer of a large union conference whose letterhead announces that important organization as the "—— Union Conference of Seventh-Day Adventists." Then I picked up a temperance pledge issued by a leading conference, and behold, there it was again—Seventh-Day Adventists. I have even seen our denominational name displayed that way on a large outdoor church notice board. May I be permitted to support the just claims of a certain neglected lower case *d*.

W. A. TOWNEND. [Departmental Secretary,
South New Zealand Conference.]

THE PULPIT AND THE STUDY

Biblical Exposition and Homiletic Helps

Vital Factors in Gospel Preaching

By DWIGHT ARTHUR DELAFIELD,
Assistant Editor of the Review and Herald

CHRISt is the source of power. The Holy Spirit is the instrument of power. The believing preacher is the possessor. Spiritual power born of the Holy Spirit is conceived and matured in the Scripture.

"The word of God should be made the great educating power. . . . Here is the grand stimulus, the hidden force which quickens the mental and physical powers, and directs the life into right channels. Here in the word is wisdom, poetry, history, biography, and the most profound philosophy. Here is a study that quickens the mind into a victorious and healthy life, and awakens it to the highest exercise."—*Special Testimonies to Ministers*, series A, no. 7, p. 28.

To study and believe and practice the Bible is to receive life and power. It has ever been the purpose of Jesus to impart His life to those who will hear Him. In His mystical words is the secret of power: "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you." "It is the Spirit that quickeneth, the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." John 6: 53, 63.

"When the servants of God know of a truth the meaning of these words, the elements of eternal life will be found in the ministry. The tame, dull sermonizing will cease. The foundation truths of the gospel will be presented in a new light. There will be a fresh perception of truth, a clearness and power that all will discern. Those who have the privilege of sitting under such a ministry will, if susceptible to the Holy Spirit's influence, feel the energizing power of a new life. The fire of God's love will be kindled within them. Their faculties will be quickened to discern the beauty and majesty of truth.

"The minister who makes the word of God his constant companion will continually bring forth truth of new beauty. The Spirit of Christ will come upon him, and God will work through him to help others. The Holy Spirit will fill his mind and heart with hope and courage and Bible imagery, and all this will be communicated to those under his instruction."—*Gospel Workers*, pp. 252, 253.

It takes effort and stern mental application to make the Word of God a constant companion and to minister with power to a congregation. Think of the import of these words: "The sword of the Spirit, which is the word of God, pierces the heart of sinners, and cuts it in pieces."—*Testimonies*, vol. 4, p. 441.

Only a heart that has been pierced, cut, and wounded by the Spirit and the Word can possibly wield the spiritual weapons that will convict and break other sinful hearts. It is alone

with God in the quiet place of study that the Lord imparts power to the preacher. His mind and heart are absorbed in meditation upon Christ and the truths of redemption. In imagination he lives with his Lord before the foundations of the world, hears the thunder of the Creator's voice calling a new world into being, and watches the ancestors of our race as they come forth to live and move in His image.

In the quiet study hour the thoughtful preacher walks with Jesus through His ministry over hill and valley, and across lake and stream, followed by the eager multitudes who seek His blessing. To the last supper, to the judgment hall, and to the cross of Calvary the minister goes with his Lord, and sees in imagination the last solemn scenes of our Lord's wonderful life. And while he pauses at the tomb, he is carried over to the morning of the first day, when he hears the enraptured voice of the angel exclaim, "He is not here: for He is risen."

Not only with his Lord, who was "a greater prophet than Moses, a greater priest than Aaron, and a greater preacher than Paul," but with lesser men he communes. He is with Elijah on Mount Carmel, and the three disciples on the mount of transfiguration. He follows David down into the valley of the shadow and up the hillside against Goliath. He is a soldier under Gideon, and holds a lamp and a pitcher in one hand, and a bugle in the other. He joins in the shouts of the three hundred, "The sword of the Lord, and of Gideon."

He eats with Elijah the frugal fare of the widow of Zarephath, and knows the pangs of hunger as he consumes the wafer made from the handful of meal and the cruse of oil. With Paul he is shipwrecked, and feels the sting of the serpent in his arm. He stands with the Baptist in the presence of King Herod and rebukes him for having Herodias, his brother Philip's wife. Down into the dungeon the preacher goes with the faithful prophet, to share the sting and offense of the cross of Christ.

Standing by Peter's side, he receives Pentecostal power, as the Spirit falls, and the coal of fire touches his lips and gives him utterance. Christ and Him crucified becomes the burden of his message as he proclaims the gos-

pel of deliverance to the multitude. With John he is exiled to Patmos and has apocalyptic visions of his Lord. He sees the Promised Land near at hand, and walks the streets of gold with the saints of all ages.

From the lips of the first Adam he hears the detailed story of Eden lost and Eden restored. He communes with righteous Noah, and for a time is shut up in the ark as it sails the global sea. With Abraham he makes the arduous climb to Moriah's gloomy height, and lives over the adventure of sacrifice with the father of the faithful. Best of all, He sees his guardian angel, the blessed Jesus, and the glorious face of God. His soul is fired with rapturous wonder, and his lips join willingly in the glory song of eternity.

Such study and meditation will reveal itself in powerful preaching of the Word. Christ and the Bible will be made the center. Mrs. White was doubtless thinking of the importance of this when she exclaimed:

"Oh that I could command language of sufficient force to make the impression I wish to make upon my fellow-laborers in the gospel! My brethren, you are handling the words of life; you are dealing with minds that are capable of the highest development, if directed in the right channel. But there is too much exhibition of self in the discourses given. Christ crucified, Christ ascended into the heavens, Christ coming again, should so soften, gladden, and fill the mind of the minister of the gospel that he will present these truths to the people in love and deep earnestness. The minister will then be lost sight of, and Jesus magnified. The people will be so impressed with these all-absorbing subjects that they will talk of them and praise them, instead of praising the minister, the mere instrument. But if the people, while they praise the minister, have little interest in the word preached, he may know that the truth is not sanctifying his own soul. He does not speak to his hearers in such a manner that Jesus is honored, and His love magnified."—*Ibid.*, vol. 4, pp. 399, 400.

We are to study the Bible with questions upon our lips, not questions of doubt, not skeptical queries and the interrogations of narrow, shortsighted critics, but questions to provoke thought and stimulate research. What, why, where, when, how, and who? These are the interrogatives that will drive us deep into the storehouse of truth. To find the answers to these questions, we will be led not only to the Bible but to Bible dictionaries and concordances, and occasionally to commentaries. We will read Spurgeon and Moody, Luther and Wesley, and contemporary preachers not of our faith who are known for their success as sincere gospel evangelists. As we read we will be led into a deep, reverent study of the Spirit of prophecy. We will delve into the fields of language and history, biography and science. But these studies will be subservient to the great themes of inspiration.

The Bible will teach us to think as God thinks, without losing our identity as men of choice. Best of all, we may, if we come to God honestly seeking for truth, form opinions for ourselves. Indeed, it is a responsibility as well

as a privilege to learn to think in this way.

"We should every day by day study the Bible diligently, weighing every thought, and comparing scripture with scripture. *With divine help, we are to form our opinions for ourselves, as we are to answer for ourselves before God.* . . .

"We should exert all the powers of the mind in the study of the Scriptures, and should task the understanding to comprehend, as far as mortals can, the deep things of God; yet we must not forget that the *docility and submission of a child is the true spirit of the learner.* Scriptural difficulties can never be mastered by the same methods that are employed in grappling with philosophical problems. . . . We must come with a humble and teachable spirit to obtain knowledge from the great I AM."—*The Great Controversy*, pp. 598, 599. (Italics mine.)

Adventist ministers have been accused of being literalists. We are literalists, but not altogether. We believe that "the language of the Bible should be explained according to its obvious meaning, unless a symbol or figure is employed."—*Ibid.*, p. 599.

Much of our power lies in the fact that we take the Bible as it reads. In short, we believe that God has made the truth so plain that even an uneducated man can understand it. We should accept the Bible as it reads, taking God at His word and accepting the truth literally, unless an obvious symbol, or figure, is employed; then this symbol should be interpreted by that which is literal. These are good rules to remember in reading the Scriptures.

We should not forget the great value of memorizing key Bible texts. Tucked away in the filing cabinet of the memory, these valuable gems of truth may be called upon for reference at any time in the service of God. But let us emphasize the fact that the education of the mental faculties of reason and judgment are even more valuable than the training of the memory.

Sincere study of the Word of God is the most important single source of life and power available to the preacher. True, it cannot be separated from prayer and faith, but these factors are out of the scope of this article. For power in service we must turn to the words of life.

"In giving us the privilege of studying His word, the Lord has set before us a rich banquet. Many are the benefits derived from feasting on His word, which is represented by Him as His flesh and blood, His spirit and life. By partaking of this word our spiritual strength is increased; we grow in grace and in a knowledge of the truth. Habits of self-control are formed and strengthened. . . . Fretfulness, wilfulness, selfishness, hasty words, passionate acts—disappear, and in their place are developed the graces of Christian manhood."—*Counsels to Teachers*, p. 207.

Here at God's banquet table is power and life. Let us feast and be filled.



☞ It is not the Lord's will for His people to erect mammoth sanitariums anywhere. Many sanitariums are to be established. They are not to be large, but sufficiently complete to do a good and successful work.—*Counsels on Health*, p. 225.

Preaching on Punishment for Sin

By LOUIS F. CUNNINGHAM, *Licensed Minister, Chesapeake Conference*

IN MEETING any false doctrine one should base the initial discussion on those points on which we agree. The more numerous and the more fundamental these agreements are, the more likely we are to convince those in error on other points. No one likes to admit that he is altogether wrong about anything. But if he can be shown that some of his conclusions are destructive to the most sacred and basic principles of his own faith, he may be more ready to reconsider and to accept the truth.

Nothing is more fundamental than the gospel of our Lord Jesus. No better foundation can be laid for any doctrine than this. And no other emphasis should ever take its place, for souls must be converted, and not merely convinced on technicalities. We need never divorce the justice of God from His mercy. This is the weakest link of the "eternal torment" theory, as taught by its adherents. For this very reason we should all the more determine to make our teaching of the subject an inseparable part of the gospel.

To accept the doctrine of eternal torment is to repudiate the gospel. One cannot consistently believe in both. In the gospel the Lord Jesus Christ is set forth as man's sin-bearer, his substitute. "The Lord hath laid on Him the iniquity of us all." Isa. 53:6. In accepting our guilt, He received our condemnation. This penalty He must pay *in full* before we may go free. For Him to do less than that would be to fail altogether. Most Christians will agree on this.

From this point of mutual and fundamental agreement we may readily decide whether the wages of sin is death, or never-ending torment. For whatever the penalty is, *that is the price Jesus must pay in our stead*. We know God provided "that He by the grace of God should taste death for every man." Heb. 2:9. If *death*, then, is the penalty, the debt is paid in full, and we are redeemed.

But what about the doctrine of eternal torment? How does that fit into the plan of redemption? There is no change in the plan. It still requires that the Sin Bearer satisfy the demands of divine justice. Here is the crucial point. If the punishment for sin is unending torture, either the Lord Jesus is doomed to suffer that horrible penalty, or the whole family of earth is hopelessly lost. It is clear from this that those who would condemn man to eternal torment condemn Christ to the same, "for He hath made Him to be sin for us." 2 Cor. 5:21. This is a sobering thought to the most ardent proponents of lingering hell-fire. If the gospel is what it is, we can place no value upon it unless we are reconciled to God by the death of His Son. To say that death is not the penalty

for our sins is to deny the gospel and to make the vicarious atonement of Christ on Calvary an insufficient and futile sacrifice.

This subject is also related to the very nature and purpose of God. True justice requires that the punishment be in direct proportion to the guilt. Whatever is more than this is cruelty. It is injustice. So, to describe God as one whose cruelty knows no bounds is to invest Him with a character that is depraved and vicious. What Christian would want to be guilty of that?

Finally, how does this doctrine harmonize with the eternal and unchanging purpose of God? Sin and suffering are not and never were a part of His plan for mankind. They are of the devil, and the Lord has no intention of perpetuating these evils. Instead of unending pain and sorrow and perpetual sin, "there shall be no more curse." Rev. 22:3. The justice of God does not frustrate His mercy. Rather, it opens the way for His mercy to be realized. It ensures the eradication of evil for all eternity and makes possible the complete restoration of all things in harmony with the original purpose of an all-wise Creator. The whole creation of God, throughout the boundless realms of His universe, is thus seen to rejoice in the magnitude of His victory over sin.

Surely such fundamental principles as the gospel of our Lord Jesus, the character of God, and His unchangeable purpose toward us offer as solid a foundation as can be had for the teaching of this important subject, "The Penalty for Sin." Let us build on these strong and widely accepted principles in presenting the highly controverted points of our doctrine, that the way might be well prepared for their acceptance.



Good Intentions vs. Obedience

(Sermon Outline)

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

I. PURPOSE OF THE STUDY.

1. To ascertain from Scriptures whether God will accept a change in His law based upon good intentions.
2. To shed light upon question from records of ancients. 1 Cor. 10:11; Rom. 15:4.

II. IS GOD PARTICULAR?

1. Case of the disobedient prophet. This clearly proves God is particular that His word be carried out to the letter against word of men and angels. 1 Kings 13:1-30.
2. The case of Uzzah. 2 Sam. 6:1-7. Uzzah touched the ark contrary to an express prohibition. Num. 4:15. He

disobeyed with good intentions, and wanted to keep ark from falling.

3. Case of men of Beth-shemesh. 1 Samuel 6. These men went a step further than Uzzah. They not only touched ark but took cover off and looked inside, no doubt to see whether Philistines had removed tables of the law. God again showed His regard for obedience by taking lives of 50,070.
4. The case of King Saul. 1 Sam. 15: 1-28. Saul disobeyed with good intentions. God clearly expressed His position in the classic words of verses 22, 23. God passed judgment upon him. Verses 25-28. Same fate awaits moderns who persevere with good-intentioned Sunday apostasy. The kingdom will be rent from them, and given to those accounted more worthy. Matt. 21:43.
5. The case of men today. They have gone to even greater lengths than Uzzah and people of Beth-shemesh. They have, in

effect, touched, removed cover, gazed inside, taken out first table, and substituted first day for seventh day in fourth commandment. They have disobeyed, professing to honor Jesus and the Holy Spirit by observing day of Christ's resurrection, citing Holy Spirit's descent on day of Pentecost.

III. DISOBEDIENCE CHANGES GOOD INTENTIONS IN GOD'S SIGHT.

1. Worship, undertaken with good intentions, is reckoned to be vain and empty without obedience. Mark 7:6-8.
2. Without obedience sacrifice becomes as repellent to God as murder or human sacrifice; offerings as abhorrent as an offering of swine's blood or a dog's carcass; incense (prayer) as offensive as idolatry. Isa. 66:1-5.
3. In light of these examples from sacred history, only safe course for us to follow today in reference to Sunday-Sabbath issue is made abundantly clear.

ITEM FOURTEEN: Upon the death of my said wife and my two brothers aforesaid, the funds, property and estate so remaining in the hands of my Executor and Trustee, I give, devise and bequeath as follows, and direct said Executor and Trustee to so distribute same, viz:

- To Berea College, Berea, Kentucky ----- 12/20ths.
 - ~~To The Associated Charities of Cincinnati, Ohio ----- 2/20ths.~~
 - ~~To The Young Woman's Christian Association of Cincinnati, Ohio ----- 1/20th.~~
 - ~~To The Widows Home, Walnut Hills, Cincinnati, Ohio ----- 1/20th.~~
 - To The Children's Hospital, Cincinnati, Ohio ----- 1/20th.
 - To Clovermook Home for the Blind, near College Hill, Cincinnati, Ohio ----- 1/20th.
 - To The Children's Home, of Cincinnati, Ohio ----- 1/20th.
 - ~~To The Evangelical Brothers Protestant for Boys, Back Street, Cincinnati, Ohio ----- 1/20th.~~
- To Seventh Day Adventist Church 5-20 &*

ITEM FIFTEEN: All the rest, residue and remainder of my estate, real or personal, not hereinbefore disposed of, I give, devise and bequeath to my wife Gertrude E. M. Julian and to my two (2) brothers, namely, H. S. Julian and Clarence Julian, share and share alike.

ITEM SIXTEEN: I nominate and appoint THE CENTRAL TRUST COMPANY, of Cincinnati, Ohio, Executor and Trustee of this my Last Will and Testament, and I hereby authorize my said Executor and Trustee to sell and convert into money any and all of my stocks, bonds, other securities, or personal property, and to reinvest the proceeds thereof for the purpose of carrying out the provisions of this my Will as to it may seem for the best interests of my estate, and at such times and for such prices and on such terms as to it may seem best; and I hereby absolve the purchaser or purchasers at such sale or sales from seeing to the proper application of the purchase money.

IN WITNESS WHEREOF, I have hereunto set my hand at Cincinnati, Ohio, aforesaid, this 22nd day of October, A. D. nineteen hundred and thirty (1930).

William Abraham Julian



Designated Place of True Health Witness

MEMBERS of the General Conference Committee, at headquarters, were alternately thrilled and sobered at their meeting on Monday, June 20, when Millard C. Taft, legal counsel for the General Conference, read a remarkable provision in the will of the late William A. Julian, eighty-seven-year-old former treasurer of the United States. This remarkable instrument bequeathed five-twentieths, or one-fourth, of his entire estate (estimated all the way from two to eleven million) to the Seventh-day Adventist Church; but his amended will was ruled invalid by the probate court of Hamilton County, Ohio.

The stipulation was clearly penned in Mr. Julian's own handwriting, dated December 17, 1945, on the typewritten will that had been executed and witnessed on October 23, 1930. In writing in his express desire and provision, Mr. Julian not only had crossed out certain bequests, previously made in favor of four local charitable and social organizations but had expressly appended to his will the following clear explanation of his act, written in his own hand:

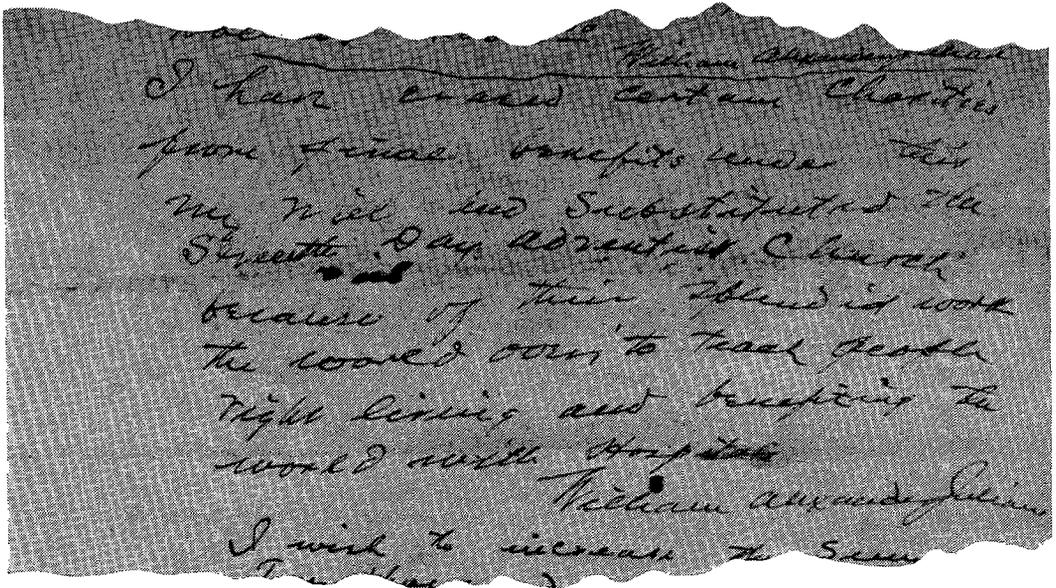
"I have erased certain characters from final

benefits under my will, but substituted the Seventh-day Adventist Church because of their splendid work the world over to teach people right living and benefiting the world with hospitals."

And this all came out in the public press the next day, particularly in the well-known *Washington Post*, with photographic reproduction of the vital portion of the will in controversy. So near, and yet so far! Mr. Julian's expressed desire was decreed inoperative by the probate court of Hamilton County, because he had not observed the legal requirements of signatory witnesses for properly amending his original will.

The intriguing story back of it all is this: He had been a patient, under the care of the late Dr. Roxette Runk and other physicians, at the Washington Sanitarium and Hospital, located here at headquarters. And he had been so much impressed, not only with the kindly ministry of its physicians and nurses, but especially with its health education and right-living emphasis in a world of selfishness and exploitation, that he sought to leave one fourth of his entire estate for the specific furtherance of this noble work. Incidentally, he had previously given to Dr. Runk, for several years in succession, a check for one thousand dollars for our

Left: Amended Portion of the Julian Will
Below: Explanation of His Act



Ingathering work, and more recently a one-thousand-dollar check to the American Temperance Society.

No one will ever know the far-reaching influence of the simple bedside prayer of the consecrated, skilled nurse, and the devoted, selfless service of the godly physician, in tactfully pointing the patient to the Great Physician, and in inculcating the principles of sound living that ever comport with the clear counsels of the Spirit of prophecy blueprint. These godly influences are far more potent than all the clever publicity, artistic brochures, and intensive campaigns that can ever be launched. Personal influence still remains the biggest single force in behalf of any great cause.

This sobering episode of the ineffective Julian will bring once again into sharp focus the founding purposes and exalted ideals of our entire health work. It was designed in the mind of God not only to alleviate human suffering but to be a true entering wedge to the heart and confidence of millions, opening the way for the reception of spiritual truth and blessing. It was to be an effective right arm to open doors which otherwise might remain closed.

TH**ERE** have been a few instances of large bequests, like that of H. M. Porter, for the founding of the Porter Sanitarium, at Denver, Colorado; and gifts such as made possible the Lisner addition to the Washington Sanitarium, the Forsyth Sanitarium in Tallahassee, Florida—not to mention similar provisions in China, India, Africa, and elsewhere. There might have been many more provisions of similar intent had we all faithfully and fully followed the precious health principles that have been vouchsafed to us as a people. In dealing with the physical being, we have been called to a definite work of reform away from the popular medical trends and practices of today just as verily as we have been called to reform in doctrinal lines, which deal primarily with the soul and spirit.

God designed that we should ever be in the forefront, leading in sound health and health education. We were called to be the head and not the tail in this endeavor. We ought to be known the world over for unquestionable leadership in rational therapeutics. The world should not have had to wait for Sister Kenny to come to the forefront in helping polio victims. The fundamental principles she employed were all known to us decades ago. But the honor of prominently helping in this field, through hydrotherapy, has passed to another.

We should have been in the forefront in making some of the outstanding discoveries in the field of nutritional diet. But others have now taken the place we ought to have occupied. We should have kept in the lead in the devising and providing of inexpensive, wholesome health food products. But Kellogg, Post, and

many others have largely taken this over. Only in Australia have we maintained our rightful place in this line.

Our sanitariums, we are expressly told, are not to be run like other medical institutions. They are not merely hospitals. They are to operate on altogether different principles. They are to educate along spiritual and physical lines; to bring peace and rest to troubled minds; to educate the public; to reform habits, appetites, and passions. They are "not to cure with drugs, but to use nature's remedies." (See *Counsels Relating to Medical Work*, pp. 1-6.)

It is so much easier to give a pill than a set of fomentations, or to give an injection instead of balancing the diet. Many of our ablest and most spiritual physicians bewail the tendency among us. But many others have drifted into the easier way, because hydrotherapy and other types of physiotherapy seem too laborious. This is not to be taken as a wholesale indictment of our medical brethren, for hundreds are wholly true to principle. Others, however, have drifted with the tide. We are admonished to educate away from drugs, to use them less and less, and to depend more and more upon sound hygienic agencies—pure air; sunshine; intelligent use of water; wholesome, simple foods; proper exercise; a clear conscience; and total abstinence from all intoxicants, from tobacco, tea, coffee, and other harmful beverages, and from flesh foods. (*Healthful Living*, pp. 246, 247; *Counsels on Health*, p. 261; *Medical Ministry*, p. 225.) These are the true restorers to health.

We are to cooperate with nature. We are to stress preventive medicine, and to make it known that drugs do not cure disease. They only afford temporary relief by masking the symptoms, while the injuring cause remains to blight. We are called to be "reformers in the line of treatment of disease."—*Medical Ministry*, p. 223. We are even told that our sanitariums were established "for treating the sick without drugs" (*Ibid.*, p. 229), and that our sanitariums were founded "to reform the medical practices of physicians" (*Ibid.*, p. 27). (See also *Healthful Living*, p. 246.)

This is not, of course, to be taken as depreciating such biological medicines as insulin, or the antibiotics, such as penicillin, or vitamins and the like. One gains the distinct impression from studying the Spirit of prophecy that drug-ging for nervous ailments, and to provide body tonics, is commonly the subject of these strictures. "Drugs given to stupefy, whatever they may be, derange the nervous system."—*How to Live*, No. 3, p. 57. "Every poisonous preparation in the vegetable and mineral kingdoms, taken into the system, will leave its wretched influence."—*Spiritual Gifts*, vol. 4, p. 140.

Had we ever kept before us the distinctive place of our health mission, our influence would

—Please turn to page 46

EVANGELISTIC OBJECTIVES AND TECHNIQUES

Devoted to Soul-Winning Plans, Problems, and Methods

Testing Methods of Advertising

By NEAL W. BECKER, *Pastor-Evangelist, Worcester, Massachusetts*

THERE is a multimillion-dollar organization, employing thirty thousand persons, which spends an estimated one hundred thousand dollars a year in advertising campaigns, which have apparently never been tested. Ordinarily there is no guesswork in this firm, for its organization extends around the globe, and everywhere gives evidence of being a well-equipped and smooth-running concern. But its advertising does not always reflect this same efficiency and smoothness. What is the name of this organization? The Seventh-day Adventist denomination. As far as I know, we have not as yet used tested advertising methods. Tested advertising yields greater returns for each dollar, because it removes guesswork.

It is true that we make comparative tests. But these are of little value, because we take too much for granted. We simply assume that our advertising has the right appeal, the right title, and contains the right copy. But we do not actually know whether some other appeal might yield better returns? We are not certain that the title is the best or the copy the most effective. It is a matter of record that one mail-order ad actually outsold another nineteen and a half times. (JOHN CAPLES, *Tested Advertising Methods*, p. 5. Harper's, 1947.) The two ads occupied the same amount of space, appeared in the same publication, and had many other similar features; but one had the right appeal; the other, the wrong appeal.

To assume that we automatically have the right appeal, the best title, and the correct copy in our evangelistic advertising is to assume too much. We do not know these things unless we have actually tested them firsthand. When this is done we can profitably proceed to test our methods of bringing our appeal, title, and copy to the public.

Our business as workers is to get as large a response for each dollar as possible. What are the factors in getting a good response? Briefly, they are (1) the attitude of the public, (2) the attitude of the church, and (3) the advertising of the worker.

A good response can come despite poor advertising. It could come because of the type of people in the city or in the church, or in some cases because of both. On the other hand, a poorly responding community and an unenthusi-

astic church can be overbalanced somewhat by good advertising. But to test the methods of advertising and not the advertising itself is to miss the forest for the trees. It is to scrutinize the parts and ignore the whole. It is to be like a traveler who checks his stride, his posture, and other factors, and omits ascertaining the correct road to his destination.

In order to find the most efficient methods of advertising, we may well observe the methods used by firms who depend entirely on their advertising for their profits. Some of these are the Alexander Hamilton Institute, the Book of the Month Club, International Accountants Society, Phoenix Mutual Life Insurance Company, Doubleday Doran (mail-order books), La Salle University, International Correspondence Schools, and others. When these firms have a poor advertising campaign they lose money. If this trend continued, they would go out of business. For this reason they test their advertising in a small, inexpensive way. After a long series of careful tests they select the best ad, and are then ready to run it on a nationwide scale.

Appeals With Pulling Power

As a result of years of testing, mail-order firms and correspondence schools have found that certain appeals have more "pulling power" than others. They are listed in importance as follows: (1) benefits, (2) news, (3) curiosity, (4) cheerfulness and positiveness, and (5) speed and ease with which benefits can be obtained. Now compare these facts, taken from hundreds of tested ads, with the titles we are accustomed to use, such as "Peace or Pieces," "Peace or War," "Today's Tomorrow Yesterday," "The Other Side of Death; What Lies Beyond?" "Will Stalin Succeed Where Hitler Failed?" "Will Russia Rule the World?" "Has God Lost Control?" "Christ for the Crisis," and so on.

Not one of these titles, except the last one, suggests any benefits that the reader may receive if he comes to the meeting. It does imply rather vaguely that there are benefits to be gained by coming to the meeting—benefits that will take one through the crisis. But it is clever at the expense of being clear.

Instead of trying to attract people on a third-

rate appeal, why not use the very best appeal? Benefits! Benefits! Benefits! We are all interested in benefits. To any proposition, large or small, we ask secretly or openly, "What will I get out of it?" Likewise people want to know just what benefits they will get by attending our service.

What benefits do we have to offer? First, salvation through Jesus Christ. Perhaps we could not use the regular terms, but we could speak of what salvation brings—joy, peace, et cetera. We could tell them how this service would fill them with hope; give them an increased sense of security; enable them to see that the future is filled with much more good than bad; encourage them, and fill them with optimism over God's great plan; enlarge their vision and strengthen their faith. I believe that we can honestly advertise these benefits. Then, as we use our strongest drawing power in our ad, we would be applying the very best appeals in our effort to secure listeners. When we think in terms of benefits our whole thinking is changed. We become more practical in our sermons. We are told that with the prophecies there should be "practical lessons of the teachings of Christ."—*Evangelism*, p. 172.

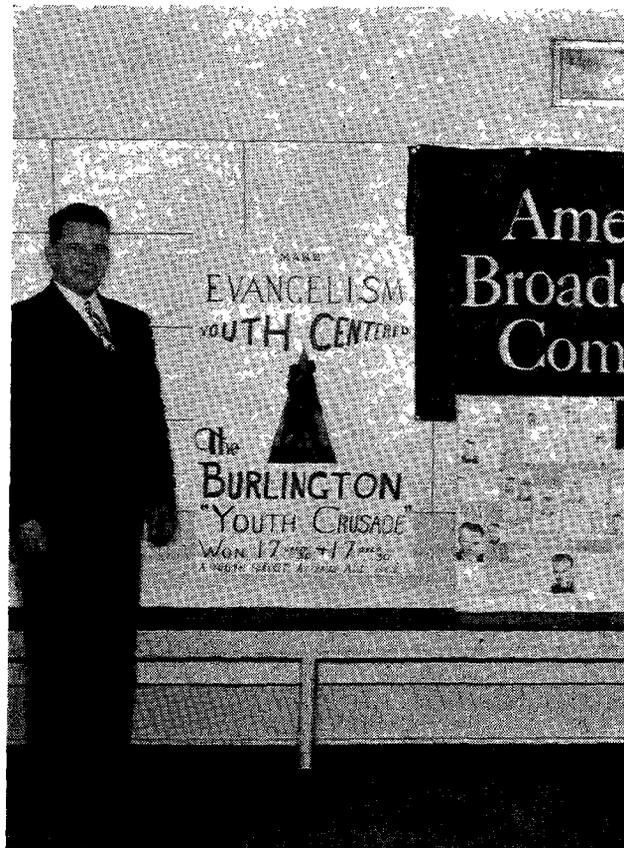
Clarity Rather Than Cleverness

Another fact that tested advertising has proved is that clever advertising is not so good as clear advertising. Clever titles or headlines that require considerable thought to fathom will never be understood. Remember that the average person will spend only a fraction of a second looking at your ad. He will not stop to ponder your conundrum. He will simply turn to the next page. One of the greatest advertising titles ever written is in the name of the book, *How to Win Friends and Influence People*. It is not clever, but it is clear. It uses the benefit appeal almost exclusively. The book sold more than two million copies.

Other facts brought out by tested advertising are that short, simple sentences are better than long, difficult ones; that simplicity is the best style; that understatement is better than overstatement; that free information is effective; that specific data is better than general information; that detailed copy is better than brief copy; and that testimonials are still highly profitable. In our planning for a larger evangelism surely we should study into the subject of more efficiency in advertising. Advertising is the principal method we use in gathering an audience. I believe we can test our advertising and improve it to the saving of souls.



OUR sanitariums are to be lights shining in a dark place, because physicians, nurses, and helpers reflect the sunlight of Christ's righteousness.—*Counsels on Health*, p. 248.



W. R. Holley (right) and Paul Whitlow in Radio Station Displayed During the Public Evangelism Workshop at Des Moines.

Youth-centered

By PAUL WHITLOW, F

THE importance of the statement, "The Lord has appointed the youth to be His helping hand" (*Testimonies*, vol. 7, p. 64), was demonstrated last summer in Burlington, Iowa. A youth-centered evangelistic campaign was sponsored by the Iowa Conference in this city of forty thousand during June, July, and August.

W. R. Holley, conference evangelist; Paul Penno, song leader from Union College; Albert Weikum, ministerial intern; Raymond Beggs, and Marvin Stigge, youthful laymen of the local church; the local pastor; and the wives of these workers constituted the evangelistic company. The beautiful auditorium of the Oak Street Junior High School, overlooking the broad expanse of the Mississippi River, was secured for the forty nights of the campaign.

Newspaper advertisements, handbills, radio



KBUR, Burlington, Beside Three of the Charts They
the Iowa Youth's Congress in October, Held at
Iowa

Evangelism

Pastor, Burlington, Iowa

announcements, and the use of a mailing list of all senior and junior high school and college students in Burlington heralded the Youth Crusade. Many young married couples and other youth of our Burlington church worked faithfully throughout the campaign in the scores of routine tasks peculiar to a city-wide effort.

One month before the opening night of the lecture series Elder Holley launched a radio program dedicated to the inspiration of young people. This half hour Sunday morning radio program was called the Voice of Truth, and featured an excellent male quartet developed by our song leader. To illustrate how this youth radio program was received, we cite a donation of one hundred dollars from a listener who was a total stranger to us. The station manager confided that the Voice of Truth was the finest

religious program originating in his studio.

The interest created by the radio program enhanced the value of the radio announcements when the public meetings began. Though we had aimed to reach and attract young people primarily, we were happily surprised to witness that all age groups were about evenly represented in the auditorium throughout the campaign. The converts were also about evenly divided between young people and middle-aged folks. We were thus moved to conclude that a youth-centered evangelistic campaign will attract not only young people but those of more advanced age as well. We baptized one woman, seventy-three years old, who gave as her reason for first attending the Bible lectures: "I enjoy attending young people's meetings."

Perhaps two experiences will suffice to express the spirit of the campaign. One young woman braved bitter opposition from relatives to take her stand with this God-inspired movement. Two weeks after her baptism she enrolled at Union College to train for service as a Bible instructor.

A young man, whose height of six feet four inches made him stand out in the crowd, showed marked interest. When he left the city on an extended trip before the meetings had entered the last half of the series, we feared that his zeal would wane. But two months after the close of the public meetings he appeared at our church on the Sabbath and stated that he had begun keeping the Sabbath. Though strong and steady opposition from relatives and associates severely tried his faith, he remained faithful to the Scriptures. He was dismissed from his job after refusing to report for work on the Sabbath. He soon secured suitable employment with complete freedom to keep the Sabbath, and to the time of this writing, he has been in attendance at Sabbath school and church services for three months, though he has not yet received the rite of baptism.

Surely we need more of "God's helping hands" in all our churches. If we work for youth, the older ones will not be neglected; but I fear if evangelism is not youth centered, young people certainly will not be attracted.



MEETING OBJECTIONS.—When dealing with a lost soul, bear in mind that more objections are made and excuses given by a sinner when pressed by a Christian worker to accept Christ than by any other class of people when an offer is pressed on them. From the day that Adam sinned and fell, to this hour, people have been justifying themselves and belittling their sins. The human heart is deceitful and desperately wicked and only the Lord can know it and reveal it to sinners. Unless men are enlightened and awakened by the Spirit, they will never realize their own need and sinfulness. It is natural for people to make excuses.—JOSHUA STAUFFER in *Gospel Minister*, February 24.

HEALTH EVANGELISM

Our Health Message a Part of Our World Mission

Genius of Our Medical Work—II*

By F. D. NICHOL, *Editor,*
Review and Herald

NOW, what is the reason that our health work is not in a healthier state? Why do we not have a larger percentage of our doctors in North America within the framework of the movement? Why do we not have more denominational sanitariums? Let us explore these questions.

First, and most important, the answer is found in the fact that our Adventist constituency, in general, have too vague an idea as to why we conduct a medical work, or why we include a doctrine of bodily health in our beliefs. We are better instructed on the state of the dead than on the state of the living. We too often think of our doctrine of physical health as the Adventist brand of the doctrine of penance. And no one ever became enthusiastic about practicing or promoting penance. The greatest handicap to our whole health and medical program is ignorance, and the apathy and even hostility that spring from ignorance. In fact, the ignorance is so great that some have equated health reform with peanut butter and whole-wheat crackers. No wonder the doctrine of healthful living has suffered from malnutrition and spiritual anemia throughout most of our history.

Penance and peanut butter kindle no flaming loyalties—except in the hearts of an extreme element who become fanatical in their zeal to promote their conception of the Adventist health doctrine. Their success is measured in terms of the ignorance of our membership as to the true doctrine. Fanaticism always thrives on ignorance. That, in turn, prompts another segment among us to make merry with cynical laughter and jest whenever the subject of healthful living is discussed. And I am disclosing no secret when I say that such cynicism is not confined to the laity.

No phase of our work can prosper except as it has behind it the active interest and enthusiasm of our people. I wonder how long this movement would loyally believe in and preach the doctrine of the Advent, for example, if every time that doctrine was mentioned no small fraction of us immediately began to discuss the fanatical positions that various people have taken on this doctrine through the cen-

turies, and to make merry over it. That, by the way, is the very reaction to the Second Advent doctrine in many religious bodies, and with disastrous results.

What we need more than anything else in the realm of our medical work is a healthier attitude toward the doctrine of healthful living. And how shall we secure it? By an intelligent preaching and teaching of healthful living. If we had done this through the years, we would certainly find ourselves in a marvelously strategic position today, but we missed a great opportunity.

Three Impressive Incidents

I still remember an experience I had in the year 1941, while connected with *Life and Health*. Anticipating war, President Roosevelt called a great health conference in Washington, D.C., the first such conference in the history of the country. The purpose of it was to devise ways whereby the accumulated scientific findings on healthful living, particularly in the matter of diet, could be brought to the public in such a way as to educate them to a better level of health.

This great conference, which gave new and larger impetus to the whole idea of health education, was much discussed in the public press, and was particularly noted by the great food processors and their advertising agencies. Shortly after the conference I called on a New York advertising firm that handled a whole-wheat breakfast food. My earlier talks with the key man had produced no results. But this time he greeted me most cordially and declared that what he had been reading of the health conference and its recommendations on healthful living sounded strangely like what I had been trying to say to him in the past. And could I find time to give a talk to the whole agency staff on what my journal—*Life and Health*—and the organization publishing it really taught regarding healthful living, particularly on diet?

The upshot was I talked one morning for an hour to the whole group of executives of the advertising agency on the twenty-second floor of a New York skyscraper. Then they asked me questions for a half hour after that. I left there with the feeling that we have something more significant than we realize in the basic ideas on healthful living that we rather spasmodically, and sometimes apologetically, promote. Of course, in the recent great accentuation of health education by the nation, the motive power behind it was preparedness for war. The motive power that should be behind

* Second installment of an address given at the recent Medical Council at Boulder, Colorado.

our preaching and teaching of health is preparedness for heaven.

During the war I interviewed Dr. Russel Wilder, of the Mayo Clinic, whom the Federal Government had borrowed to help promote the plans laid out by the health conference, particularly in diet. After we had talked together about the health principles for which Seventh-day Adventists have stood, he remarked, "Looks like we are just about catching up with you folks now." I might have replied that it should not be too difficult for them to catch up, seeing we were not moving very fast and some of us were pulling back. I certainly could not tell him that we had been capitalizing very greatly on our knowledge of healthful living through the years. But I did think some sober thoughts as I left his office.

My conviction that we have something of great value in our health doctrine was heightened when I interviewed the head of the Federal Government's great Cancer Research Institute at Bethesda, Maryland, a few miles from Takoma Park. This doctor evidently knew of our Washington Sanitarium and of some of the distinctive health views we hold. I had hardly more than introduced myself and stated my connection with Seventh-day Adventists before he turned in his chair and remarked forcefully, "I think you folks have something in your ideas on diet." He then proceeded to comment on an article in a scientific journal that discussed diet and cancer.

"Slow of Heart to Believe"

Evidently we do have something in our ideas on health. The ideas came from the messenger of God. As I rode home from Bethesda I thought of Christ's words: "O fools, and slow of heart to believe all that the prophets have spoken." If we are to make a great and growing success of our health and medical work, we must first of all believe that it is something more reasonable than extremists and fanatics talk about, and something more serious than cynics laugh about. Is it not time to take a new look at our whole health work—the principles on which it rests, the objectives for which it is set—and see in it a great and good agency for aiding the Advent Movement? Is it not time to see our health work, not as penance and peanuts, but as an aid to happier and holier living today in preparation for an eternity of such living hereafter?

I am tremendously concerned about our being convinced and convicted about our health and medical work. Only if we are "sold" on it, will we be ready to put time and money into preaching and teaching it. Indeed, only as we are persuaded that this health doctrine is of God and serves a distinctive purpose, can we protect our whole medical work from settling down to the level of mere scientific, professional service. Only thus can we keep our sanitariums from becoming merely hospitals.

The success of any feature of our work depends on the measure of intelligent belief in it that resides in the hearts of our people at large. For out of belief grows conviction, and out of conviction comes a will to do and to give, and out of the will to do and to give come institutions, loyal personnel, constant expansion. Do not tell me that the true genius of the medical mission assigned to the Advent Movement finds expression in the fact that nearly two thirds of our dearly trained doctors are located in one small, sunny area, and in private practice. It is not the sunshine that comes to us, but the sunshine we bring to others, that counts in our medical work.

Let me add, without delay, that the limited geography and vision of many of our doctors is but the ultimate expression of the limited vision and conviction of the great body of believers. I do not wish to chide young medical graduates for lack of vision. Indeed, I do not yet know how to answer the question of some, who inquire, "What else can I do?" Of course, I can tell a few that they can offer their services to our sanitariums, that often lack for personnel. And I can tell a few more to anticipate possible mission service. But that answer is wholly inadequate.

No, I am *not* interested in chiding young doctors, or any doctors for that matter. But I am tremendously interested in asking the parents of young graduates what vision of the medical work they sought to implant in the souls of their children; and in asking conference committees what long-range plans they have laid for an ever-enlarging medical work in their conferences; yes, and in asking conference workers and pastors what program they have followed to keep the doctrine of healthful living and medical missionary work before our people. This last inquiry I would consider most important of all, because in the final analysis conference committees and conference plans are but the reflection of the collective conviction of the whole constituency.

Not Amen's but Action Needed

I doubt not that if I quoted to a church or a conference committee the familiar line that our medical work is an entering wedge to break down prejudice, there would be many amen's. Indeed, if for every amen that has been given to that statement through the years, a dollar had been contributed and an aggressive step taken, the land would be full of unique medical institutions doing a great work in actually breaking down prejudice.

It is not amen's we need, but action. We need to give attention, first, to breaking down prejudice, or at least apathy, in our own ranks before we seek to break down prejudice among unbelievers. Indeed, when it comes to our health message all the unbelievers are not outside our ranks!

I confess I do not like the sound of what I

have just been saying. But I have said it because I believe it is true, and that it needs to be said. Indeed, it must be said if we are to see the full significance of the preaching and teaching part of our health work. We have a work of preaching and teaching that is to be done for our own people, as well as for the world. Only thus will the roots of conviction go down deep into the soil of our souls, and only thus can we support the tree of medical institutions that should grow stronger and spread its branches ever farther as the years pass by.

May I venture a specific suggestion or two in this area. I think that the average-sized conference should set for itself the goal of a bona fide medical department, consisting of a full-time doctor and nurse and dietitian, and all three as regular conference workers. No phase of our work makes headway until it is manned by specialists who think and plan and dream about that part of our work. Where would our multimillion-dollar publishing business be if we did not have highly trained publishing secretaries and assistants in each conference? Without them our publishing houses would soon be crippled, unless, of course, we went into commercial printing. I think there is here more than a vague analogy to our medical work and medical school. And where would our educational work be if we did not have specialists in each conference devoting full time to this phase of the work? Our schools would either weaken and die, or would become increasingly secular in an endeavor to meet their budgets.

Nothing runs of itself. The story of other religious bodies is that they have rather generally lost their institutions, which have become foot-loose corporations only vaguely related to the body that gave them birth. That sobering fact has helped us to be more attentive to our institutions. By the grace of God and the unremitting labor of specialists in every conference we have kept our educational and publishing institutions tightly tied to us, and caused them to make a maximum contribution to the Advent Movement.

Do we expect a miracle to happen, and our medical institutions, particularly our medical school, to remain closely integrated with the life of the movement and to make an ever-enlarging contribution to the work if we do not have qualified specialists caring for the medical interests in our conferences? I think that out of the medical departments in fifty-eight conferences—if we had them—would soon come an ever-increasing number of tested plans for integrating the medical work with every other part of our work.

Possible Service of Medical Secretary

There is much that a medical secretary could do. For example, he could conduct week-end rallies at key churches. I wonder what might happen if we had a medical team of a consecrated doctor, nurse, and dietitian in each con-

ference carrying on such rallies. I wonder whether we might not find a healthier view of our work developing. Of this much I am sure, that we could, by these health lectures, bring into the circle of Adventist influence a great many people on whom we have spent much evangelistic effort and money, but who have thus far never entered our doors. There is a great and a growing interest in health. Why should we not capitalize on it?

I think that bona fide medical secretaries could help greatly in drawing young medical graduates into the conference. In fact, I think that a regular medical man in the conference setup, going about in health work, and keeping contact with the physicians in private practice, would soon be devising some plan for a sanitarium in the conference.

I wonder how many beautiful church buildings we would have if we left the planning and erection of them simply to the spontaneous and spasmodic action of lay members! We spend several thousand dollars on an evangelistic effort. We select a good preacher to stay with the company to coordinate their endeavors and finally to lead them out in the erection of an appropriate church building. The minister fires the hearts of the people, ministers to their souls, tells them of the larger work that can be done if proper facilities are provided, and behold, the people give, and church buildings rise. Is it not reasonable to believe that a doctor, with the right personality, could so lift the vision of our people, so tutor them on health principles, so help them to see what influence for good could radiate from our health work, that they would be of a mind to support a plan for a small sanitarium?

If that is not the proper background for the creation of a sanitarium, then pray tell, what is? No denominational institution can safely be reared simply on a perfunctory committee action and a budget appropriation. The only safe foundation is the crystallized conviction of the great body of the constituency.

A bona fide medical secretary in the conference could set up charitable medical clinics in certain key cities. I have often wondered what effect it might have on our Ingathering, to say nothing of good will in general, if we had such clinics scattered over the land. That is not a fanciful idea. It can be made to work if there is someone to foster it.

I know of one such clinic, well housed and legally incorporated, that for the last sixteen years has been providing medical aid to the ambulatory sick in a county adjoining Washington, D.C. Washington Sanitarium doctors, along with many private doctors, have contributed their services, but the denominational treasury has not had to invest a dollar to operate this health center. The Washington, D.C., Community Chest provides the operating funds, but Adventists receive the credit in the eyes of

the county. What is being done in that one place can be duplicated in a hundred places. And to the great gain of the cause.

Some Objections Considered

Some doctors and conference presidents may wish me to desist from further details of so idealistic a plan. I can hear men murmuring that it is wholly impractical. Specifically, I think I hear certain objections.

1. "Our doctors aren't trained to do the kind of public speaking and organizing that you describe." Then, I think it is time we trained them. As I have already said, great medical organizations, public and private, have such men on their staffs. Perhaps we need to revise the premedical curriculum to care for this. Perhaps we need to encourage some of our doctors to look toward the specialty of public-health work.

2. "No doctors would be willing to devote their lives to such work." How do you know? I would like the chance to stand before medical graduates to sell the idea. I cannot admit that this objection is valid. I have too much faith in our youth. I am more concerned about selling it to the conferences than to our young doctors.

3. "We can't afford it." Rather we can't afford not to do it. We are committed to a steadily mounting investment in a medical college. And where must the money come from? From our people—either directly, or via denominational treasuries. I have yet to hear anyone say that he is fully satisfied with the returns from the investment. Wise manufacturers do not spend all their millions on production. They spend a substantial part on distribution of the product. I think it is simply poor business for us to spend ever-enlarging sums on the production of doctors unless we plan to spend money, also on distributing and utilizing the product in such a way as to bring the greatest returns on the production investment.

However, I think that the conference investment in a real medical secretary would not be all expense. If he could cause more doctors to settle in the conference, and personally keep in touch with them, would there not be a sharp increase in tithes and offerings? Of course, it is true that we have the same number of potential givers no matter whether they are all concentrated in one small spot or spread across the three thousand miles of this country. But doctors are like other church members. If we had a large part of our membership concentrated in one small area, do you think that they would have the same kind of conviction of personal responsibility for the work that we find them having when they are spread out thin in communities over the whole land? And is it not the sense of personal responsibility that explains in large degree the amazing liberality of our people?

I am confident that the same rule holds for our doctors. If we had a medical secretary in

every conference, who could talk the language of his fellow doctors, and draw more physicians into the conference, and who had a personal sense of accountability for those thus drawn in, the increased tithes and offerings from all these medical men would more than offset the expense of adding a medical department to each conference.

I think we have compassed this mountain—the California mountains—long enough. And the kind of Calebs and Joshuas that can successfully lead the medical hosts onward and outward, I believe, are medical men.

—To be concluded in October

Religious World Trends

Import of Leading Press Declarations

The Challenge of Television

THE challenge of television is being taken seriously by religious editors. Just what trends it is already producing and the indifference of the Christian church to date as to its possibilities and the churches' responsibility are the subject of this vigorous editorial in *United Evangelical Action* of June 1:

A recent survey taken by *Tide*, one of the most important magazines in the advertising industry, indicated that 92.4 per cent of the owners of television sets listened less to their AM and FM radio sets; 80.9 per cent went less frequently to motion picture theatres; 58.9 per cent read fewer books; 48.5 per cent read fewer magazines; and 23 per cent read their newspapers with decreasing interest. The survey further revealed that homes with television sets have 72.1 more child and 76.8 more adult visitors than in the old radio days. These figures forecast a new era in which the home will become a more important center of life and activity. Whereas the automobile and the movies took people away from the home television seems to be reversing the trend.

The other day we saw figures which showed that neighborhood motion picture theatres in prosperous suburban sections of our large cities are already showing a severe loss in income and that not a few have gone out of business. The motion picture industry is in a dither about the advent of television and has plans either to buy control of TV nets or to develop a new TV market for its output.

We heard one evangelical minister say recently that television is "another sign of the soon coming of Christ. The Scriptures teach that the whole world shall see Him when He comes in glory. Doubtless have often said that is physically impossible. But with the development of television throughout the world everyone could behold Him at the same moment." However that may be, this new discovery can well be an instrument for good in the bringing in of His kingdom.

We trust that evangelicals will not be as shortsighted regarding television as they were concerning the motion picture. They allowed themselves to be misled into believing it a work of the devil. Along with those who protested against the advent of the locomotive, the automobile, aeroplane and every other progressive development of our times they only succeeded in branding themselves as reactionaries. We were wiser when it came to radio. We saw it was a medium through which the Gospel message might reach multiplied millions who never go to church.

RADIO EVANGELISM IN ACTION

A Discussion of Plans, Methods, and Objectives

Helpful Tips for the Organist

By EUGENE ERICKSON, *Organist,
The Quiet Hour, Oakland, California*

AS ORGANIST of a thrice-daily religious broadcast I can scarcely stress enough the importance of valuable techniques employed by this "foot and hand" manipulator. Taking for granted that the organist is a born-again, consecrated Christian—for this is primary—let us proceed from there.

Ten seconds to go! We are on the air! Immediately the organist goes into action. Then, after nearly thirty minutes of industry and concentration, the clock tells us that only thirty seconds of the broadcast remain. The organ crescendos the few remaining bars of the closing theme, and we're off the air. Thus the organist is the alpha and the omega of the half hour of inspiration and devotion. During a successful thirty minutes of broadcasting, the organist must be alert and keep his wits alive. As a control-tower technician of a landing field keeps in touch with airships which circle the field, so must the organist, in order to "land" a good broadcast, keep his eyes fixed on the announcer, the radio technician, the speaker, and the singers. He must keep wide awake; this is primary. A dreamy, half-interested musician will make havoc of a potentially excellent broadcast.

Perhaps you have asked yourself, "How can I better profit my broadcast through the augmentation of music? How can I use this music to the best advantage?" I have listed a few suggestions and techniques which may prove helpful, and should enhance your program.

1. ORGAN BACKGROUND.—What a background is to a picture, so organ music is to a well-planned broadcast. As the broadcaster draws the word pictures, the organist adds the color. Musical background paints the gold and purple of nobility, the greens and blues of serenity and life, and the gray and black of poverty and death. Let me illustrate. The broadcast has begun, and the speaker is about to read the immortal poem of William Stidger, "I Saw God Wash the World Last Night." After the broadcaster announces the title of the poem, there will be a slight pause before he recites. At this moment, a space of one second, more or less, the organist may begin playing "This Is My Father's World" or "The Spa-

cious Firmament." As the speaker pictures nature in its grandeur, the organist adds the colors. This particular poem is composed of twenty lines. The first sixteen lines relate to the work of God in nature. Therefore, one of the hymns mentioned would be fitting.

The last four lines of Stidger's masterpiece describe the longing for cleansing and regeneration of heart. As the speaker is reciting the fourteenth, fifteenth, and sixteenth lines, let the organist subtly change the tune to "What Can Wash Away My Sins?" or "Whiter Than Snow." By the time the speaker is describing the regeneration of heart in poetry, the organist will have supplied the proper background, making a completed and satisfactory picture. If executed properly, the combination of words and music will delight and uplift your radio audience.

Two cautions should be mentioned. *First*, beware of clashing. If the speaker is presenting a vivid portrayal of Christ as a child among children, do not forfeit your integrity by playing "O Sacred Head, Now Wounded," or a tune that is comparable. And if you can see the lightning and hear the thunder in its fury about Golgotha, for the sake of the gospel, do not play "There Is Sunlight on the Hilltop," or a relative tune. Make the music describe the words and thoughts of the radio speaker. Remember that music is color. Watch your mixture.

Second, do not play loudly. The radio audience is primarily interested in what the speaker has to say—not in your competitive crescendos. There is a fine line drawn between exquisite background music and noise. Covet earnestly the former, or you will be a recipient of honest censure. Perhaps this line of Wordsworth will help, "Sweetest melodies are those that are by distance made more sweet."

I play for a thirty-minute broadcast of stories, poems, hymns and songs, and a sermon. I find that the radio audience, by a large majority, prefer no music background while the sermon is being presented.

2. CONTINUITY AND TRANSITION.—A good broadcast is characterized by a smooth and chainlike continuity of words and music. Here

again the organ may be utilized to good advantage. The organ acts as the welder of links, each weld being a transition point. A bit of poetry may be one link, a story another, vocal music another, and prayer yet another. But without anything to weld them together there is danger of producing a jerky, amateurish, disconnected broadcast. The organ may be employed to take these links and form a chain of continuity that will be pleasing to the fireside listener. Here is how you can do it. The theme has been completed, and the organ music is brought to a whisper as the speaker welcomes his listeners. The speaker announces the first song. Without playing an introduction (for it may be a waste of time, and might be noted as unpreparedness by a critical listener) let the singer begin. The song is ended, and the organ softens to a background.

The speaker reads a poem, while the organist supplies the proper background. In the poem the speaker may be talking about the tolling of a church bell. Let the organist take advantage of the chimes that may be attached to the organ. The tempo of the poem changes. It becomes intensified. The speaker is describing the angel choirs welcoming the King of kings to glory. Let the organist be playing a background of praise and adoration, perhaps a portion of Handel's "Hallelujah Chorus," or the gospel song, "To God Be the Glory." As the broadcaster reaches the final climax and captivates the attention of his listeners, the organ should be painting the gold and purple of kingly splendor. The speaker has said the last word of the poem, and the last word is a cue for the organist to crescendo into a grand amen. Following the amen, the organ is hushed as a visiting minister offers prayer. The prayer is ended. The organ may rise to a *mezzo forte*, and quickly modulate to another key and back to *pianissimo*.

The speaker continues, and so the program progresses. A modulation is employed to set the stage for a new thought, and makes for interesting variety. Variety is the spice of life, and it is the spice of your broadcast. Incorporate modulations frequently, but not too often to be annoying or showy.

So the broadcast continues, with the organ welding each separate link of the broadcast into one continuous chain. I am not attempting here to forge rules as to how your program should be patterned, but merely making suggestions of methods and techniques that have been tried and proved.

3. USE OF ORGAN SOLO AND RESPONSE.—The organ as a solo instrument can be a feature of your broadcast that will attract the heart of many who are deaf to words spoken or sung. A simple hymn or gospel song, uniquely arranged, may do more for a restless spirit than a theological discourse. The speaker gives forth the utterance of his soul by the medium of

words. The vocalist sings what is in his heart by means of word and music combined. Then let the organist express his inward thoughts by playing his instrument. The audience will appreciate an organ solo.

I have often employed an organ response at the conclusion of the prayer. This is done for two purposes—to seal the prayer in the heart of the listener, and to prevent an abrupt transition of thought. The response may prove very effective in a broadcast.

4. EMERGENCIES.—Every broadcaster should be prepared for an emergency—the time when the unexpected happens. Emergencies are not a part of a good broadcast. Nevertheless, they exist, and creep in—who knows when? So there ought to be a plan in case of an emergency. What advantage is the organ in time of emergency? Here is an example. The broadcast is proceeding smoothly with every link of the program fitting to perfection. The speaker is presenting a graphic picture of Lot fleeing from Sodom. Suddenly, without warning, something catches in the throat of the speaker, and the worst begins to happen. The victim frantically endeavors to talk normally, but the harder he tries, the worse it sounds. In order to prevent choking, he coughs and gasps for air. It is then that the organist can crescendo into appropriate music and save the day and the broadcast. The organist may keep on playing until the speaker has removed the impediment, and then fade as the speaker resumes the story of Lot.

Other emergencies may be coped with in the same manner. A new singer may be overcome by nervousness, a too-confident singer drops his book, or a violinist breaks an "A" string and stops playing. Emergencies may come at any moment. By being alert and ready to play in a moment's notice the organist may be able to divert disaster.

How Religious Broadcasters Rate *

By LAWRENCE BECKERMAN, *Producer-Director, WTOP, Washington, D.C.*

HOW would you like a half-hour commercial? You would scream. Your sermon is your commercial. Don't make it too long. Professionally "that ain't good." A radio sermon that lasts more than fourteen or fifteen minutes gets wearisome.

First of all, if you want people to listen, you have to do something to make them listen. Most people don't listen to the radio; they just hear it. You have to do something fast and with great impact. Use lots of colorful words—action words, words that create an image, word pictures, words that the listener doesn't have

* Presentation at Eastern Radio Workshop.

to search around in his mind for the meaning. Use one- or two-syllable words, seldom three-syllable. Your listener has to get the meaning instantly. He cannot go back and read paragraph one, if he has gotten as far as paragraph three. There is a difference in the kind of writing you do for print and that used for radio. Use short sentences, easily understood, for there is no going back in radio to check, if the meaning is not clear instantly.

The program should be accurately timed. The studio would prefer that you have too little material rather than too much. It is easier to fill in with music than to cut. If the program is too long, it does not make for good studio relations.

What should be included in a religious program? How should you start it? What is the atmosphere you want to convey? What effect do you want to have on the people?

First, make them realize that this is a religious service, and generate an atmosphere of reverence and worship. I think the first thing I would do would be to open the program either with organ music or with a choir, very, very softly, bringing it in gradually. After you have used your established theme you have a short announcement perhaps, and then a little more theme, and then your sermon. Tell the name of the church, what they are doing, and the name of the minister; speak of the choir; and announce their first hymn.

I think when selecting your first hymn you could do a lot worse than to follow the principle as established by the regular commercial radio program—have "a bright opener." Do something to get attention, and in the first minute. One of the easiest ways is to use music that is well known and well performed. Then have another hymn, or a solo, the Scripture reading and the sermon, and a hymn.

All these elements may be varied. Your sermon is your commercial. It takes a lot of devotion to listen through fourteen or fifteen minutes. Make the sermon as attractive as you possibly can.

Be particularly careful in the selection and rehearsal of your choir. Rehearse choir *before* coming to studio. Give names of songs to the station ahead of time. This is very important, for the station needs to check the music and the copyrights. It can be very expensive. Give a copy of the sermon to the station, so they can check it too. Have your hymns well rehearsed, with a good organist and good "showmanship."

Here is an idea for arranging a chorus—set them up in teams of quartets. Have a special program for Christmas, Easter, and other holidays. To give the effect of a vaulted ceiling in church, have the chorus sing facing the wall, with microphone behind, getting the sound on the rebound.

Remember, you have to compete with commercial programs that have a lot of money to

spend for talent. You are under a handicap. Produce an air of professional know-how. Do not make involved announcements. Give your sermon in story form. You might have a children's corner in the program. Forums or discussions usually catch the interest. In using others on the radio, remember that listeners have to identify voices with personalities.

Who Should Be on the Air? *

WHAT method should a conference use in selecting broadcasters? Who should be on the air? Should radio take precedence over all the other activities of a pastor or evangelist? What factors should guide a conference committee in directing the radio work in their territory?

T. E. UNRUH: Keep the air saturated with our message. Blanket the whole area. Radio is here to stay. We should keep a strong and permanent work going. Not all expect to broadcast. Select the very best you have, and strive for as complete coverage as possible. The radio work should not take precedence over all other activities, nor should it be submerged and neglected. There is no substitute for preaching the Word. Our efforts are wasted when no follow-up is planned.

D. A. OCHS: Instead of asking who should be on the air, we should ask who *shouldn't* be. Too many want to go on the air, but not every minister is cut out to be a broadcaster. Choose the right men, with good voices, who can make proper use of the king's English, and who can produce something worth while. There has been too much overlapping, with five or six men broadcasting in an area of a hundred miles or less. The conference should have an over-all picture of radio for its field. Broadcasts should not overlap in one section, and another section be without any radio work at all. Make recordings of a man's voice. Take his personality into consideration, his background, reading ability, and why he wants to go on the air. Have the conference committee invite him in to talk it all over. Direct the man rather than have the man direct the committee.

D. S. WALLACK: The more responsibility the conference takes, the larger the responsibility on the finances. We should avoid overlapping in the Bible schools especially.

H. J. DETWILER: There should be a properly planned program by the conference committee. Take a long-range view. Give your men a chance.

W. G. GIBSON: In Gideon's army he gave the men the pronunciation test. They were alert men, chosen of God, who kept their objective

* Panel discussion at Eastern Radio Workshop.

centered in Him. They knew when to use their lights, and what to do. This is the type of men needed for broadcasting the message.

W. A. FAGAL: Let us get the right perspective. Radio is not for the sole purpose of entertaining. Neither is it the whole, but a part, of the work. Some ministers make radio a substitute for evangelistic and pastoral work—a way to keep busy. But radio is a means to an end, not an end in itself. We must be willing to study hard and regularly—not just a hit-and-miss program. We must recognize our responsibility, and prepare for our audience.

In radio, results are not so quick as in some lines, and some are inclined to hide behind that. Evangelism must be coupled with the radio, and the radio coupled with a Bible course, to bring results. There is no substitute for preaching to large congregations, no substitute for Bible studies, or for calling on the people. There must be a lot of follow-up work. These are tried methods, and are here to stay. I don't believe radio can take precedence over other methods, but radio should be given its rightful place.

Utilizing Church and School *

W. F. TARR: Children's programs are always welcome on the radio, especially in small towns and rural areas. Radio stations know this. The children are not expected to attain a high degree of perfection in their performance, and this helps. In a church school of twenty or twenty-five there are likely to be four or five with talent that can be used in radio.

L. H. LINDBECK: Tremendous possibilities lie here. Everyone loves children. We can say things "out of the mouth of babes and sucklings" that we could not otherwise. We can get free time for children's programs. What are we doing to reach children of the radio audience?

C. E. WENIGER: We are missing a big opportunity in not including more in our programs to attract children. It is a good training for the children of the church to take part in radio programs. I would suggest a radio workshop for church school teachers. Pastors should be led to widen their horizons, and see the possibilities. There is need for adult education. Instruct the members in simple technique of radio production. Have the Missionary Volunteer Society participate.

R. A. ANDERSON: Utilizing the ease and poise of children may be one way of helping finish the work during the time when adults cannot work. Make the church a part of the program by participation. Personal appeal multiplies. One tells another to listen, and that one tells several others, and so on, thus multiplying the interest.

* Panel discussion at Eastern Radio Workshop.

PAUL WICKMAN: We are working on a program now, a home and health broadcast, dialog fashion. This would be free, and accepted as a public service. At the end we will offer free lessons on health, and the last of these lessons will offer a free Bible course. We would enlist the aid of some of our doctors to correct the health lessons. We should accept the challenge of getting millions of dollars worth of free time, both in radio and television.

This plan is working in Mexico successfully. Our church schools, along with other denominational activities, can find free access to air channels if they discover the right vehicle of approach.

W. G. GIBSON: I lean heavily on lay help. Get the youth to enroll people in the Bible course. I would make a plea for a junior Bible course that we could all use.

NOTE: The Pacific Press Publishing Association has published an excellent set of fifty-two children's lessons with a quiz sheet for each lesson. Although these were originally intended and designed for the first year of a branch Sabbath school, they could be used effectively for a Bible school. As a set of lessons for children to use in connection with a radio project, we have nothing better for the present. P. W.

The Book Shelf

Books, Reviews, and Discussions

Five Acres and Independence,* M. G. Kains, Greenberg, New York, 1935, 397 pages, \$2.50.

This volume is a very practical guide to the selection and management of a small farm. The thesis of the author is that security is assured, indeed, even comfort and luxury, to the family who owns and wisely operates a small farm. He declares that such a farm can supply the food requirements of the family and also produce an abundance of produce to sell, often at higher prices than those in the general market.

The book essays to tell how to select, finance, stock, and develop such a small farm. It points out mistakes to be avoided, as well as methods to be adopted, to ensure success. It emphasizes the importance of good water, sanitation, drainage, and irrigation; how to enhance crop yields while improving soil conditions; how to treat neglected orchards already on the place and start and care for new ones; how to plant berry patches and vineyards and avoid losses of nursery stock.

It discusses fruit and vegetable crops, dairy cows, poultry, and bees, and presents satisfactory ways of storing perishable products. The book is based on the personal, wide experience of the author, and covers practically every problem which the small farm owner is likely to encounter. CARLYLE B. HAYNES.

* Elective, 1949 Ministerial Reading Course.

Your Marriage and Family Living,* Paul H. Landis, McGraw-Hill Book Co., New York, 1946, 390 pages, \$2.40.

Although this important book is in the nature of a text, it deals directly with the personal problems of young people in dating, courtship, marriage, and family relations. In clear, concrete language and with vividly interesting presentation it brings before the reader a complete picture of the American family, its history, its changing pattern and functions, and its challenging problems. Throughout, the author emphasizes the need for improvement of the personal relationships within marriage and the development of the social institutions through which our democratic society shares the burdens with the family.

Forty pages are devoted to the increasingly significant problem of divorce, with special reference to its damage to the individual. *Your Marriage and Family Living* discusses clearly the social responsibilities of marriage and family living, the history of the family as a social institution and its changes down to the present, the major trends in the family's social functions, and the important differences in the problems of urban and rural family life. Every phase of marriage and the family that has meaning for youth of high school age is presented here.

One of the outstanding features is the included list of correlated visual aids, motion pictures, and filmstrips. The author is dean of the graduate school, chairman of the division of rural sociology, and professor of sociology, at the State college of Washington.

E. W. DUNBAR. [Secretary
of the M.V. Department.]

The Preparation of Sermons,* Andrew W. Blackwood, New York, Abingdon-Cokesbury Press, Nashville, Tennessee, 1948, 272 pages, \$3.

There may be some who, after reading the title of this publication, will feel that they do not wish to go back to the subject of sermon preparation. However, the perusal of this work will reward one with many helpful, practical, up-to-date suggestions of value to the minister.

The author is "one of Christendom's most seasoned teachers of preachers," and he shares the fruitage of a life of study of pulpit masters, both past and present.

In the chapter on the work of the preacher the author, who is a prince of preachers himself, makes this art the keystone of the arch of the pastor's work and success. "Any bishop or pulpit committee," so he states, "will testify that when a pulpit becomes vacant, the leaders of the local church ask for a minister who can preach." The people expect their pastor to set a good table every week.

In discussing the length of the sermon, he states, "The majority of our laymen do not insist on shorter sermons so much as better ones." He suggests that "the true way to

shorten a sermon is to make it interesting." The object of preaching is not to let men and women out of church at a given time. "If you preach well, the hearers will think little about the passing of time."

Chapter 18, "The Delivery From the Pulpit," is well worth the price of the entire volume. He says, "Before you go into the sanctuary, think about your personal appearance." "Put on black shoes, polished with care fore and aft. Let all your garments come to the sanctuary 'unspotted from the world.'"

"When people come to the sanctuary, they wish to hear a voice clear as a bell, sweet as a harp, strong as an organ and full of overtones." When a man enters the pulpit "he stands ready to taste the joys of preaching as earth's nearest approach to heaven."

WACO S. McCULLY. [Minister,
Lynwood, California.]

The Message of Romans,* an Exposition, Robert C. McQuilkin, Zondervan, Grand Rapids, Michigan, 1947, 178 pages, \$2.

Seldom does the student of the book of Romans find as clear and unbiased an interpretation as the author here sets forth. His teaching on the relationship of the law and grace is most sound and spiritual.

Dr. McQuilkin studied at the University of Pennsylvania in preparation for foreign mission service. He organized Columbia Bible College in South Carolina as a missionary center. In his *Message of Romans* one must soon detect that he is a missionary at heart. He clearly teaches the return of Christ and the completion of the gospel in this generation.

Though Dr. McQuilkin's excellent outlines and analyses of law and grace in Romans are exceedingly helpful, we recognize some confusion in his interpretation of Israel and also of the Lord's day. These confusions come at the close of this volume, and are presented without dogmatism.

Every Seventh-day Adventist worker will be greatly benefited by the study of this book. Here is broad argument and some new ideas for strengthening our position. L. C. K.

Truth vs. Dogma, J. C. Macaulay, Moody Press, Chicago, 1946, 125 pages, \$1.50.

This book is an accurate and brief discussion of the dogmas of the Roman Catholic Church, which grew out of a series of lectures delivered by the author to his congregation in the Wheaton, Illinois, Bible church.

The book deals with the Roman doctrine of infallibility of church and pope; Rome's attitude toward the Bible, the mass, the priesthood, and Mariolatry; and concludes with chapters on "Rome in History" and "Lessons From Rome."

* Elective, 1949 Ministerial Reading Course.

The author has shown restraint in selecting from the large mass of materials available to his hand, especially in the historical treatments.

This analysis of papal teachings is distinctive in that it quotes Catholic sources throughout; that it sets forth the facts of the case without bigotry or bitterness; and that it presents, without laboring the matter, the validity of the evangelical position in the setting of the falsity of Rome's positions.

The author writes with conviction, and marshals his materials, both Roman and Biblical, with able logic. Its conciseness is a chief virtue. Its materials are suited to our present needs in view of the growing Roman menace.

FRANK H. YOST. [Associate Secretary, Religious Liberty Department.]

Sermon Stories of Faith and Hope, William L. Stidger, Abingdon-Cokesbury Press, Nashville, 1948, 154 pages, \$1.50.

Anything from the pen of Dr. Stidger is a worth-while possession, and this latest volume of nearly one hundred sermon stories is no exception. It is bound to have a wide circulation, for it touches such well-known personalities as H. G. Wells, Edwin Markham, Admiral Byrd, and other notables. These little human touches in the life experiences of great men are interesting, and they are told by one who is the master of ease in public presentation. Perhaps one of the most valuable contributions this book could make would be to influence preachers to be alert and to cultivate a scent for smiles. It will help many a man to make truth live.

Dr. Stidger, through his pen and his radiant personality, has put a mold on his generation. Like the woman in one of his stories, he has learned to "keep his eyes on the sunrise." Naturally, his books radiate faith and hope. To read them is to catch the inspiration of a great mind—a poet-preacher whose contributions are always fresh.

R. A. A.

Song of the Earth,* Fred D. Wentzel, Christian Education Press, Philadelphia, 1946, 111 pages, \$2.00.

This is an inspirational book on rural life, written by a native Pennsylvanian who holds a degree of Doctor of Divinity and who is a man of many talents, having a broad experience as minister, educator, and writer. He is qualified to write as a true observer of life.

This little volume shows country and city dwellers alike the joyful blessings of a life away from the crowds, and places decided Christian emphasis on the virtues of the soil. Too long have we glorified the things of the city. This charming work has a clear message which stirs all who read it into a new consciousness that material civilization is very empty.

* Elective, 1949 Ministerial Reading Course.

Song of the Earth may well provide stimulating program material for young people's meetings. Written in a simple devotional style, it makes appropriate Sabbath reading for the entire family group.

Seventy-three large pictures adorn the text, and present a beautiful panorama of country scenes. Inspirational verse uniquely fits into the rhythmic prose, furnishing us beautiful singing pictures in chapters entitled "Brothers of the Earth," "The Pageant of the Seasons," "The Greatness of Little Things," "Wanderers on the Earth," "Friends and Neighbors," and "Spires Against the Sky."

This work is appealingly different from other books featuring rural life; for although it is set in a façade of literary charm, it lacks none of the rugged language of the practical man who lives close to our singing earth. It well sets forth the Seventh-day Adventist ideal of country living.

L. C. K.

Father Smith Instructs Jackson,* F. F. Noll and L. J. Fallon, Our Sunday Visitor Press, Huntington, Indiana, 1947, 227 pages, \$1.00.

Much like our own Bible correspondence courses, a correspondence training course has been developed by Catholics, which is "intended both for Catholics who were deprived during their youth, of a training in the science of God, and for non-Catholics, who are interested in learning what the Catholic church teaches officially concerning religious doctrines and practice." This volume is the text for the course.

The book presents a dialog between Father Smith and Mr. Jackson in which the points of Catholic faith and practices are taken up in question-and-answer, or catechismal, form. Chief point of value to Adventists is the fact that here is a *modern version* of the age-old contentions regarding the law of God, the admitted change of the Sabbath, the church, and the sacraments. Anyone applying for the course will be sent the book free of charge.

C. E. MOSELEY, JR. [Head of Bible Department, Oakwood College.]

The Minister's Wife

Her Vital Partnership in Service

Looking to Jesus

By MARJORIE BURNS, *Minister's Wife, Greater N. Y. Conf.*

WE HAVE been having some wonderful counsel on these pages. Surely, as we look at the do's and don'ts of being a pastor's wife we are at times overwhelmed with remorse as we remember how many times we have failed. A little time spent in study and prayer would

so often save us from mistakes and heartaches.

Wherein lies the practical and workable plan of finding God's way? You may think of several. I will mention only the one plan that has done the most for me. Your home is probably a very busy one. Mine certainly is. But even so, choose a corner somewhere for your own. Place there a good light within easy reach, a comfortable chair, and a little stand to bear your choice books. Each book should have its bookmark, that the place where you left reading may be quickly found. Also have your Bible and *Lesson Quarterly* there and a church paper or two. Then during the day as those moments of relaxation come, perhaps just five or ten minutes, your heart can commune with the better things of life.

I have been amazed at what this simple program has done for me. And the times you will find yourself there in earnest prayer will fill your heart with joy. Somewhere near this corner hang a lovely picture of Christ. You will be surprised how much it will thrill your heart, after reading something of His love that especially touches you, to be able to look up into His face. Though the picture is painted by human hands, God Himself will re-etch it upon our mortal hearts.

As this experience is carried out day by day there will even be times when we will drop all that we are doing and repair to our corner to renew our visit with Him. It will become a longing, and a fulfilled joy. Such a path is one that can but bring us at the end of each day nearer to heaven than we were the day before. I long for such an experience, and I am sure that it is your longing too. But in our longing may God grant that we may stand beside our husbands as true helpmates to the undershepherds of the flock. This experience lies at our very finger tips. We will be denied it only through our own indifference and neglect. Neglect will cost us eternity.

So do not wait. Try this or some other plan that you prefer. But try it now, and make it a habit.

Teaming Together in God's Work

By J. H. MEIER, *Pastor,*
La Crosse, Wisconsin

THE great burden of the minister should be the winning of souls. All activities, whatever they may be, should contribute to that end. He has no eight-hour-a-day responsibilities. He labors in season and out of season. Every minister who does his duty knows this to be true. But in connection with these responsibilities what part should the wife share? What attitude should she take toward her husband's work? If the wife takes care of her domestic affairs at home, is that all that she should be concerned about?

It is interesting to note that the Spirit of prophecy has given instructions on all topics which are for the advancement of the cause of Christ throughout the earth. We also have instructions regarding the work of the minister's wife and her responsibilities toward her husband's work.

Of course, we must remember that no hard and fast rule can be laid down for all minister's wives, for they carry different responsibilities. But there are general instructions coming from the pen of inspiration which should serve as a guide.

"A responsibility rests upon the minister's wife which she should not and cannot lightly throw off. God will require the talent lent her, with usury. She should work earnestly, faithfully, and unitedly with her husband to save souls." "If she possesses the spirit of self-sacrifice, and has a love for souls, she can with him do almost an equal amount of good. A sister-laborer in the cause of truth can understand and reach some cases, especially among the sisters, that the minister cannot."—*Testimonies*, vol. 1, p. 452.

My wife accompanies me every afternoon and evening in my work. Thus we get into homes where it would be impossible for me to gain entrance alone. I believe that half my usefulness in personal work would be lost if it were not for my wife's accompanying me.

You may say, "But how does your wife keep up with her domestic duties?" It is all in the planning and teamwork. If the wife takes time to accompany the husband, why should not he share with some of the responsibilities in the domestic work? Cooperation unites interests and brings success. Of course, it is hard work to keep forever on the job, but should we be looking for the easy way, or the successful way? The Spirit of prophecy gave this instruction years ago regarding the minister's wife:

"When it is possible, let the minister and his wife go forth together. The wife can often labor by the side of her husband, accomplishing a noble work. She can visit the homes of the people and help the women in these families in a way that her husband cannot."—*Evangelism*, p. 491.

We must remember that the instruction is, "When it is possible, let the minister and his wife go forth together." There are many consecrated women in our ranks who have families, and cannot always go with their husbands, but I wonder whether we could not all improve along this line?



♣ MEN of ordinary talents can accomplish more by personal labor from house to house than by placing themselves in popular places at great expense, or by entering halls and trying to call out the crowd. Personal influence is a power. The more direct our labor for our fellow men, the greater good will be accomplished. . . . You must come close to those for whom you labor, that they may not only hear your voice, but shake your hand, learn your principles, and realize your sympathy.—*Evangelism*, pp. 438, 439.

MUSIC OF THE MESSAGE

A Discussion of Ideals, Objectives, and Techniques

¶ Suggestions for beginner choir conductors

Junior and Senior Local Church Choir

By MARJORIE HARRIS GIBBS, *Choir Director and Pastor's Wife, Philadelphia*

THIS is an attempt to offer something definite in the way of a guide to the amateur musician or conductor who serves the small church. History attests the fact that wherever there has been worship there has been music. Three thousand years ago the psalmist wrote, "O sing unto the Lord a new song." Ps. 98:1. The psalms were the foundation of Hebrew worship, just as they are the foundation of much of Christian worship today. Our Lord and His disciples sang. (Matt. 26:30.) Few hymnals are without some of the psalms, and may well be used often in our church music.

Unless music has something to contribute to worship, it is useless, and may actually be harmful. In fact, it is better to have no music at all than the wrong music badly performed. Church music should have one of two purposes: it may be an act of worship, or it may be an aid to the act of worship.

You may say, "But we have no talent in our church"; or, "There's no one able to conduct a choir." Nothing could be more desirable than the right music performed by capable, consecrated musicians, of course. But every church, no matter how small, has some talent waiting to be developed and willing members waiting to be encouraged. Remember, the church is neither a concert hall nor an opera house. The main purpose of music in church worship should be to foster a devotional atmosphere.

A choir conductor does not necessarily need to have a degree of a Bachelor of Music. He does need, though, to know the ability of his choir members and how to choose music that will be suited to them. Often in an average small church choir there are one or two dozen voices, all amateur and all volunteer, and few of them are trained. There is, perhaps, no singer to whom a solo can be assigned. Under these conditions use considerable unison singing. Such a group can make a real contribution to the services of the church. They must, however, be sincere, devout, and willing to work.

A well-trained choir can be an inspiration to the pastor. Until the congregation acquires considerable confidence, it is better if the choir sings the hymns in unison. As its own special

part in the service there is much that a volunteer choir can contribute in the way of processionals, anthems, responses, and the like. These contributions, however, must be regarded as aids to the act of worship and not as concert numbers or entertainment features. Dignified choir robes aid in maintaining decorum and a devotional attitude.

Whenever there is a volunteer choir you must face the fact that attendance is likely to be irregular and unpredictable. By all means plan your music at least a month ahead, and keep in rehearsal a good supply of emergency music. It is better to rehearse six numbers for ten minutes each than to spend an hour each on two, for the choir will then be better trained and the singers more confident. Experience has taught me that one evening rehearsal a month, learning the music of five or six anthems in advance, with a half hour rehearsal at the close of the preaching service each week, has proved quite successful. Always rehearse the hymns. The tunes are usually easy and familiar, but it takes practice to sing the words with precision and clear enunciation.

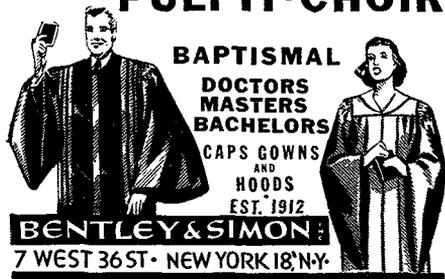
Here is a very simple plan for making an anthem out of a hymn. Let one stanza be sung by a solo voice or by sopranos in unison. Sing another one in harmony or without accompaniment. This makes a pleasing variety and can be well done by all volunteer choirs. Rehearse standings, sittings, page turns, et cetera, until they can be done silently, in unison, and unobtrusively. The sight of a choir turning around, stooping, picking up music from the chairs or floor is grotesque, and distracts from the spirit of devotion.

I can conceive of the Sabbath school in no other way than as an approach to the church and its services. The proper time, then, to begin organizing and developing the church choir is with the juniors. Children between the ages of ten and sixteen can be formed into a junior choir. They can be taught discipline in choir work, sight singing, hymn study, and music interpretation. I have a junior choir at present of eighteen young people who take part once a month, singing all the aids to worship in the church service. It is of utmost importance that

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the youth be started on the right path to worship and to worship music. At the time of rehearsal they can be taught correct habits and techniques of worship.

Only when they have had this foundation will they be able to become valuable senior choir members. People often underestimate the ability of children to understand the teachings of the church, but even young children can grasp them very readily if presented in simple language. They can understand most of the hymns when the texts are carefully explained, and the meanings of unusual words are given. Bach and Mendelssohn can be taught as easily as nursery rhymes, and will be retained much longer. It is hard to build a superstructure of granite on a foundation of sand.

A choir concert once or twice a year, combining both junior and senior choirs, can be a great inspiration to both the choir members and the congregation. It can illustrate different types of music, such as music of the early church, descants on favorite hymns, or it can be a request program.

A small choir, even a volunteer one, can attain a precision and unanimity that is difficult with a large chorus. So do not be discouraged if your group is small or your talent scarce. There are three rules to keep in mind in building a volunteer choir: (1) know what constitutes proper worship music; (2) know what is within your capabilities; and (3) know how to interpret it effectively.

Climax of the Song Service

By BEN GLANZER, Editor,
The Voice of Prophecy "News"

EVERY song service should have a definite climax. But this needs careful planning. If there is no plan to the song service, and it is just a matter of taking up the time, merely to have the audience sing something before the service starts, there will be no climax. Neither will the song service accomplish much more than to take up some time.

We must remember that there is a definite purpose to the song service, and that is to prepare hearts for the message of the evening. If the hearts of the people are not stirred or melted, or both, during the song service, the song leader has not accomplished the task that is his. Then the evangelist will have to devote part of his sermon to that task before the hearts of the people are ready for his message.

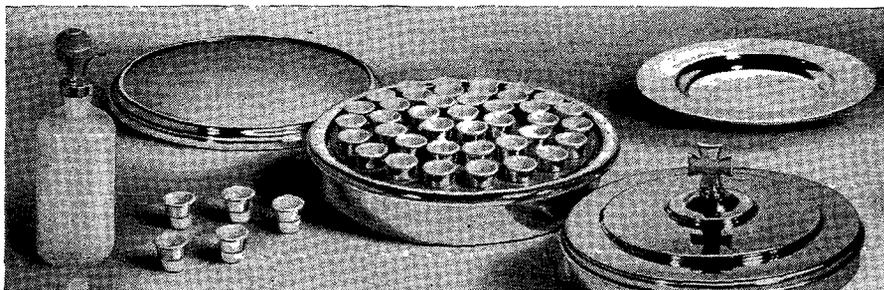
Naturally the best place for the climax is at the end of the song service, just before the theme song (if you have one), or just before the evangelist enters. Let us consider some examples of climaxes calculated to stir the hearts of the people.

Very often the climax song is the first one I choose in planning a song service. Let us say we will use "Jesus Saves," as our climax number. Then leading up to this, we can build songs about the saving power of Christ, His blood, and His sacrifice. Gradually as the song service progresses the audience will more and more enter into the spirit of the meeting. Then when the time comes to bring the song service to a close, the song leader may say, "Isn't it wonderful tonight to know that we have a Saviour who loves and cares for us and has power to save us from every sin? It has been a thrill for us all, I know, to sing about Jesus and His power again tonight. Just now let us put the sentiment of our hearts into song, and let our hearts be stirred again as we sing, 'We have heard the joyful song, Jesus saves, Jesus saves.'"

Perhaps you can have them stand, to enable them to sing better, and remain standing for the theme song and prayer. Then as you come to the last stanza, you can say, "Now, when we come to the last phrase of this last stanza, I want some of you sopranos and tenors to help us feel the thrill of the glorious message of this song more than ever. Let us put a good, high ending on this song. This is what I want you to help me do." Then sing for them just the last phrase, "Jesus saves, Jesus saves," taking the high ending, which is simply taking two notes on *D* the last time the word "Jesus" is sung, and then *G* on the word "saves," with a definite emphasis and retard on the whole phrase.

If you are a baritone and cannot take the *G*, simply sing the two *D*'s on "Jesus," and then in the same breath with your hand pointing

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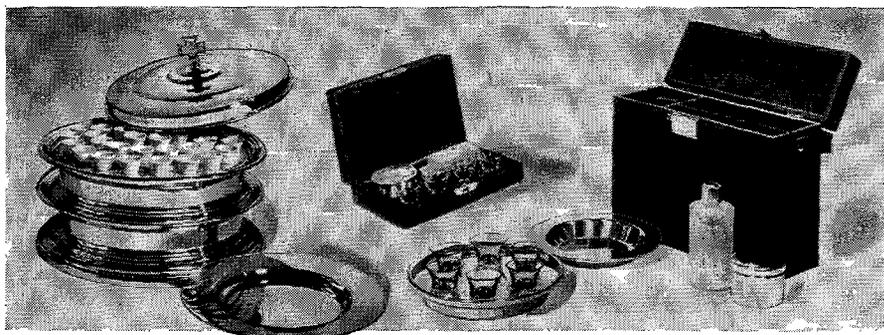
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upward, say, "And then the high note!" Or you can have the piano or some soloist demonstrate it. When this has been sung, compliment the audience sincerely and genuinely, and tell them, "That was so good I want to hear it again—just the last line, 'This our song of victory, Jesus saves, Jesus saves.'" And when you quote this last line to them, be sure to do it with plenty of emphasis and conviction, in a sort of declamatory style. If all this is done carefully and in the right spirit, it will give you and the audience a tremendous lift, and be a thrilling climax to your song service.

Other Types of Climax Songs

Another good climax song is the Glory Song, which also adapts itself to a high ending. With this I use songs like "Face to Face" and "Beautiful Valley of Eden." A different climax for a song service, intended to melt hearts would be a song like "Father, We Come to Thee," or "Pass Me Not." A special song by the choir or the quartet or a soloist can also be the climax of a song service, if those giving the special song have the consecrated ability to make it such. They should be told, of course, what the purpose of their special number is in that particular place in the song service.

It is a real problem to try to plan a song service with a climax, or any kind of song service, if a good Book and Bible House

brother (and we love them all) decides he wants to sell some books during the song service. Perhaps we should discuss that matter some time in these columns. It is also hard to plan a good song service if it is all broken up with many specials. Let us remember the counsel, "The singing is not always to be done by a few." If it is necessary to have a lot of specials, let us find out what they are, and include them in a carefully arranged song service.

Remember, the well-planned song service, with a correctly timed and well-chosen climax, has a very good chance of being a successful song service. Next month we shall consider "The Song Service on Special Nights and Occasions."



☐ THE National Association of S.D.A. dentists will hold their annual meeting in San Francisco at the Bellevue Hotel on October 14 and 15. All S.D.A. doctors are invited, whether or not they are members of the Association. A. C. KOPPEL, D.D.S., Secretary-Treasurer, 437 Cedar St., Washington 12, D.C.



The Minister's Sabbath Morning

THIS is my opportunity!
I stand, O God, 'twixt these and Thee;
Grant me Thy light that I may know
How best the seeds of truth to sow.

The weary man, the little child,
The vigorous youth, the mother mild,
Lift up their eyes and wait for me;
What shall I say to them for Thee?

Theirs is the struggle and the strife,
Mine are the peaceful paths of life,
They are of deeds, I am of thought,
How shall I teach them as I ought?

We are close brothers, all we men
Sin, and are sorry, sin again,
And climb and slip and yet aspire;
Thou, only Thou, canst bear us higher.

Lord, I will talk to them of Thee,
Let mine eyes Thy salvation see,
And with the tokens of Thy love
Uplift their hearts and mine above.

Give me, O gracious Master, power
To read the signs and seize the hour,
Nor let these people empty go
Because I may so little know.

Lord, unto Thee I lift my eyes,
Inspire me, make me brave and wise,
And give me faith that I may see
How wide and large Thy precepts be.

O God, inspire me; make me strong;
I will not do Thy people wrong
To hide what'er Thou givest me,
Nor put myself 'twixt them and Thee.

Give me Thy message now; not mine
The words they need, but only Thine;
O Lord, these people wait for Thee,
Thine is this opportunity.

—Anon.

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The Religious Press

Valuable Current Excerpts

DANGERS OF TELEVISION.—As a time and interest consumer, television is fast achieving first place. In a special feature article in the *New York Sun*, John McClain states: "Television is here to stay, but it is bringing with it an alarming change in the manners and customs of the populace. There is a general decline in the art of polite conversation, and a new social order is being predicated on the relative sizes of video screens." . . . The situation, as we have warned in a previous editorial, is filled with bad potentials. Television mobilizes the whole personality and the human body. It is not like the radio, for that only mobilizes one's hearing. Such programs as we have had opportunity to observe leave much to be wished for. One gets tired of the blarney and wise-cracking and of the silly vaudeville acting of which there is so much. Many programs are a downright insult to the intelligence of the serious-minded. This new device is not yet harnessed to elevating cultural processes. It seems to us that television presents a moral problem to the Christian. Such diversion of the mind and life, both physical and psychological, with inducement to go beyond the casual or temporary amusement release, carries with it a challenge.—*Watchman-Examiner*, June 9.

CHURCHES IN WORLD COUNCIL.—With the addition of four new church groups, membership in the World Council of Churches now totals 155. Latest to join are the Baptist Union of Denmark and three "younger churches": the Dayak Evangelical Church in Borneo, the Toradja Church of the Central Celebes and the United Church of Christ in the Philippines.—*Christian Century*, June 29.

BIBLE DISTRIBUTION.—Meeting in New York last fortnight, representatives of Bible Societies in 25 countries summed up a good year's work.

Distributed during 1948: 17.5 million copies of Scriptures, translated into 1,108 languages and dialects. Still awaiting shipment to Russia: 225,000 Testaments, 100,000 Bibles and 500,000 Scripture abstracts. No shipment to the USSR had been accepted since 1947.—*Pathfinder*, June 29.

BIBLELESS MULTITUDES.—One billion seven hundred million people speaking 1,000 different languages have not a single syllable of the Word of God. Four-fifths of those for whom the Bible has been translated do not possess a copy of it.—*Gospel Minister*, June 16.

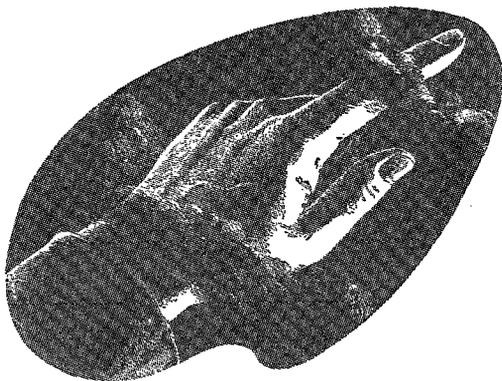
CATHOLIC PAMPHLETS.—More than thirteen million Roman Catholic pamphlets are sold every year, according to "The Index to Catholic Pamphlets" issued by the Catholic University of America. This is nearly double the rate of sales of Catholic pamphlets in the 1930's, according to the Catholic "Register" of last Feb. 13.—*Converted Catholic*, June.

HOW QUALIFY?—In the national schools of this country a definite place in the curriculum is assigned to the teaching of Scripture. Lately the question has been raised as to how a teacher who is not a professing Christian can be expected to teach Scripture and not make it either a mockery or a dead subject. Out of this has arisen a further question: How much does one have to believe in order to be accepted as a Christian?—*Christian Century*, June 29.

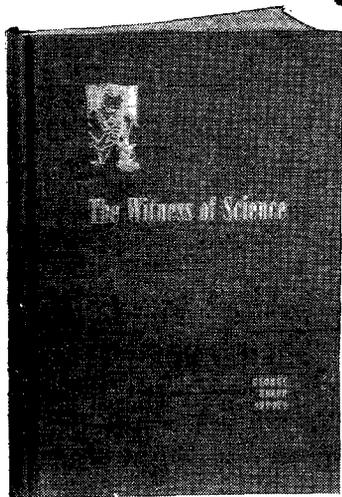
NINE THOUSAND TO ONE.—India has only one doctor for every nine thousand persons.—*Gospel Minister*, June 23.

CHRISTIANITY'S TEST.—It is questionable whether, since its beginning, Christianity has ever undergone such a test as it is undergoing at the present hour. It is facing tremendous misunderstanding, in-

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Prophecy

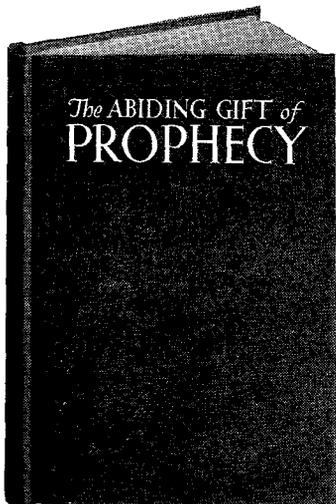


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difference and open opposition. In other lands its chief opponents are Communism, Mohammedanism and racism; while in our country it is plagued principally by materialism and secularism. At the present moment we are more conscious of the antagonism of an atheistic Communism.—Howard W. Ferrin in *United Evangelical Action*, June 1.

AMERICAN JEWRY.—Jews number 4,500,000 in the U.S., according to a survey recently made by the American Jewish Committee. About 75% live in 13 of the largest cities: New York, two million; Chicago, 300,000; Philadelphia, 245,000.—*Converted Catholic*, June.

PRESERVATION OF BIBLE.—Gilbert Darlington, treasurer of the American Bible Society, gave the annual meeting of the United Bible Societies something to think about when he told of the measures already taken to preserve the translations published by the American society in the event of an atomic war. According to Religious News Service, which reports the incident, Dr. Darlington told a luncheon that copies of all the important editions of the Bible and Scripture portions put out by his organization have been deposited in three places—the University of Colorado at Boulder, Dartmouth College at Hanover, New Hampshire, and in New York City. If an atomic attack pulverizes one of these sanctuaries, the Bible society hopes that the others—or at least one of the others—will be spared.—*Christian Century*, June 29.

ACTIVITY AND SPIRITUALITY.—Too many calls, meetings, conventions, committee meetings, besides the ceaseless round of duties, have stolen from many a minister's soul the sweetness of prayer and have caused the Bible to become dull and uninteresting. *The romance of the ministry is gone, and the joy of being a soul-winner is buried in the dust of present activities.*

We are in an age in which speed, production, achievement and creation are the measuring rods by which all men are judged. These, however, are false standards. The eternal God is concerned with growing a forest of oaks rather than filling the backyard with toadstools. He is more concerned with character than He is with production, and demands quality despite quantity.

Sainthood is produced by long hours in meditating upon God. It takes time spent alone with the Eternal to learn His secrets. . . . It is easier to spend two hours studying figures, blueprints, scientific books, philosophers, than it is to wait quietly upon God in self-abasement. . . .

Ministers who are orthodox, devoted and busy, need to lay aside many "things" and rekindle the holy glow within their own souls.

Do not be so busy running a program that you have no time to wait upon Christ; so absorbed in building a fortune that you have no time for the building of a home.

Guard against being so occupied with church business that you must neglect your Christ.—*Christian Digest*, July.

COMMUNISM IN ITALY.—Although Italy is claimed to be the very home of Roman Catholicism, it has now become the country with the second largest Communist party in the world outside Russia, with 2,500,000 members and 8,700,000 voters at the last election, according to the Rome correspondent of the *Chicago Tribune* of last December 5.

Statistics of religious affiliations in Italy, according to this report, are given as follows: 90 per cent of a population of 46,500,000 are Roman Catholics; 100,000 Protestants; and 60,000 Jews.—*Converted Catholic*, June.

ITALIAN COMMUNISTS.—According to John Gunther, as reported by *Church and State News Letter*, the Italian Communist Party is the largest in the world outside Russia, with 2,250,000 enrolled members. Gunther has raised the question: "How can an Italian be a Catholic and a communist at the same



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time?" In an article published in the *New York Herald Tribune*, Gunther reveals that he did not receive any satisfactory answer. Probing deeper, he discovered that the church does not court defeat in "any precipitate ideological struggle. In fact," writes Gunther, "the Vatican maintains perfectly correct relations with individual communists, and so far as I know, no important Italian communist has ever been excommunicated." . . . A large part of the difficulty, he adds, is caused by "the inadequacy of a system of education that militates against the free play of thought which should be the best defense against communism equally for a person, a community, or a nation." That system of education is a Catholic system. If the Italian people are confused, it is because Roman Catholicism and communism have certain totalitarian characteristics in common.—*Watchman-Examiner*, June 16.

CLEAN BROADCASTER.—A \$75,000 broadcasting station is being constructed at Bob Jones University, Greenville, S.C. It will be a 1260 Kilocycle, 100 watt station and will carry no advertising for movies, beer, tobacco or roadhouses.—*UEA*.—*Gospel Minister*, June 16.

Place of True Health Witness

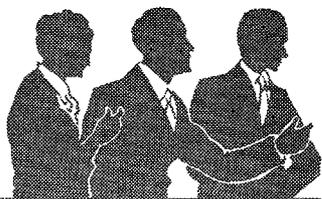
(Continued from page 22)

have extended in ever-widening circles as the foremost reformers in sound health work. And in all probability many more would have been impressed to aid us in extending these grand and glorious principles. In all probability this very situation would have largely solved the problem of the extension of our health work and health centers throughout the world. The

trouble with all too many of us is that we have largely lost our vision. We are not to forget the sobering words, "Soon there will be no work done in ministerial lines but medical missionary work."—*Counsels on Health*, p. 533. In the time of persecution those who are thus prepared, we are told, "will find a field of labor anywhere."—*Medical Ministry*, p. 321.

Nor are we to sit back and say that we have no money to spread our health witness. God blesses those who blend faith and practical action. He then works in their behalf. Here is the counsel: "There are men in the world who will give of their means for schools and for sanitariums. . . . If the wealthy are approached in the right way, the Lord will impress them to give of their means."—*Counsels on Stewardship*, p. 188. (See *Medical Ministry*, p. 329.)

The episode of the Julian will ought to rein us up to a restudy of the whole blueprint concerning sane, sound health reform. Too many physicians and ministers alike not only have drifted into personal carelessness but have even made deprecating remarks concerning these heaven-born principles and those who honor them. It is a serious thing to slight one of the most beautiful principles God has given this people. We should pray God to forgive and to restore us to our rightful place, that His full blessing may rest upon us. Thus we may regain our designated place of leadership, and may be in a position to receive all His benefits.



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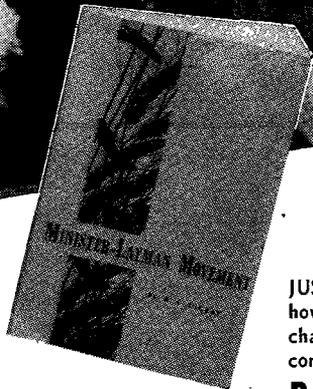
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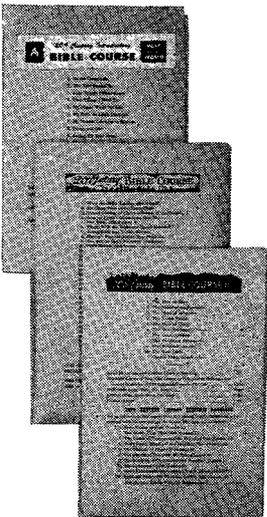
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DANGER!—Some ministers' wives, fearing that adulation and recognized success may turn their husbands' heads, and that they will become puffed up with ego and develop a fatal superiority complex, seek to keep their husbands' feet on the ground and to help them remain humble and usable. In harmony with this laudable aim they seek to curb these tendencies through rather constant criticism of the weaknesses in their work, along with indifference to their struggles and achievements, exhibiting lukewarmness toward their endeavors and excellencies and registering definite coldness toward the praise of others. Some are plain naggers; others are lukewarm and clammy. Here is a bit of counsel for wives with this understandable attitude: Your motives may be the best, and the need for curbing inflation may be very real. But you are running a grave risk of misunderstanding and even of domestic catastrophe with such a program. Repression may be needed, but do not let all the appreciation and praise and understanding come from other women of talent. That course is fraught with peril. Invidious comparisons may begin to form in the mind. Men are human, even though ministers. And your husband may be led unconsciously to draw his encouragement and stimulus from sources elsewhere. That is dangerous, and definite catastrophes have come as a result. Surely a word to the wise is sufficient. You should be the most interested, the most understanding, and the most inspiring person in the world for him. As to his perils and tendencies, pray with him and for him over his weaknesses.

VESPERS!—The plan of a vesper-hour service, just before the close of the Sabbath, where our people live within easy distance of assembly, is excellent. Wholesome music blended with responsive readings, prayer, and meditation, and a quiet message of uplift and helpfulness make an ideal ending for the Sabbath day. But let it be a message of spiritual life and helpfulness, of practical guidance, not a moral essay or an ethical preachment. Let it be based on the Word, not on philosophy and opinion. Let it strengthen our faith, increase our love, nerve us for the fray, and fit us for better living and service. Let it be such as will enable us to go forth more effectively equipped for the battles and marches of life rather than to wonder just what the speaker had been reading last, or just what he was try-

ing to accomplish. It should create a sense of confidence, quietness, and strength, and not be that which raises lurking doubts and questions. In such instances the vesper service were better not to have been.

THEORISTS!—There are always some who are not active ministers but who pour forth a constant stream of counsel for us on ministerial matters—brethren who are not ministers, who could not preach successfully if their lives depended upon it, who never had the pastoral care of a church, who never drew and held an evangelistic audience through a series of meetings, who never had the pressure of the multiple responsibilities of a district and its attendant goals. It is easy to admonish on how things ought to be done when one is not in the place of responsibility, and has never carried the load.

PERFORMANCES!—In secular concerts of the musical classics—from Bach, Chopin, Schubert, et cetera—the rendition is definitely a performance. Certain standard numbers in the repertoire are repeated time and again by different artists in different concerts. The skill and artistry of the various performances are usually compared with others; and artists are rated as good, better, or best, on the basis of the results. And likewise, with sacred numbers; when church singing is restricted to well-known religious classics, the same tendency for the rendition to become a performance becomes characteristic, with similar ratings, as voices and renditions are compared. In sermons we do not content ourselves with repeating a few of the great classic sermons of the centuries—of Augustine, Saint Francis, Luther, Calvin, Wesley, Spurgeon, or Moody. That would gravitate as verily into a performance, a ritual. No, we give living, current, pertinent messages, suited to the need of the moment. We present sermons with an appropriate appeal. Similarly, the music of the church should have the same pertinency and application of message as the sermon, suited to the need of the hour. We of the Advent Movement must shun musical performances for our church services. We should give living messages from the Word of God, meeting each congregational need of the hour. And this should similarly be done in music, presenting sermons in song to meet the special and immediate needs of men.

L. E. F.