

The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

May, 1950

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Notes and Notices

Information and Sundry Items

¶ WE are plagued by two extremes in the conduct of our worship services. One is the familiar tardiness in starting, with long, drawn-out announcements following, and long-winded

THE FUTILITY OF SPLIT-SECOND TIMING

preaching that drags on interminably, violating every canon of good psychology, wearying the hearers, vitiating the wholesome effect of the first thirty-five minutes of the sermon, and creating an unwholesome reaction of restiveness in general. There is almost universal criticism of this all-too-common delinquency. But there is an opposite extreme, characterizing a few, that is just as offensive to good taste and just as unfortunate in reaction—that of rigid, split-second timing that puts all participants on a tension, and so destroys the very spirit of worship that is devoutly sought. This close-timing, clock-watching becomes a phobia with some, and as a result puts everyone concerned on a tension. Instead of the quiet, unhurried, restful atmosphere of worship so much to be desired, there is a pervasive consciousness of strain, and an ever present sense of the rigidity of mechanics. It has the metallic precision of the clock. That is equally alien to real communion with God, and vitiates the very effect sought for the worshipers. Split-second prayers and pressurized testimonies are a violation of the “quietness and strength” that are the essence of all wholesome worship. One cannot conduct a successful revival under the lash of a clock watcher. The operations of the Holy Spirit cannot be brought under the rule of the chronometer. Pentecost would never have come had the tarrying time been under the control of some time checkers of today. And neither will the latter rain be on that basis. Brethren, let us avoid both extremes. In the mean between the two opposites lies the way of effective worship.

¶ ATTENTION is directed to three highly important articles, beginning in this issue, by S. H. Horn, graduate in archaeology from our Seminary, and now getting his doctorate in Egyptology from the University of Chicago before returning to the Seminary to teach. The articles deal with the Aramaic portion of the book of Daniel. THE MINISTRY is happy to be the medium for the release of these important discussions. These articles will be of value not only to our workers in general but to our Bible and history teachers in particular. Be sure to read them. Some may wish to file them. The first in the series is on page 5.

¶ JOSEPH BATES, old sea captain who had sailed the seven seas and crossed the equator many a time, maintained for a while (after 1844) that the Sabbath should be uniformly observed from six o'clock to six o'clock, “equatorial time,” as he called it—twelve hours each for day and night, or the “evening” and the “morning” of Genesis 1 and 2, the “even to even” of Scripture. As the oldest and most experienced leader in those earliest days, his opinion carried much weight. Recently, returning by boat from South America, our ship was approaching the equator on Sabbath, February 12, and the sun was just about to set when I remembered Bates's contention about “equatorial time.” I looked at my watch, and lo! it was six o'clock at sunset. So, by personal observation, I corroborated his six-to-six equal lengths of day and night at the equator. But, equatorial time is operative time *only* at the equator, and the early believers lived in New England. They were not satisfied with Bates's argument as applying to the beginning of the Sabbath everywhere and at all seasons. So they asked J. N. Andrews to make a special study of the intent of the Biblical expression, “even to even.” And Andrews found that “even” was “when the sun did set,” whenever that might be, and not arbitrarily from six o'clock to six o'clock. It is an interesting historical sidelight.

¶ ATTENTION is directed to the helpful editorial, “True or False?” by F. M. Wilcox, in the *Review* of March 2, 1950. If you have not read this carefully, it will be profitable to do so. Our personal attitude toward the writings of Mrs. E. G. White is of utmost importance. A leavening, depreciating influence is at work among us that bodes ill for the future if not curbed. We as workers will be held individually responsible for our attitudes on this vital question. Let there be no mistake here.

¶ WE Adventists *are* different. It is amazing how many professed Christians will drink, smoke, dance, gamble, load themselves with jewelry, and be just like the worldlings about—and yet profess to be Christians. Yes, we are different. And may the good Lord keep us so!

“That We Do Not Forget”

An action was passed at the Autumn Council in Saint Louis in 1949 “that a special offering for the College of Medical Evangelists be received in 1950, and that the date be May 27.” As workers, let us bear it in mind and make careful presentation of the need.

Another word next month.

Jay J. Nethery.



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Fit Your Sermon to Your Congregation

By NORVAL F. PEASE, *Pastor,*
College Church, Loma Linda, California

THE unsolved problem is the basic disturbing factor in human personality. The problem itself may be large or small, but the very fact of its existence produces inner conflicts that engender all sorts of abnormal behavior. It is a well-known fact that most of the neuroses and many of the psychoses from which modern men suffer are the results of the inability of the individuals concerned to solve their problems.

The minister of the gospel must know how to help people solve these problems. When Jesus announced the purpose of His ministry He declared that He was sent "to preach the gospel to the poor; . . . to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." In essence Jesus was announcing that He had come to help poor, frustrated, blind, bruised people find release and deliverance. The ambassadors of Jesus are sent to carry on the same mission.

In order to help people solve their problems, the minister must first solve his own, Karl R. Stolz, in his book *The Church and Psychotherapy* devotes a chapter to "Vocational Neuroses of the Minister." (Abingdon Cokesbury Press, 1943.) He points out some of the unsolved problems that may ruin a minister's personality and destroy his usefulness. Among them are:

The Minister's Vocational Neuroses

1. "Egocentricity through pampering." The minister is, in many ways, a privileged person. He enjoys immunities and opportunities that are denied the average person. Self-centeredness can develop that will cripple his influence and service.

2. "Competition with members of his own profession." The minister whose primary interest is rank and position in his profession will not be able to contribute much to the lives of other people.

3. "Temptation to indolence." The minister is not governed by whistles and bells. He does not punch a time clock. He may lose the art of self-discipline, and thus impair not only his effectiveness but also his influence.

4. "Indeterminate goal." The laborer on a construction crew may have a very hazy idea of the building he is working on. The minister, likewise, may fall into deadening routine without seeing his large objectives.

5. "Emotional isolation." It is possible for a minister's world to contract until it is very little larger than his study room. Wide interests and large sympathies are essential to a problem-solving ministry.

Sensible Remedies for Neuroses

Dr. Stolz lists some sensible remedies for these and other "vocational neuroses." Among the remedies are private devotions, public worship, inspirational literature, association with and service to all sorts of men, professional improvement, and recreational therapy. The dangers he has listed are real, and the remedies are sound. We as ministers must not succumb to the pitfalls of our profession.

But solving our own problems is only a beginning—a foundation. We are not *ministers* until we can effectively help other people solve their problems. Our first approach to this great work, I believe, is to *preach more problem-solving sermons*. This principle holds good both in evangelistic and pastoral work. The evangelist will win more souls if he can help his listeners find Christian solutions for their everyday problems. Why should not the one who is leading men to Christ show them how Christ can help them solve the problems that cause them anxiety?

The pastor's great opportunity comes at eleven o'clock on Sabbath morning. For thirty minutes each week he has the attention of nearly all his flock. This is his golden oppor-

tunity to help them unravel the tangled threads of their lives.

If problems were tangible entities, the pastor would be able to see a flock of them roosting on the shoulders of nearly every person sitting in the pews. Why should he not preach so helpfully that, one by one, these pests that are annoying his people will fly out of the church door as the sermon progresses? What inspiration this type of ministry will bring to the people! What strength will come to them if, when they leave the sanctuary they can say, "Now I know how to meet that problem that has bothered me for weeks"!

What are these problems that follow our people to church like the birds that follow the wake of a ship? Personal sins loom large. Family troubles are prominent. Quarrels, worries over children, misunderstandings, and estrangements are common problems. Several years ago, at a camp meeting, a speaker asked how many of those present had children not in Christ. The majority raised their hands. As an observer, I thought, "What a reservoir of disappointments and heartaches those upraised hands represent!" Business problems are serious for many. Poverty and misfortune bring their perplexities. Loneliness, hopelessness, fear, regrets—these human heartaches are in every congregation. Our sermons must be planned to meet such needs.

We as ministers must ask ourselves: Can we afford to spend Sabbath morning hours on subjects that do not touch life when such serious problems cry at us from the pews? Can we run the risk of having the same troubles and perplexities that they brought with them to the house of worship burden our hearers when they go out of the church doors? How often we spend much precious time in promoting worthy causes! If people's personal problems are solved by our ministry, mere mention of our financial needs will be sufficient. *If we lift their burdens, they will help us carry ours.* When a minister faces the question, What shall I preach about next Sabbath? his answer should be based on an understanding of the most pressing needs of the individual members of his flock. How can he learn these needs? No one has ever discovered a better way than intelligent personal visitation. "Filling one bottle at a time" is still the most effective way of ministering to individual needs.

The minister must solve problems not only from the pulpit but in the study and in the homes. If the minister preaches problem-solving sermons, his people will come to him with their individual problems. If his sermons are confined to theological theories, pious platitudes, or organizational promotion, his people will not select him as one who can help them live. An attitude that shows the preacher himself to be well adjusted will pave the way for worth-while, personal counseling. A neurotic

preacher cannot help the neurotics; a worried preacher cannot relieve anxiety; a moody preacher cannot build stability. Underlying all his good qualifications must be a love for people and a desire to help them.

The minister must be sure that he does not create problems for his members. This can easily be done by advocating unsound restrictions and unnecessary sacrifices. The gospel calls for purity, for separation from the world, for sacrifice. But we do not serve an unreasonable Master. In our zeal we often emulate the Pharisees, and "bind heavy burdens" on our people. We set up standards of recreation, of dress, of eating, and of giving that go beyond Scriptural standards. We do this, we say, "to be on the safe side," forgetting that *it is just as damaging to prohibit that which is not wrong as it is to allow that which is wrong.*

Our insistence on these synthetic "standards" confuses people. They are conscientious; yet they cannot see the reasons for our proscriptions. Inner conflicts result; hypocritical practices may develop; unhealthy comparisons with other people are sure to follow. Thus we create problems, serious problems—"burdens grievous to be borne"—that destroy the spiritual health of our people. If ministers will stick to the basic Biblical principles of morality and right living, avoiding the "twilight zone" of personal hobbies and "works of supererogation," fewer perplexing problems will plague the people in the pews.

Finally, what is the therapy that we can use in the pulpit and in the personal interview to help people solve their problems? We are neither psychologists nor psychiatrists; we are *ministers of the gospel*. The gospel is our remedy for human problems. This gospel includes faith in Christ, the grace of God, trust in Divine Providence, the fellowship of the church, the Christian hope, and the Christian commission.

The gospel is adequate to help every person solve his problems, provided it is mediated intelligently. In order to apply this great solvent of men's problems, we must know something about the human personality with which we are dealing, and we must have common sense. If we are not thus equipped for our task, we will be like novices prescribing potent drugs. We can so misuse the gospel—powerful and vital as it is—that positive harm will follow our endeavors to apply it. The needs of men call for an intelligent ministry, a balanced ministry, a Christlike ministry, who will mediate the saving, healing gospel of Christ in a way that will bring happy and permanent solutions to the personal problems of men.



¶ Too often so many things engage the minds of physicians that they are kept from the work that God would have them do as evangelists.—*Medical Ministry*, p. 248.

THE REALM OF RESEARCH

Historical, Archaeological, and Scientific Findings

The Aramaic Problem of the Book of Daniel—No. 1

By SIEGFRIED HERBERT HORN,
Graduate Student, University of Chicago

THE book of Daniel plays an important role in God's plan of informing His children concerning past and future events, especially those connected with the final stages of this world's history prior to Christ's second coming. However, the critical theological world has succeeded in convincing the mass of Christian believers that the book of Daniel does not deserve a high place among the Old Testament books. It is now rather generally held that it was not written by Daniel—the statesman and prophet who lived in the time of Nebuchadnezzar and his successors—but by an unknown author four centuries later, in the time of the Maccabees.

Not being willing to believe that the detailed exposition of the events so accurately described in Daniel 8 and 11, for instance, were written several centuries before they happened, many theologians of all shades are convinced that these chapters were put into writing after the events had occurred. And they believe that the name of Daniel, a venerated and famous person of Jewish tradition, was chosen as author of this work to secure for it an easier acceptance among the Jews. Not only are the prophecies quoted by critics as proof of its late date, but also certain historical events are mentioned, for which no non-Biblical confirmation exists, together with the fact that part of the book is written in a late form of Aramaic.

Anyone who looks for authoritative statements written by recognized scholars in defense of a sixth-century B.C. authorship of the book of Daniel, will find out to his disappointment that such statements hardly exist. He may find an obscure, conservative writer or an occasional Catholic scholar defending the authenticity of Daniel, but no Protestant theologian of standing.

Here begins our great responsibility as Seventh-day Adventists. We have based an important part of our eschatological teachings on the prophecies of Daniel, and have made an outstanding contribution in their exposition and explanation. Surely Christ would not have exhorted His disciples to read that book and to watch world events which were foretold in it, if that book were spurious. (Matt. 24:15.) And we believe in the truth of the following

exhortations given by God's appointed messenger for this time:

"As we near the close of this world's history, the prophecies recorded by Daniel demand our special attention, as they relate to the very time in which we are living."¹

"Daniel and Revelation must be studied, as well as the other prophecies of the Old and New Testaments. . . . Read the book of Daniel. Call up, point by point, the history of the kingdoms there represented. Behold statesmen, councils, powerful armies, and see how God wrought to abase the pride of men, and lay human glory in the dust. . . . The light that Daniel received from God was given especially for these last days. The visions he saw by the banks of the Ulai and the Hiddekel, the great rivers of Shinar, are now in process of fulfillment, and all the events foretold will soon come to pass."²

Authenticity of Book of Daniel

Believing in the authenticity of Daniel, we as Seventh-day Adventists have the grave responsibility of giving its messages to the world, and of defending its genuineness, so that it convinces those who are willing to accept truth. Of the three arguments against the authenticity of Daniel already mentioned, this article is concerned with the third one only, dealing with the linguistic problem of the Aramaic part of the book. That the arguments concerning the prophecies are met successfully by us as a people is testified by the hundreds of thousands of converts in many lands who have become Seventh-day Adventists largely as a result of our exposition of the prophetic truths.

Of the historical problems connected with the book of Daniel some have been solved by recent discoveries; and others are still awaiting a solution, as the madness of Nebuchadnezzar, for which no documentary proof exists outside the Bible, and the identity of Darius the Mede, over whom we are still absolutely in the dark in spite of what has been written about him by commentators. The same was true of Belshazzar, the last king of Babylon, known only from the book of Daniel until a few decades ago, but we know now that next to the actual cuneiform sources no ancient writer was better informed about him than Daniel.³

The accuracy of some historical information, confirmed by recent discoveries, has highly puzzled some scholars who do not believe in the

authenticity of the book of Daniel. One of them, Prof. Robert H. Pfeiffer, of Harvard University, writes:

"We shall presumably never know how our author learned that the new Babylon was the creation of Nebuchadnezzar (4:30 . . .), as the excavations have proved (see R. Koldewey, *Excavations at Babylon*, 1915), and that Belshazzar, mentioned only in Babylonian records, in Daniel, and in Bar. 1:11, which is based on Daniel, was functioning as king when Cyrus took Babylon in 538 (ch.5)." ⁴

The Question of the Aramaic

The linguistic problem of the book of Daniel is highly interesting. It has puzzled theologians for centuries, and been answered in many different ways. The well-known fact remains that a great part of the book is written, not in Hebrew, but in Aramaic (2:4^b-7:28). In this respect Daniel is similar to Ezra, which is also partly written in Aramaic (4:8-6:18 and 7:12-26). And the existence of these Aramaic portions in the two books has been given as one of the main reasons for their late date.

I have been interested in these problems for many years and have collected all published Aramaic inscriptions ranging from their first historical appearance in the eighth century B.C. up to the time of Christ. I am satisfied that nothing important now available is missing from my collection, to which I am adding new documents when they are discovered and published. With but few exceptions, all available documents were discovered during the past fifty years.

Some years ago I made a detailed comparative study between the language of the existing secular Aramaic documents and the Aramaic portions of Ezra and Daniel. This study revealed the fact that the Aramaic of the book of Ezra belonged to the early part of the third century B.C., but Daniel's Aramaic was seemingly of a slightly later stage. Later I found out that my conclusions agreed largely with those of several scholars, although some are inclined to lower the dates of the Aramaic for Ezra and Daniel by another century.

The admission on the one hand that the Biblical Aramaic in its present form shows a late stage, and the belief at the same time that the Aramaic portions of Ezra and Daniel were written in the fifth and sixth centuries B.C. could only be reconciled by the assumption that the wording of these two books had been modernized some centuries after they had been written, and put into up-to-date language in the same way as the English Authorized Version has been brought into agreement with current usage as to orthography and grammar. I was glad to find this same thought expressed by the eminent German scholar Rudolf Kittel, editor of the scholarly Hebrew Bible, used now by theologians all over the world.⁵

Because this assumption could not, however, be proved at that time, no useful purpose was served by publishing my findings, and the man-

uscript I had written remained in my files. But remarkable, recent manuscript discoveries have altered the situation entirely, and have now provided the longed-for material to prove convincingly that the spelling of the Bible text was revised from time to time until it became standardized in the first century A.D. It is, therefore, a pleasure to avail myself of the opportunity offered by THE MINISTRY to set my findings before the readers of this valuable magazine, of which I am proud to possess a complete file, having been its reader from the very first number.

Aramaic Language and Aramaic Documents

Most students of the Bible have a very hazy idea about Aramaic. They usually know what Hebrew is, and that the Old Testament was written in this language. They are familiar with the fact that Greek is the original language of the New Testament. But the fact that a third Bible language, Aramaic, exists, escapes most of them. There are also very few theologians who take the trouble to study Aramaic after having struggled through the Greek and Hebrew grammars in order to be able to read the Bible in all the original languages.

The fact remains that this language, now almost forgotten, was the most widely spoken language for centuries, and that it was the mother tongue of Jesus. It is a strange historical phenomenon that the Aramaeans never became politically important, but nevertheless spread their language so far that in the Persian period it became the official language of an empire, being understood and spoken all the way from the Persian highlands through Mesopotamia, Palestine, and Egypt to the borders of Ethiopia, and from Arabia up to western Asia Minor.

Assyrian records mention Aramaeans from 1100 B.C. onward,⁶ but these people do not appear in a clear historical light until they are mentioned in the Bible. In the time of Saul and David the Aramaean, or Syrian, states of Zobah, Damascus, Hamath, Beth-rehob, Ish-tob, and Maacah are mentioned (1 Sam. 14:47; 2 Sam. 8:3-9; 10:6-8)—all small states situated in Syria and ruled by local kings. For the greatest part of their short history they fought against Israel and Judah and the rising power of Assyria, until they were subdued by the Assyrians and lost their independence in the second half of the eighth century B.C.

The Assyrians had the barbaric habit of transplanting subjugated nations; and after defeating the Syrian states and the kingdom of Israel, they exchanged their populations and spread them throughout their empire. Among the peoples brought to Samaria to repopulate the devastated land of Israel, Aramaeans from Hamath are expressly mentioned. (2 Kings 17:24.) Other Aramaeans may have been deported to the western and northern possessions of the Assyrian Empire. These deportations probably

constituted one of the chief reasons for the phenomenal spread of the Aramaic language. Another reason lay in the fact that the Aramaeans were found everywhere as continental traders, just as the Phoenicians, the maritime traders of the ancient world, were found in all coastal countries of the Mediterranean.

Aramaic the Diplomatic Language

At the end of the eighth century B.C., when Sennacherib invaded Judah, the Jewish officials were bilingual and understood Aramaic as well as Hebrew. And they knew also that the Assyrian general was conversant with Aramaic, and requested him to use that language in his dealings with them. (2 Kings 18:26.)⁷ Aramaic had begun to occupy an important place in the Assyrian life from the time of Tiglath-pileser III (745-727 B.C.). This is clearly revealed by the great number of commercial clay tablets written in cuneiform with Aramaic notes added on the edges or the back of the tablets. These notes on clay tablets found in the excavations of ancient Babylonian and Assyrian cities are usually called dockets, and were either scratched into the wet clay or written on it with ink. To these dockets can be added Aramaic inscriptions on seals and weights in the seventh and sixth centuries B.C. from Assyria, and seal and contract inscriptions in the seventh to the fifth centuries B.C. from Babylonia.

"They are evidence either that many people of Assyria and Babylonia knew Aramaic but not Assyrian or, more probably, that some Assyrians were bilingual and found the simple Aramaic alphabet easier to use than their own more complicated cuneiform script."⁸

Aramaic became more and more officially recognized during the seventh century B.C., and the Assyrian inscriptions mention besides Assyrian, Aramaic scribes (*dupsarrê ar-ma-a-a*); and in addition to Assyrian chancery servants, their Aramaic colleagues (*a-ba mātar-ma-a-a*).⁹ Inasmuch as the climate of Syria and Mesopotamia is not suitable for the preservation of perishable writing material, like parchment or papyrus, only inscriptions written on stone, clay, or pottery have survived

the destructive elements of the millenniums. This is the reason that comparatively few Aramaic documents from those countries exist in comparison with the wealth of cuneiform documents in the form of clay tablets or stone inscriptions. Occasionally, however, an Aramaic letter was written on a potsherd or a piece of stone, and one such letter has survived in fragments from the seventh century B.C. It is a letter containing twenty-one lines written by an Assyrian military officer, and sent back to Assyria from Babylonia. The man bears an Assyrian name, Bêl-etir, and the persons and names of places referred to in the letter are all Assyrian and Babylonian, but the language is Aramaic.¹⁰

Another very important Aramaic document of the seventh century B.C. is a papyrus fragment, discovered at Saqqarah, Egypt, in 1942.¹¹ It is part of a letter written by Adon, the king of a Palestinian city (perhaps Ascalon), at the time of one of Nebuchadnezzar's invasions of that unhappy country. The letter is addressed to the Egyptian Pharaoh, pleading for military help. Aside from the fact that this letter throws an interesting sidelight on the dramatic events in which Judah was also involved in the time of Jeremiah, it is of the greatest importance in demonstrating that the diplomatic lan-



Three ancient Hebrew scrolls discovered in a cave near Jericho in 1947 and believed to be the world's oldest Bible manuscripts were placed on exhibition in the Library of Congress on October 22, 1949, at special ceremonies attended by some five hundred scholars and churchmen, following a lecture on the documents by William Foxwell Albright, of Johns Hopkins University. The scrolls, thought by experts to be more than two thousand years old, were exhibited to the public at the library for the first time anywhere in the world. Left to right are the Very Reverend Elias G. Sugar, pastor of the Assyrian Apostolic church of the Virgin Mary, West New York, New Jersey; Alvin W. Kremer, the Library's keeper of the collections; His Grace, Athanasius Yeshue Samuel, Archbishop and Metropolitan of Jerusalem and Trans-Jordan; and David C. Mearns, assistant librarian.

guage at the end of the seventh century B.C. was Aramaic, even in the correspondence with an Egyptian king.

Aramaic the Common Language of Babylon

During a recent class period in Akkadian, I asked Prof. I. J. Gelb, in charge of the Assyrian dictionary project of the Oriental Institute of the University of Chicago, what, in his opinion, had been the generally spoken language in the city of Babylon at the time of Nebuchadnezzar. His answer was, "Aramaic; but the Babylonian language was used only in the scholarly world for religious and monumental purposes." He pointed to a similar condition prevailing during the Middle Ages, when Latin was used in churches and institutes of higher learning, but the common languages were French, English, German, or any other native language.

The widespread discoveries of Aramaic official and private documents illustrate the statement of Daniel that the wise men addressed King Nebuchadnezzar in Aramaic. (Dan. 2:4.) Prof. R. A. Bowman came to the same conclusion and states:

"In the light of this demonstrated use of Aramaic in Babylonia and Assyria, even within the royal palace, it seems a little odd to learn from a modern commentator that it is unlikely that the Chaldeans, an Aramean people, spoke Aramaic in conversation with a Chaldean king, Nebuchadnezzar (Dan. 2:4), because 'the wise men would have addressed the king in Babylonian or Assyrian.'"¹²

Daniel was a Jewish prince and a Babylonian statesman. His double education in Jerusalem and Babylon must have familiarized him with the Hebrew, Aramaic, and Babylonian languages. It is stated that he read the prophecies of Jeremiah, which were written in Hebrew, as his source of information. (Dan. 9:2.) He certainly used Hebrew also in his conversations with his Jewish friends and in his worship

periods. But as a Babylonian official he must have been able to write and read Aramaic likewise. This is the reason that we see him writing down some of his experiences and messages in Aramaic, others in Hebrew.

In the light of our present knowledge it is not strange to find his book written in two languages, the more as we see that it contains stories and prophecies which were written with great intervals of time between. But it remains to explain why the Aramaic parts of his book have come down to us in a later form. This will be discussed in a later article.

(To be continued in June)

¹ E. G. White, *Prophets and Kings*, p. 547.

² E. G. White, *Testimonies to Ministers*, pp. 112, 113.

³ R. P. Dougherty, *Nabonidus and Belshazzar*. Yale Oriental Series XV (New Haven, 1929).

⁴ Robert H. Pfeiffer, *Introduction to the Old Testament* (New York, 1941), pp. 758, 759.

⁵ Rudolf Kittel, *Geschichte des Volkes Israel*, vol. 3 (Stuttgart, 1927-1929), pp. 530, 531. (Quoted in *Prophetic Faith of Our Fathers*, vol. 1, p. 61.)

⁶ R. A. Bowman, "Arameans, Aramaic, and the Bible," *Journal of Near Eastern Studies*, vol. 7 (1948), p. 66.

⁷ Here and in other texts the Authorized Version has rendered the Hebrew word *Aramaic*, with "Syrian" or "Syriack."

⁸ Bowman, *op. cit.*, p. 74. Bowman's article presents also the principal publications of these Aramaic documents from Assyria and Babylonia.

⁹ Hans Bauer and Pontus Leander, *Grammatik des Biblisch-Aramäischen* (Halle, 1927), p. 2.

¹⁰ For the latest edition of this letter see A Dupont-Sommer, "L'ostéon araméen d'Assour," *Syria*, vol. 24 (1944-45), pp. 24-61.

¹¹ A Dupont-Sommer, "Un papyrus araméen d'époque saïte découvert à Saqqarah," *Semitica*, vol. 1 (1948), pp. 43-68 with plate. See also H. L. Ginsberg, "An Aramaic Contemporary of the Lachish Letters," *Bulletin of the American Schools of Oriental Research*, no. 111 (October, 1948), pp. 24-27; John Bright, "A New Letter in Aramaic, Written to a Pharaoh of Egypt," *The Biblical Archeologist*, vol. 12 (1949), pp. 46-52.

¹² Bowman, *op. cit.*, p. 76.

EVANGELISTIC OBJECTIVES AND TECHNIQUES

Devoted to Soul-Winning Plans, Problems, and Methods

Multipurpose Evangelistic Cards

By REUBEN W. ENGSTROM, *Pastor-Evangelist, Portland, Oregon*

OUR fellow evangelists may be interested in a card used in our last campaign. This card served three separate purposes, and proved successful for all of them. It was 3 by 4½ inches in size, printed in various colors on index-card stock. We used eight different colors.

The first purpose of the card was to advertise

the next week's subjects to those who were attending, and cards were handed out to all who came to the auditorium. The front side was a lithographed miniature of our window posters used for the Sunday evening meetings. We used sixteen Sunday evening subjects, and lithographed all of them onto these cards at one time to save expense. Our Friday evening sub-



Sample of One of the Several Cards Used to Advertise Future Meetings. Reverse Side of Card, Shown Below, Is Used to Secure an Attendance Record and Literature Requests

Friday Evening, Jan. 16, 7:30.
WHEN HEAVEN SPLITS WIDE OPEN

These cards entitle you to a 1400 page Bible and a \$10.00 Bible Course free, if you attend regularly (5 absences permitted). Sign below and give to usher Sunday evening. Check also if you attended Friday evening. For each card you will also be sent, free, this week's printed subject, if you check below.

Name _____

Address _____

I attended Friday ☐ Send me tonight's printed subject ☐

NO OBLIGATION NOW OR LATER

ject was printed on the back of the card. (We held Sunday and Friday evening meetings only.)

The second purpose of this card was to secure an attendance record of all who desired an attendance reward. This is explained on the back of the card. The card was kept by the recipient and returned on the following Sunday, at which time the usher handed him his new card. If he attended both meetings, he would check the box, "I attended Friday." This saved punching cards and gave us a week-by-week attendance check on all interested people.

The third purpose of the card was to secure literature requests. Anyone desiring literature would check the box, "Send me tonight's printed subject." Many of our evangelists feel that our usual method of getting literature requests, having the ushers pass out cards and collecting them again, is rather awkward, time consuming, and monotonous. This card gives a refreshing relief. We did not make a single distribution or collection of literature cards in our last series, and yet we had more literature requests than ever. During the announcements the audience was reminded to sign for literature, of course, and the cards were often referred to, but no extra time was consumed. The door ushers received the cards each time and passed out the new ones.

After the Sunday meeting the cards were all segregated alphabetically, and transferred to a master list for the attendance records. All literature requests were noted.

As the meetings progress other items may be added, such as reserved seat requests for special meetings, prayer requests, and visit requests, making this a multipurpose card for supplementing the information on the interested ones and ascertaining their desires in other matters. A person who habitually fills in this card weekly is more apt to fill in the new

items than one who is directly asked to do so when a card is put in his hand at the meeting.

This card may be used for almost everything except decisions. We have had good success with another card used for decisions. This is a plain card, which we hand out at the close of certain sermons to all who request a printed replica of the visual-aid display used during the evening, such as the changed law of God, the sanctuary, and the mark of the beast. We have found that a large part of the audience will

sign such a card. Then just before the ushers collect the cards, we make an appeal, and request them to put a cross after their name if they desire to take their stand. This gives an up-to-the-moment list of the most interested people.

We found the following advantages in using the multipurpose evangelistic card: It made visitors more conscious of their advertising card when they carefully kept it each week. It eliminated the punching of cards at the door. It solved the problem of getting names for literature, and increased the number of addresses received. It gave the worker an exact knowledge of the number of times each visitor had attended at any given time in the series. And it saved money and time.

Beginning with the second month of the campaign, we offered, instead of a Bible, one of our books (net cost 50 cents) to all who were just starting to come. There is a considerable amount of work in segregating the cards and making the master list weekly, but willing members can usually be enlisted to do this, and it is well worth the effort.

Securing Names for Bible Course

By RAY A. MATTHEWS, *Licensed Minister, Middleton, Nova Scotia*

NEARLY every seat was occupied in the little community hall, which had a seating capacity of around 175. As characteristic of a meeting where a moving picture is to be shown, eager boys and girls filled the front rows of seats. The last hymn of a recorded prelude by the King's Heralds of the Voice of Prophecy had faded into organ music, and a pleasant young man stood before the audience.

"Good evening, everyone!" he said. "As a representative for the Voice of Prophecy radio broadcast, it gives me pleasure to welcome each

of you to this program of moving pictures and filmstrip. We feel sure that you will enjoy the time that you will spend with us this evening."

He then put the minds of his audience at ease in regard to some plain white cards that had been passed out at the door while the people were entering the hall, but he did not disclose what they were to be used for. This, of course, promoted curiosity.

"And now," continued the speaker, "in harmony with the great objectives of the Voice of Prophecy radio broadcast, which is now heard in nearly every corner of the world, and in keeping with your faith in a great and living Saviour, I think that you will agree with me that we should begin this service with prayer."

He then uttered a short, concise prayer, mentioning the work of the Voice of Prophecy and related endeavors, which promote peace on earth and good will toward men. A short introduction was given to the moving picture, *The Birth of a New World*. The projector began to purr, and the lights faded.

At the end of this moving picture presentation of Daniel 2 the speaker was again on the platform telling the people with a smile that now there was a part of the program which only they could make a success—the offering. After the ushers were well started in this work, the speaker unveiled the mystery of the plain white cards. He explained about the service of the Bible correspondence school that the Voice of Prophecy offers free to anyone who desires to study the great themes of the Bible, such as the one that had just been witnessed by his audience.

Then, after enumerating several intriguing Bible subjects covered by the lessons, he asked whether anyone needed a pencil. "For," said he, "this is an excellent opportunity for you to enroll in this fine, systematic Bible correspondence course, which is designed for busy people. All you need to do is to write your name and address plainly on your card. If you are between the ages of eleven and fifteen, please write 'Junior' on your card, for we have a special course for you."

After only a brief pause the speaker continued, "But we will not spend any more time for this now. The second part of our program is a presentation of one of the lessons of the course in a beautifully colored filmstrip." (It is not wise to pressure people into signing for a Bible course. Also the folks at the service who are not interested in the course must not be kept waiting.)

After the filmstrip *Will Christ Come in Our Day?* was shown and explained by the speaker, another opportunity was given for the audience to write their names and addresses on the cards while a postlude of more hymns by the Kings Heralds was played. The service was closed with prayer, and the cards were gathered at the doors.

The number of names received through this method is usually about one quarter of the audience attending such a service. As far as we can compute at the present, about 10 per cent continue with the course. Some very fine interests have resulted. It is still too early to see the full results of this method of making new contacts, but it has proved to be a very effective and inexpensive way of getting names here in the Maritime Conference.

The Voice of Prophecy is a favorite religious broadcast in the Maritimes. Generally speaking, the offerings well covered the cost of advertising, the hall rent, and the film and projector rent. The program was advertised in the usual way. The advertisements carried the notation:

"Presented by [name of speaker]."

"Representative for the Voice of Prophecy Radio Broadcast."

Adventist Booth at County Fair

By EVERETT D. CALKINS, Pastor,
Reading, Pennsylvania

WHEN an evangelist figures his budget for a large city evangelistic campaign, he will generally allot one third of his advertising budget for the purpose of gathering an audience on the first night. Often this would amount to several thousand dollars, an expenditure which in many cases would not be wise. Perhaps it was with this thought in mind that Mrs. White wrote in 1904: "I was given instruction that as we approach the end, there will be large gatherings in our cities, as there has recently been in St. Louis, and that preparations must be made to present the truth at these gatherings."—*Evangelism*, p. 35.

Among these "gatherings" might be a harvest festival, a Memorial Day celebration, a county fair, a Fourth of July celebration, et cetera. We must be wise to know how and when to work for God.

"At every large gathering some of our ministers should be in attendance. They should work wisely to obtain a hearing and to get the light of the truth before as many as possible. . . ."

"We should improve every such opportunity as that presented by the St. Louis Fair. At all such gatherings there should be present men whom God can use. Leaflets containing the light of present truth should be scattered among the people like the leaves of autumn. To many who attend these gatherings these leaflets would be as the leaves of the tree of life, which are for the healing of the nations."—*Ibid.*, pp. 35, 36.

Last fall our local church rented a space in the merchants' building at the large Reading fair. The accompanying photo shows the general plan of the display. The background was draped in a deep wine-colored material. A floodlight was directed upon the picture of Christ, and a second one upon a large Bible.

Under the sign "Back to the Bible" were



Display Featuring Adventists' Booth at a County Fair in Pennsylvania

several small cards which read "For a Happy Home," "For Spiritual Power," and "For a United Church." A white ribbon extended from each card to the Bible.

In the center of the booth at the front was a pentagon turn-table display, above which a globe was mounted. The semicircular sign above the globe read, "Seventh-day Adventists Are Working for a Better World." Half the printing was on each side of the sign. This entire display rotated slowly, attracting considerable attention.

The sides of this pentagon display featured some of our leading publications—*Signs*, *Our Times*, *Liberty*, *Listen*, and *Life and Health*. Other displays featured our mission program, a free Bible course, and "The Friendly Church With a Message for Today"—the local Seventh-day Adventist church.

Thousands of people saw the display, which was the only one sponsored by a church. More than eleven thousand pieces of literature were given away. Comments were encouraging. It

can truly be said that the booth was an asset to the denomination.

Another display attraction we have thought of having is an automatic slide-changing machine to project colored pictures of current signs of the times upon a small screen in view of everyone who passes by. Included in the slides could be invitations inviting the people to enter the booth, also to enjoy the free pictures in the chapel, which would be arranged in an enclosed back or side portion of the booth.

In the chapel short, illustrated, recorded discourses could be presented, selected literature could be sent to those who would register for it, and enrollments could be secured for the Bible course.

Next year the church is planning on an expanded program for the fair. We believe that an alert church will find many ways of taking advantage of the opportunities presented in the large gatherings of our cities, and that God will water the seed thus sown.

Literature Evangelism

"The Right Arm of Our Strength"

Cooperate With Bible Instructor

By EMILY MCKENDRY, *Bible Instructor,
Manitoba-Saskatchewan Conference*

IT HAS been my privilege to see many souls won to Christ as a result of names given me by our faithful colporteurs. Contacts made in this way, I find, are my best prospects. These people have invested in books, and therefore there is some definite interest.

Among those to whom sales have been made by the colporteur there have been three classes of people reached. The first class includes those who have expressed a definite interest in religious things. Those in this group may have questioned the colporteur on certain Bible subjects and shown an interest in knowing more. There is then an opportunity for the colporteur to suggest that he has a friend who gives free Bible studies who would be glad to spend half an hour once a week studying the Bible with them. I suggest that the Bible instructor be called a friend rather than an instructor or minister, as the case may be. My reason for this is that when the name *instructor* or *minister* is used, the prospect will, in many cases, immediately begin to feel a complex take possession of him. The term *friend* appeals more to the interested person. I have found that the most successful way to work this plan is for the colporteur to go with the Bible instructor on the first call and introduce her. A friendship is created immediately, for the prospect is already acquainted with the colporteur. I have seen an average of seven out of ten of this first class accept the message.

In the second class are those who have shown an interest and bought a religious book, but whose interest is not so definite as that of the first class. The colporteur alone can judge whether there is enough interest to offer Bible studies. To this second class literature should be taken regularly each week (not mailed). This could be given to them by church members who live in the district of the interested persons. With personal contact each week and earnest prayer by the caller for God's Spirit to bless the silent messenger, a definite interest can be awakened. If the lay member feels he can give Bible studies to the prospect when the right time has come, he should get into the home and study. If he feels he cannot do this, the name should then be given to the Bible instructor.

In the third class are those who were interested in a medical book but showed no interest

in religion. These have received a subscription to the *Signs of the Times* along with the medical book, so an interest may develop after they read the magazine for several months. One way to find out whether there is any interest is to mail literature each week to them. This might be done by the Missionary Volunteer Society or a literature band formed by the church. After the fifth or sixth week of mailing, a circular letter should be sent to inquire as to their interest and their desire to receive more literature. The colporteur should hand in the names of this third class not later than nine or ten months from the time the people have received their first issue of the magazine. Old names are a dead interest. Names from the colporteurs' current lists are fine prospects for the evangelist to mail announcements to when holding public meetings.

It brings great joy to my heart as I look back at the names given me by the colporteurs and see men and women rejoicing in this message, and in turn giving it to others. These people are well grounded. First, they have invested in a book; second, they study. The best prospects are those who are students of the Word, rather than those who just listen to the Word preached.

✱ ✱ ✱

KEEP THE BIBLE IN USE.—It is to be feared that the Bible is being unwittingly dethroned by its friends from the unique place which it has held so long in the standards of the Protestant faith.

Is it not a fact that individual copies of the Holy Bible are not in use in many Christian churches as in days gone by? The old custom of bringing one's Bible to church is passing away, and now the worshipper is fortunate if he finds a Bible in the pew.

Some years ago, when preaching in Edinburgh, Scotland, I was impressed by the fact that when the Scripture lesson was announced as the book, chapter and verse, there was a rustling sound all over the church, like the motion of leaves in a gentle wind. It was occasioned by the people turning the pages of their Bibles as they "found the place where it was written." For some reason that I have as yet been unable to discover, some of our ministers read the entire Scripture lesson before announcing the book and chapter from which it had been selected. . . .

A very interesting custom is observed in some churches. Just before the minister enters the pulpit, the sexton carries the large Bible from the minister's room and places it reverently on the sacred desk in the presence of the assembled congregation. This is a simple, yet impressive, piece of ritual, and it rightly draws attention to the centrality and uniqueness of the Bible.—W. T. DALE in *Presbyterian*.

PASTORAL PRINCIPLES AND PROCEDURES

A Discussion of Opportunities, Problems, and Responsibilities

Organizing Church Groups

By ARTHUR E. LICKEY,
Lynwood, California

LAST month's article discussed the Bible and Spirit of prophecy basic principle of breaking a larger congregation down into group units, and here are some suggestive details on how to proceed.

1. Divide the church territory into districts.

2. In general, those living in the given district should be members of that district group or club, but this should not be too ironclad. The district lines will be drawn so that there live in the territory a sufficient number to form an active band of those who might reasonably be expected to meet together. Territory in which there are no believers should be given special consideration. It may be divided among the church membership, with perhaps a special assignment for the young people.

3. Each group should have a leader, an assistant or associate leader, a secretary, and a deacon and a deaconess where possible. Some of these officers may not live in the territorial district or group. The church's natural leadership may not be that evenly distributed. You may prefer to call your leader the president; and the associate leader, vice-president; and your group, a club. For instance, Club ABC, Northeast Club, Southeast Club, or Highland Park Club. This helps to create group spirit.

All planning should originate with the church board, and final approval should be given by that body. A special committee will likely be appointed by the board to draw up the district plan. The district groups, with proper progressive adjustment, should be a permanent part of church life.

Group or Club Activities

1. Group cottage meetings at appointed seasons.

2. Stimulation of individual Bible studies and house-to-house visitation.

3. Visiting the sick, absentees, needy, and shut-ins. (Dorcas objectives.)

4. Literature distribution and Bible school enrollments.

5. Cooperation with minister and Bible instructor on special interests from radio, public meetings, and correspondence school interests.

6. Social plans.

7. Cooperation on quick coverage of church membership or district territory in any special plan from church expense to handbill coverage for meetings.

8. Other activities as church leadership may indicate.

Give prominence in your bulletin or public services to the work of these groups. A little appreciation goes a long way.

Duties of Officers

1. LEADER OR PRESIDENT.—The leader should act as chairman of the group or club. This person ought to visit each Adventist family of the district territory early after appointment to leadership. Nothing takes the place of a personal visit in placing a leader in position to direct with the greatest understanding and maximum cooperation. Beware of lending too much ear to talebearing. Do not give your address list of members to strangers, and instruct your members likewise. Wolves come into the flock at times.

Wise division of responsibility should be agreed upon. Each family should have its territory for literature distribution, house-to-house visitation, and general work. The work of visiting our own people may be wisely divided also. The more specific we are in giving individual responsibility, the more success we will have. "Every one who is added to the ranks by conversion is to be *assigned his post of duty*."—*Testimonies*, vol. 7, p. 30. (Italics supplied.)

In visiting, prayer is often the golden key. You may sometimes choose to kneel, sometimes sit, or at times have just a brief prayer standing near the door, ready to leave. When a person's name is mentioned in prayer by a friend the inner response is nearly always to the good.

When cottage meetings are held the president may be the instructor, or he may not be. His chief qualification is consecrated leadership, including the ability to get others to do things.

2. ASSOCIATE LEADER OR VICE-PRESIDENT.—The associate leader naturally does what his position indicates. He may act as chairman on invitation of the president, or in his absence. He may be the regular instructor for cottage meetings, or Bible clubs, as we may speak of them. He is willing and happy to visit or help in any way. "Every one should be willing to be or to do anything in this warfare."—*Ibid*.

3. DEACON AND DEACONESS.—If it is possible to arrange for a deacon and a deaconess to be in each club, their special work is more or less understood—visiting the sick and needy, or encouraging the backslidden or despondent. Here again our plans must have adjustability.

The deacon or deaconess may be the president or vice-president of the group. "It is not numerous institutions, large buildings, or great display that God requires, but the harmonious action of a peculiar people."—*Ibid.*, vol. 6, p. 293.

4. THE SECRETARY.—The secretary has an important work. She should keep a faithful record of the district program, with an up-to-date address list of members. Following are suggestions:

- a. Make an outline of the district on a map.
- b. Locate members on a map.
- c. Assign individual territory (or family).
- d. Record systematic literature coverage.
- e. Record group meetings.
- f. Record subjects covered in cottage meetings, and lessons or materials used.
- g. Record sick, shut-ins, backslidden, interested persons, et cetera. Remember the sick and shut-ins with appropriate cards or letters, with greetings from the group.
- h. Do everything to develop a group spirit and entity.
- i. Other items as developing plans may indicate.

"The secret of our success in the work of God will be found in the *harmonious working of our people*. . . . We must press together."—*Christian Service*, p. 75. (Italics supplied.)

Signal Value of Group Units

There is something inspiring about a large congregation. On the other hand, there is something warm and helpful about a small group where no one is a stranger. God's plan is for us to take larger churches and make of them, as it were, an aggregation of small churches. Thus we have the special advantage of both types.

An army cannot be effectively directed as a mass of men. It must be broken down into small units. The small unit does three very vital things. First, it gives the leader of the unit a *specific responsibility* that he can visualize and handle. He can in many instances visit his entire group in half a day, because of territorial arrangement. Second, the unit system *sharpens the leader's sense of responsibility*. And third, *each member of the group* will have an increased sense of personal responsibility. If a boy is drowning in a river while one thousand people stand on the bank, it is easy for each of the thousand to think that someone else will rescue him. If only ten persons stand on the water's edge, the individual responsibility is multiplied a hundred times.

Jesus had a band of twelve men. And that is a very good number for a band, if you have twelve reliable members. Others may be on the list. When bands become too large divide them. If too small, unite two, or form two of three.

"If discipline and order are necessary for successful action on the battle-field, the same are as much

more needful in the warfare in which we are engaged as the object to be gained is of greater value and more elevated in character, than those for which opposing forces contend upon the field of battle. In the conflict in which we are engaged, eternal interests are at stake."—*Testimonies*, vol. 1, p. 649.

OVERORGANIZATION.—Organization does not mean overorganization. Beware of multiplied details and records which will discourage the average person. A watch might have a thousand wheels and not run as well as the one you carry. Do not smother action with superorganization, nor permit it to destroy initiative. Let us remember that organization cannot take the place of the love and power of God. But let us *make this group system a permanent working part of our church life*. (Next installment, "Combining Public Work With Bible Clubs.")

Effective Illustrations

For Use in Sermon or Song

"HOLE IN THE FENCE."—A story is told of a father who took his boy on his knee and told him the story of the lost sheep; how it found a hole in the fence and crawled through; how glad it was to get away; how it skipped and played in the sunshine until it wandered so far that it could not find its way back home. And then he told him of the wolf that chased the sheep, and how, finally, the good shepherd came and rescued it and carried it back to the fold.

The little boy was greatly interested and when the story was over, he surprised his father by asking, "*Did they nail up the hole in the fence?*"

How often we overlook the "hole in the fence!"—*Moody Monthly*.

LEAP IN DARK.—A miser, whose ruling passion was strong even in death, exclaimed: "Put out that candle, Marie."

"But, Uncle, suppose you want something." "Put it out," he gasped, "one does not need light to die!"

Indeed we do. Alas! for those who have it not—for those who have to repeat the dying words of a noted infidel: "I'm taking a leap in the dark."—*Assembly Annals*.

LENGTHENING OUR SHADOWS.—When Michelangelo was painting his Jonah and the other prophets and sibyls on the ceiling of the Sistine Chapel, he had a candle stuck in a pasteboard cap on his forehead. It threw light on his work, but kept his own shadow from obstructing it. That is the way the preacher should use his own experiences. The purpose is to throw light on the truth and on other characters, but not on himself.—*Preaching Without Notes*, p. 60.

BIBLE INSTRUCTOR COUNCIL

Plans and Methods, Experiences and Problems

Outstanding Bible Students

WE RECENTLY sent a copy of the first Bible study in the old 1884 *Bible Reading Gazette*, volume 1, number 1, to one of our most experienced Bible instructors. This reading on the sanctuary theme is a lengthy one of 149 questions, each substantially answered with Bible texts, and is a masterpiece of thoroughness. Our sister, herself skilled in Bible teaching, replied, "No wonder our pioneer workers were such wonderful Bible teachers. This exemplifies their thoroughness of research in times when our message was so undeveloped." This caused us to reflect on the truth of our Bible instructor's comments, and we desire to bring to the field the challenge of being recognized by others as skillful Bible teachers, as well as personal workers and home visitors.

The many calls awaiting our attention today place our Bible instructors under great pressure. Pastors too have many church duties, which are bound to crowd out the giving of Bible readings in the homes of the interested. We workers are all seeking methods whereby we can crowd in much more work. It is the problem of all gospel workers, not just Bible instructors, to find time for thoroughness in Bible teaching. It must be done if people who investigate our message are to become well established in it.

The special testing time for our doctrines is here, and our converts must know from the Bible what they believe. Each doctrine should be carefully analyzed, and every point of contestable truth should be well scrutinized. It takes careful personal work to accomplish these aims. Some of it may be done in larger groups during a public effort, but even then our Bible instruction must be personalized to meet the special needs of our students. Too much streamlining in our instruction tends to the declining of our power as Bible teachers.

One observes various types of Bible instructors. We are happy to head the list with a large group of experienced Bible teachers who are still proficient soul winners while they continue to grow in skill and power as Bible teachers. They are masters of the Word, and not peddlers of a few pressing doctrines. Their personalities vibrate power. They can broadly discuss many themes, for they have lived with the Book. We love to sit at their feet because we have confidence in their knowledge of the Word. They keep growing while they are going.

Another class of Bible instructors earlier in

their training began to pattern after this group, but they have allowed the pressure of work to throw them into the rut of mental complacency. They surrendered their planned time for personal study, and have begun to grow uninteresting to others. Their teaching is weak. It lacks point and appeal, and they wonder why they fail to lead inquirers into a full acceptance of the truth. They usually need the public meeting appeal to help their readers across the line. If these had kept abreast of the message by constantly kindling new sparks of truth in their own souls, their experience as workers would be more inspiring. To excuse this lack by suggesting that there simply is not time for study today is not consistent when compared with the experience of the studious who still persist in finding time and are growing with their work. To this complacent group the words of Revelation 2:5 are applicable. They need to amend their course by returning to their former study zeal. The candlestick must let the light shine forth.

The next group we have been observing are an increasing number who are also mentally complacent when it pertains to Bible study. They are often the earnest, hard-working type, despite being shorn of Bible-teaching power. We have no desire to criticize them, but must help them, if we can. They assure us that the denomination now has expertly prepared printed Bible courses, with which they could never hope to compete as Bible teachers. Their whole system of instruction has taken on a mechanical ring. They specialize in a particular prepared course, and teach it from A to Z. They argue its advantages in comparison with some other course. They have quickly learned its teaching techniques, and now keep the pendulum swinging with regular routine. They seldom bother their heads about preparing a Bible study, but are skilled at using one of the prepared lessons on every occasion. Blissful solution of all Bible-teaching problems! Just go to the shelf of stacked lessons and help yourself!

We have no desire whatsoever to underestimate any of our excellently prepared Bible courses. These would not be in vogue if they were failing of effectiveness. We are very enthusiastic over our expanding work in this direction, but our caution is not to use these sets as crutches for our own study deficiency. These lessons have their definite place in guiding a reader's study interest at first, but it was never intended that they should become the finale of

all Bible-teaching method. For the Bible teacher's own mental development and spiritual progress study and research must constantly be blended with soul-winning experience.

Enough has been previously said in the columns of our journal to discourage the doorbell-ringer type of Bible instructor. Former emphasis in this respect is fading out of the evangelistic picture. True, we must continue to ring doorbells to find the interested, but the challenge of the Bible work as heaven brings it before us is a call to ever increasing Bible knowledge. So let us, as Bible instructors, become masters of the Scriptures, and emulate the skill and Bible-teaching ability of our pioneers.

L. C. K.

Outlines for Bible Studies

Where Will Wicked Spend Eternity?

By MRS. E. VAN NOCKAY PORTER, *Bible Instructor, Central States Mission*

- I. WICKED ARE NOT NOW IN PUNISHMENT.
 1. Wicked reserved unto day of punishment. 2 Peter 2:9.
 2. Sinners awake to everlasting contempt. John 5:28, 29; Dan. 12:2.
 3. Sinner must suffer punishment. Matt. 5:29, 30.
 4. This punishment at end of world. Matt. 13:40-42.
- II. SINNERS WILL NOT BURN THROUGHOUT ETERNITY.
 1. Fire that destroys wicked is unquenchable. Matt. 3:12.
 2. Jerusalem destroyed with this type of fire. Jer. 17:27.
 3. Torment of wicked described as lasting forever. Rev. 14:10, 11.
 4. Bible gives examples of "for ever." 1 Sam. 1:28; Jonah 2:6; Ex. 21:6.
 5. Wages of sinner must be death. Rom. 6:23.
 6. Wicked must die a second time. Rev. 21:8.
- III. LAKE OF FIRE WILL ACCOMPLISH UTTER DESTRUCTION.
 1. Not only wicked but earth also reserved unto fire. 2 Peter 3:7, 10.
 2. This earth will become a lake of fire. Verse 10.
 3. All things will be dissolved and melted by fire. Verses 11, 12.
 4. Example of the destruction of the wicked—Sodom and Gomorrah reduced to ashes. Jude 7; 2 Peter 2:6.
 5. Likewise, wicked will be ashes under feet of righteous. Mal. 4:1, 3.

IV. GOD HAS PROVIDED AN ESCAPE FROM THIS DESTRUCTION.

1. Destruction by fire is prepared for the devil and his angels. Matt. 25:31.
2. Heavenly mansions are prepared for the righteous. John 14:2, 3.
3. God reasons with sinner and offers life for obedience. Isa. 1:18, 19.
4. God saves the sinner. Jesus died in his stead. John 3:16.
5. He appeals to us to repent and live. Eze. 18:30-32.

The Beginning of the Bible Work

By JENNIE OWEN MCCLELLAND, *Veteran Bible Instructor, Mountain View, California*

MY MIND goes back to the time when the first Bible reading was given in California. In the spring of 1880, at the Hanford,* California, camp meeting, Sister White remarked to our ministers that there ought to be more teaching and less preaching at our camp meetings. In response to this instruction, at a forenoon meeting in the big tent, S. N. Haskell asked questions on leading features of our faith, and requested the brethren to look up the texts he cited, and read them.

After the meeting had proceeded in this way for perhaps half an hour, it began to rain. It was raining so hard, Elder Haskell told me, that the people could not hear what he said, so he came down from the pulpit and gathered the people around him on the sheltered side of the tent and continued the questions. When it was time to dismiss the meeting it was still raining so hard that no one wanted to leave the tent, and that meeting continued about two hours. (Elder W. C. White also wrote me of this experience in a letter dated April 6, 1936, from Elmshaven, at Saint Helena.)

The people were delighted with the instruction and with the manner in which it was given, and asked that other studies be given in the same manner. Other ministers became interested in this plan of study.

To help the workers, a small magazine called the *Bible Reading Gazette* was published monthly during the year 1884. It contained only Bible readings. Any minister who would contribute three Bible readings was entitled to the year's subscription. Some wrote in that they could not send readings, and asked the sub-

*A number have questioned the Hanford camp meeting as being the place where a heavy rainstorm occurred. Some, on good authority, declare that Elder Haskell related to them personally that this took place at the Yountville, California, camp meeting. Such storms are unusual in southern California during the camp meeting season, but quite in order farther north. Whichever camp meeting it was does not matter, but the actual fact that there was a storm is clarified by personal correspondence between W. C. White and Mrs. McClelland.

scription price. They were told that it was five dollars. This was thought to be prohibitive, but many paid the price.

The desire for these readings was so great that in 1885 the twelve numbers of the *Gazette* were bound in book form and called *Bible Readings*. Many copies were sold by a canvasser. In 1889 the book was revised and appeared as *Bible Readings for the Home Circle*.

In 1884 G. B. Starr opened the Chicago City Mission. This was a new venture, and Elder and Mrs. Starr did not know just how it should be conducted. They began their work by distributing tracts.

One day Elder Starr learned that Sister White was to pass through the city, and would have to wait an hour between trains. He decided to go to the station and ask her whether she had any light as to how the work should be conducted in Chicago. She said, "Yes, take the Bible and go to the homes of the people."

They turned to the *Bible Reading Gazette*, but found the readings far too long, so they prepared a small book called *Helps to Bible Study* for the use of the workers.

I entered the Chicago Mission in the summer of 1885. As I remember it, there were five workers beside Elder and Mrs. Starr. The next summer Elder Starr attended a number of camp meetings, and several conferences sent young ladies to learn to give Bible readings so they could help start city missions like the one in Chicago.

At the General Conference of 1886 Elder Haskell was asked to open up the work in London. He selected three Bible instructors to go with him: Hetty Hurd, of California, Helen McKinnon, of Michigan, and Jennie Owen, of Chicago. In the spring of 1887 we began our work in London. The Lord blessed the work, and a number of companies were raised up in London and its suburbs.

A Mrs. Roskrug accepted the message and joined our Bible reading class. The next year she returned to her home in the West Indies, did a good self-supporting work, and soon organized a Sabbath school. Thus the Bible work started on its way around the world. The tiny seed has grown to a mighty tree. Its spreading branches are producing fruit in many lands.



¶ FROM age to age the Lord has made known the manner of His working. When a crisis has come, He has revealed Himself, and has interposed to hinder the working out of Satan's plans. With nations, with families, and with individuals, He has often permitted matters to come to a crisis, that His interference might become marked. Then He has made it manifest that there is a God in Israel who will maintain His law and vindicate His people.—*Testimonies*, vol. 9, pp. 91, 92.

The Ministry, May, 1950

Better Speech and Diction

Constructive Hints and Helpful Cautions

Is Voice Culture Essential?

By GEORGE W. GREER, *Professor of Music,
Australasian Missionary College*

A GOOD tradesman or mechanic never works with dull tools. In the urge of accomplishment it is always a temptation to let the dull instrument do, or "get by," until there is a slack time in which to sharpen it again. Yielding to this inclination marks the workman as inexperienced and shortsighted, but the task will be finished better and quicker even if it takes time to keep the edge keen.

The ministry of the voice in both speech and song would be greatly improved if the need of perfecting the instrument were generally realized and understood. In response to the suggestion that he should take singing lessons to develop his voice, one of our prominent singers, on denominational salary, expressed surprise that a voice could be improved with study. He felt that one either has it naturally or does not, and nothing can be done about it. This made me wonder whether many of our workers are not using dull tools from ignorance.

The great tenor Caruso stated it this way: "The marble quarried from the hills of Carraro may be ever so pure and white and flawless, but it does not become a work of art without the patient, hard work of the artist sculptor."—Cook, *Great Singers on the Art of Singing*.

The voice will not train itself. Just using it will not necessarily help. It will get continuously worse if not used correctly. God works through natural means. He performs no miracles in doing for us what we can do for ourselves. The instruction is very clear.

"In all our work, more attention should be given to the culture of the voice. We may have the knowledge, but unless we know how to use the voice correctly, our work will be a failure."—*Testimonies*, vol. 6, p. 380.

"Those who gain correct ideas on the subject of voice culture will see the necessity of educating and training themselves so that they may honor God and bless others. They will put themselves under patient, efficient teachers."—*Counsels to Parents, Teachers, and Students*, p. 247.

To him who tries to excuse himself by saying, "I have a poor voice; it is not worth training," I would say that he is in the greater need. In more than thirty years of teaching voice culture I have never found any voice, however ugly, raucous, blatant, or feeble that could not be made pleasing and efficient if the possessor was willing to work hard enough for a sufficiently long period of time. Every voice can be improved, and we owe it to the cause we represent to make ourselves as efficient as possible.

Neglect may be both physically and spiritually fatal.

"Instead of our ministers becoming consumptives by speaking, they may, by care, overcome all tendency to consumption. I would say to my ministering brethren, Unless you educate yourselves to speak according to physical law, you will sacrifice life, and many will mourn the loss of 'those martyrs to the cause of truth,' when the facts in the case are that by indulging in wrong habits you did injustice to yourselves and to the truth which you represented, and robbed God and the world of the service you might have rendered. God would have been pleased to have you live, but you slowly committed suicide."—*Testimonies*, vol. 4, p. 404.

"Many have died who might have lived had they been taught how to use the voice correctly."—*Counsels to Parents, Teachers, and Students*, p. 297.

"One over-exertion or strain of the vocal organs may not soon be recovered from, and may cost the life of the speaker."—*Testimonies*, vol. 2, p. 672.

Since the human voice is a wind instrument attention must be given to breath control, for good breathing is the basis of good singing. But before one can breathe correctly right habits of posture must be formed. Inspired authority says, "Next in importance to right position are respiration and vocal culture."—*Education*, p. 198. First the posture must be right, then it is possible to breathe correctly. And when control of the breath is acquired through practice, it is then possible to sing correctly.

"The one who sits and stands erect is more likely than others to breathe properly. But the teacher should impress upon his pupils the importance of deep breathing. Show how the healthy action of the respiratory organs, assisting the circulation of the blood, invigorates the whole system, excites the appetite, promotes digestion, and includes sound, sweet sleep, thus not only refreshing the body, but soothing and tranquilizing the mind."—*Ibid.*

There must be no tension, restraint, or adjusting of the throat. It must be the channel, the free, open avenue of outlet. This makes possible the addition of the resonance and overtones through reverberation in all the oral cavities, which, together with sounding-board reinforcement, so wonderfully amplify and beautify the voice. The acquirement of the full use of body and head resonance takes patient, well-guided development over a considerable period of time.

Teaching methods vary widely. Personalities differ, and the approach may be made from different angles, but the fundamentals clearly laid down in the divine instruction given previously are basic and final. No subject, except religion, is the victim of so many variations from truth and common sense. And quacks are more common in the field of voice culture than in medicine. Popularity of a method does not recommend it if it is not in harmony with God's instructions and physiological and anatomical fact. Naturalness and simplicity are invariably characteristics of great voices. The diction must be as clear and understandable in singing as in speech. In most false methods the diction is not natural. Let this receive our special attention. If the breath is the motive power, then there can be utmost freedom of action in every part of the instrument, including the articulating

mechanism. It must not be labored; it must be spontaneous.

Take your *Index* to the writings of Mrs. White and read every paragraph referred to under the subjects of articulation, breathing, enunciation, singing, songs, speaking, speech, voice, and voice culture.

"God does not design that His human channels shall be uncouth."—*Christ's Object Lessons*, p. 336.

"O that all might search diligently to know what is truth, to study earnestly that they might have correct language and cultivated voices, that they might present the truth in all its elevated and ennobling beauty."—*Fundamentals of Christian Education*, p. 256.

"And when we give ourselves to Christ in whole-hearted devotion, angels rejoice that they may speak through our voices to reveal God's love."—*The Desire of Ages*, p. 297.

The Query Column

Bible Questions and Worker Problems

Pagan Sunday Observance

Was Sunday generally observed as a day of rest by sun worshipers throughout the Roman Empire prior to March 7, A.D. 321, the date when the emperor Constantine issued the first civil law forbidding labor on that day?

OUR survey of the history of Sunday in connection with paganism in the Roman Empire before March 7, A.D. 321, does not show that the devotees of the sun generally kept that day by rest after the manner in which the seventh-day Sabbath was observed by the Jews and early Christians. In fact, it was apostate Christianity, and not paganism, which foisted upon the world a Sabbatic concept of Sunday. The civil law issued by Constantine on March 7, A.D. 321, was one of a series of steps by which men were led to celebrate Sunday as a day of rest after the manner in which the Sabbath was kept by the people of God. The research that we have made on the subject thus far has revealed that:

1. Sunday was named after the sun by the heathen because this orb was widely believed by them to be the astrological deity who presided over that day.

2. Sunday was assigned by the heathen to the presidency of the sun in the astrological calendars widely used by them throughout the Roman Empire.

3. Sunday was generally regarded by the heathen as the sacred day of the sun, which they worshiped as the chiefest of the astrological deities.

4. On Sunday prayers were recited to the sun by his devotees, because they considered that day as especially holy to him.

5. In one inscription Sunday is called "the Lord's day of the sun," probably because the invincible sun was widely adored by the heathen

as *Sol Dominus Imperii Romani* (the Sun, the Lord of the Roman Empire), and because he was commonly referred to by them as "the Lord, the Sun."

6. In Constantine's law of March 7, A.D. 321, Sunday is hailed in heathen terminology as "the venerable day of the sun." And in the law issued by him in June of that year the day is called "the day of the sun, noted for its veneration." This indicates that Sunday was highly and widely regarded as a very sacred day by reason of religious, historic, or other associations.

7. Sunday was merely a *religious festival*, not a legal holiday, observed by the heathen of the Roman Empire prior to March 7, A.D. 321.

8. Sunday was not generally observed throughout the Roman Empire by strict cessation from labor. The civil edict of March 7, A.D. 321, was expressly issued by Constantine to command that "all judges and townships and all occupations of trade rest on the venerable day of the sun." Even in this the emperor specifically provided that "those who are situated in the rural districts" might "freely and with full liberty attend to the cultivation of the fields." This implies that up to that date Sunday was not generally kept by a cessation from labor after the manner in which the Jews and early Christians were wont to observe the seventh-day Sabbath.

9. In a treatise specifically addressed to the pagan population of the Roman Empire, Tertullian (about A.D. 200) complains that some even of the more cultured "think the Sun is the god of the Christians, because it is known that we pray toward the east and make a festivity on the day of the Sun. Do you do less? Do not most of you, in affectionation of worshipping the heavenly bodies, at times move your lips toward the sunrising? You certainly are the ones who also received the Sun into the register of the seven days, and from among the days preferred it, on which day you leave off the bath, or you may defer it until the evening, or you may devote it [the day] to idleness and eating."—*Ad Nationes*, book I, chap. 13.

This passage from Tertullian shows (a) that the sun-worshipping population of the Roman Empire had a calendar, or "register," in which a week of "seven days" played a role; (b) that one of those seven days was called "the day of the sun"; (c) that the heathen "preferred" Sunday above the other days of the week; (d) that the devotees of the sun made "a festivity" on Sunday, which was similar to that then observed by Sundaykeeping Christians; (e) that some of the heathen did not deem it proper to take a bath on Sunday; (f) that some of them devoted Sunday "to idleness," which implies that there was some cessation from regular work on their part; (g) and that some devoted the day to "eating," which implies that it was to them a day of recreation and pleasure.

10. Roman Catholic tradition declares that in the time of Miltiades, bishop of Rome from A.D. 311 to 314, the heathen observed Thursdays and Sundays somewhat "as a sacred fast." We are not specifically told just what the nature of this abstinence was.

In the writings of Mrs. E. G. White we have not found any statement saying that the heathen of Rome kept Sunday as a day of rest after the manner in which the seventh-day Sabbath was observed by the people of God. She speaks of Sunday as "the festival observed by the heathen as 'the venerable day of the sun.'"—*The Great Controversy*, p. 52. Here she quotes a phrase from the Sunday civil law issued by Constantine on March 7, A.D. 321. She says also, "The day of the sun was revered by his pagan subjects."—*Ibid.*, p. 53. On the same page she refers to Sunday as "the pagan festival."

According to Mrs. White, in the early centuries Sunday was not kept in a Sabbatic sense by even the Christians who observed that day in honor of the resurrection of the Saviour. Here are her words:

"In the first centuries the true Sabbath had been kept by all Christians. They were jealous for the honor of God, and believing that His law is immutable, they zealously guarded the sacredness of its precepts. But with great subtlety, Satan worked through his agents to bring about his object. That the attention of the people might be called to the Sunday, it was made a festival in honor of the resurrection of Christ. Religious services were held upon it; yet it was regarded as a day of recreation, the Sabbath being still sacredly observed."—*Ibid.*, p. 52. (Italics ours.)

ROBERT L. ODOM, [Editor,
Philippine Publishing House.]

The Book Shelf

Books, Reviews, and Discussions

Lange's Commentary on the Holy Scriptures, Genesis, edited by Philip Schaff, Zondervan, Grand Rapids, Mich., 1950, 665 pages, \$3.95.

This is the first of twenty-four volumes of a monumental work now being reprinted by the Zondervan Publishing House. One volume will be printed each month until the set of twenty-four, covering the whole Bible, is complete. Fourteen volumes will cover the Old Testament, and ten, the New. Each volume will be priced at \$3.95 except Psalms, Isaiah, and Ezekiel-Daniel, which will be \$4.95 each.

Such an enormous publishing project to reprint this great commentary of John Peter Lange, an eminent German theologian and exegete of the past century, is a major contribution to evangelical and conservative Christianity. It is a satisfaction beyond words to possess a full Bible commentary, which is not only scholarly but soundly Scriptural, by one who believed deeply in the Bible's inspiration and accepted it as the revealed will of God,

believing it to be decisive in all controversial matters.

If I were to be limited to the possession of one commentary alone, I would not hesitate to select Lange's above all others. It is exhaustive, thorough, complete. Evangelists, pastors, and teachers will find it supremely worth while; and theological students and ministerial interns will be advantaged through life to sacrifice in any way necessary to procure a treasure of this kind for their libraries. It will pay continuing dividends. College, academy, and institutional libraries should not miss the opportunity of procuring the set for the use of their students and staff.

It would be too much to expect that any work of this nature would provide comments on all texts universally acceptable. No commentary does. No commentary would, even if written and produced by Adventists. It is wonderfully refreshing, however, that such a gigantic task as a full Bible commentary should approach its work in this spirit and with this conviction:

"The records of Revelation, . . . or the sacred writings, notwithstanding their endless diversity, as to authors, time, form, language, constitute one Holy Scripture perfectly consistent with itself, and perfectly distinct from all other writings; yet entering into such a relation and interchange with them as to manifest as perfect a unity of spirit as if they had been written by one pen, sprung from one fundamental thought, in one year, in a single moment. This unity of the Holy Scripture rests upon the unity of its eternal Spirit, of its eternal norm or principle, its eternal contents, its eternal object. Whatever is eternal forms a living, concrete unity under the diversities of time; and thus the eternal divine purpose of redemption in Christ—the soul of the Holy Scripture—forms its living unity under the diversities of the sacred writings.

"The Bible, then, as the Book of books, is as the sun in the center of all other religious records. . . . It stands also, with a like repelling and attractive force in the center of all literature as well as of theology. . . . It holds the same relation to Him [Christ] as the copy to the original, and is coordinate with the eternal word of Christ in the total life of the church—as a fully accordant testimony."

In addition to a verse-by-verse comment on the book of Genesis, this first volume, now ready, contains also an eighty-nine-page "Theological and Homiletical Introduction to the Old Testament in Five Divisions," which will be found of the utmost value. Division 1 covers a "Theological Introduction to the Old Testament Upon the Plan of Biblical Theology in Four Sections." Division 2 contains a "Practical Explanation and Homiletical Use of the Old Testament." The third division lists the "Theological and Homiletical Literature Upon the Old Testament." Division 4 analyzes "The Organism or the Arrangement of the Biblical Books." Division 5 contains an appendix on the so-called difficult places in the Old Testament, as the central points of the glory of the Old Testament.

This is followed by a thirty-two-page introduction to Genesis, which in turn is followed by a thirty-two-page special introduction to the first chapter of Genesis in five

parts, which are titled "Essential Ideas of Creation"; "The Hexaemeron, or the Creative Days"; "Allusions to the Six Days in Other Parts of the Bible"; "The Ideas of Nature and the Supernatural as Presented in the Scriptures"; and "How Was the Creative History Revealed?"

I have no hesitancy in joining with Dr. Wilbur M. Smith, editor of Peloubet's Notes, in saying that this is "a gold mine for those who are willing to work in its rich veins."

CARLYLE B. HAYNES.

How to Speak the Written Word, Nedra Newkirk Lamar, Revell, New York, 1945, 175 pages, \$2.50.

A little volume packed with common sense is Miss Lamar's *How to Speak the Written Word*. According to the author, "the whole purpose of this book is to help you to read naturally. Many 'trained' readers have had all the naturalness trained out of them." Further: "The greatest fault and the most prevalent among oral readers is unnaturalness, in the form of stilted, dramatic, oratorical, or old-fashioned elocutionary affectations. It is these things more than anything else that this book attempts to counteract or, better, to prevent."

After a chapter of introduction presenting "Matters of First Importance," this book considers in detail problems of emphasis and phrasing, with exercises. An outstanding feature of the book is the Answer Book appended to each of three chapters, in which, as in certain textbooks on mathematics, answers are suggested as conclusions that the normal student would reach if he followed the principles of the text.

A third of the book is devoted to a discussion of "How to Read the Bible." Indeed, the primary concern of the book is with the oral reading of the Bible. "If you can read the Bible aloud well, you can read anything," says the author. Most of the examples and exercises are taken from the Bible.

To the minister, for whom so little textbook help of this type is available, the book provides much of value in small compass. It can profitably be taken "in small doses." It is to be regretted that the section on "Biblical Words Often Mispronounced" is not well organized. Despite this lack, the dozen pages devoted to pronunciation are decidedly helpful.

The author has been teaching people to read aloud for nearly twenty years. Her book is especially recommended to the minister who wants to improve in the public reading of God's Word.

C. E. WENIGER, [Professor of Speech, S.D.A. Seminary.]

The third group of Electives are listed and briefly described on page 29. You may choose one or more of these for your reading this month.



A Sympathetic Ministry Needed

TWO short sentences in the Spirit of prophecy set the soul of the minister to dreaming. They do more than that. Not only do they set before him a lofty ideal, but they also cause him to examine his own heart and measure the supply of tenderness stored there for generous use in these intense times. The sentences are these: "His tender compassion fell with a touch of healing upon weary and troubled hearts. Even amid the turbulence of angry enemies He was surrounded with an atmosphere of peace."—*The Desire of Ages*, p. 254.

In days such as these when the deep lines of apprehension are grooved upon the brow of the masses; when fear, brooding, and haunting seem to be relentlessly pursuing humanity, surely struggling humanity should be able to find in the Adventist ministry men of faith, courage, and understanding sympathy. These are not times when the unsympathetic can long endure or flourish. Especially is this true in the gospel ministry.

The world does not expect anything of its spiritual leadership except spiritual strength. To its economists it entrusts economic guidance; to its political leaders it entrusts political leadership; to military officers it bestows its confidence for defense; to the courts it looks for honest adjudication of disputes; but for its heartaches, sorrows, and disappointments and for a bright promise for tomorrow it instinctively turns to the minister.

The present popularity of the psychoanalyst, mental hygienist, and psychiatrist is abundant evidence of the disturbed and troubled sea through which the multitudes pass. The astonishing rise of divorce and the alarming collapse of society's basic structure, the home, indicate the strain of normal, everyday living.

Why should the minister be by-passed by the people? How is it that the professional counselor is so frequently sought out for guidance and direction? Should the minister not be known for his integrity and sacred guardianship of professional confidences? Should he not be sought after for spiritual prescriptions capable of relieving the tensions, fears, and frustrations of our intense day? Should not the minister, of all men on earth, be sympathetic to every need and be easily approachable and accessible?

When a minister is constantly conveying the

impression that he is too busy to be bothered by the "trivial" problems so common among the people, when on a visiting mission he is too rushed to be seated and listen sympathetically to the heart cry of a disillusioned soul—he is indeed too busy with that which is secondary, and his primary ministry is relegated to a subordinate place. When he hears the anxious call of a mother in behalf of her sick baby, when a wayward child is the object of a parent's plea, when an unbelieving husband needs sympathetic love and attention, when these and multiplied other pleas are rolled upon the minister's heart without a sympathetic response on his part, he has immeasurably lost his influence and actually in a sense disqualified himself for the work of a saving ministry.

What a privilege it is to extend on every side a touch of healing! Compassion cannot be purchased. It is not obtained in a theological course or secured in a university. Love, generosity, sympathy, tact, and a great heart come only by personal communion with Christ Himself, the source of all these qualities. Of course, the gospel ministry costs something. It costs a man all selfish ambition. It demands undivided lives. It requires long night vigils and days of intense ministry with the people. It exacts hours of study and concentration on the theme of his life—the ministry of salvation. It allows of no time or energy to be given to the world! Fellow evangelist and pastor, honestly now, how do you measure up to the demands made upon you? How great is your stock pile of sympathy, love, and compassion? Do your people know you love them? How do you express it?

M. K. E.



❖ **PHYSICIANS** need to set the Lord ever before them, carrying the lamp of life with them wherever they go, or else Satan will use their scientific knowledge to lead them astray. The purest, most Christlike influences must control their lives, else the enemy will lead them to believe that the end justifies the means, and they will do strange things, that will make the God of heaven ashamed of them. They will sacrifice principle in order to obtain their desires, and will endeavor to bring into the work of God the methods of worldlings.—ELLEN G. WHITE, *Special Testimonies*, series B, no. 2, pp. 20, 21.

CHALLENGE OF A WORLD TASK

A Survey of Mission Problems, Methods, and Relationships

Successful Extension School in South America

THE Field Extension School of our Theological Seminary, recently held for the South American Division, is now history—and successful history, according to participants and observers. It was a great occasion for South America, and was the result of long and careful planning by the division officers and committee. It was operated from December 5, 1949, to January 31, 1950, at our academy near Montevideo, Uruguay (Instituto Adventista del Uruguay); and eighty-one students applied themselves with diligence, and acquitted themselves with credit, and some even with distinction. This student group included President Robert R. Figuhr of the division, Austral Union President Alfredo Aeschlimann, and eight local presidents from various fields scattered over the division. Such administration support and participation is the way it should be. This assured the best results and intelligent later application of its counsels and instruction.

The classes were conducted in two sections, the larger group being the Spanish-speaking section—from Argentina, Chile, Ecuador, Paraguay, Peru, Bolivia, and Uruguay; and the smaller group, the Portuguese section—from the various conferences comprising Brazil. Thus the entire division was covered in representation. South America is surely a melting pot of nationalities, as our student group attested—Spanish, Portuguese German, Italian, French, Swedish, Swiss, Arabic, Armenian, Japanese, Rumanian, Egyptian, and American. Most, though not all, were second-generation citizens of the South American countries.

This was the heyday of the pastors, evangelists, Bible teachers, and editors. And they made the most of it. Departmental men, who periodically have their conventions, were not participants. Among those present were experienced ordained ministers. Others were still in the licensed minister stage. Thus maturity was wisely blended with youthful enthusiasm. Again some came from the great cities, like Rio de Janeiro, Buenos Aires, São Paulo, and Montevideo. Others were from raw mission territory—the great stretches of the Amazon and the Andean highlands of Peru and Ecuador and around Lake Titicaca. So there was a comingling of city pastors, rural evangelists, and pioneer missionaries. And a more enthusiastic and grateful group of men could scarcely be found anywhere. Musicians of conspicuous ability pointed up the picture. Study the faces

in the accompanying pictures. They are our brethren in the Advent ministry.

Experienced Walter Schubert, Ministerial Association secretary for South America, was the tireless assistant director and liaison officer. He was also chairman of the daily round table, which proved to be highly profitable. And the teaching staff of three from the parent Seminary at Washington, D.C., taught in the fields of their specialization—Frank H. Yost, director, conducting his Sabbath-Sunday course as distinct Bible and history classes; R. A. Anderson, on evangelistic leadership and pastoral techniques, broadened so as to be intensely practical; and L. E. Froom, on the progressive development of prophetic interpretation through the centuries, likewise a blend of church history background and of guiding prophetic exposition. They proved to be a very congenial team, pulling strongly together for common aims and accomplishments, especially enjoying the daily devotional and prayer group meetings together.

The classes were all conducted through interpreters—Spanish and Portuguese—which was a new venture in seminary teaching, but which proved to be entirely feasible, thanks to the skill, sympathetic enthusiasm, and experience of the translators. The daily chapel period was conducted in Spanish, which was understood by both language groups. Separate classes, however, and separate syllabuses in the two languages were essential for the teaching phase. It was a real school with a closely knit schedule, thorough examinations, and a graduation service at its close, with J. L. McElhany as speaker. This service will be described in next month's issue of *THE MINISTRY* by Dr. Yost. The spiritual emphasis and the uplifting of Christ in all our teaching and preaching were markedly in the forefront in classroom, chapel, Sabbath services, and devotional group meetings. This institute was distinctly Christian education, specifically adapted and applied to Seventh-day Adventist workers' needs. Profiting by the initial venture in Britain two summers ago, the leaders made many strides forward in effective service to the field and in teaching methods.

Many of these men who attended the classes could never get to the United States. Though the teaching teams will no doubt differ in personnel in each succeeding school, more divisional extension schools should follow in days

to come, and will prove highly profitable in fostering solid ministerial growth and soul-winning advance, if kept on the highly practical level on which they have started. Here are some paragraphs penciled as the men were assembling, which give a bit of the human-interest side:

"Sweet to hear and pleasant to see was the large truckload of national workers—from Argentina, Chile, Brazil, Ecuador, Paraguay, and Bolivia—transported to the school just after arriving in Montevideo by plane, boat, train, and bus. Down the highway they came, lustily singing Advent hymns in happy anticipation of eight weeks of intensive study and joyous fellowship in the extension school. The president of the division is here, inspiring with his presence, participation, and moral support. That is ideal. Walter Schubert, dynamic Ministerial Association secretary for the division, is also here. And the instructors from North America have arrived, eager for the opportunity of sharing with these men and leading them in study.

"Matters are well organized. The chapel exercises are all assigned for the term. Room assignments are on the basis of commingling the brethren from the various conferences and countries so as to make new acquaintances and form new and lasting friendships, and to foster that oneness that is both the characteristic and the ideal of this movement. Meals are served on the cafeteria plan. We are all set to go.

"Today is registration day, with distribution of syllabuses—complete sets in Spanish and Portuguese. The familiar prophetic interpretation charts have been translated into Spanish and beautifully printed. Tomorrow the class sessions will begin, and we will be fully under way. Mimeographed sheets for guidance give the daily schedule, which is a close one, and the schedule of chapel periods and general assemblies. It is good to be here."

The daily program was indeed a full but diversified one, with provision for devotional exercises and physical recreation, as well as for mental and spiritual development. Here is the schedule in abbreviated form, running from Sunday through Thursday.

Early morning	Study, devotions, and breakfast
8:00-9:05	Paralleling classes in Spanish and Portuguese
9:10-9:55	Chapel
10:00-10:15	Devotional period by groups
10:20-11:25	Classes
Dinner	
14:30-15:25	Round table
15:30-16:25	Classes
16:45-17:15	Consultation hour
Evening	Supper, vespers, and study

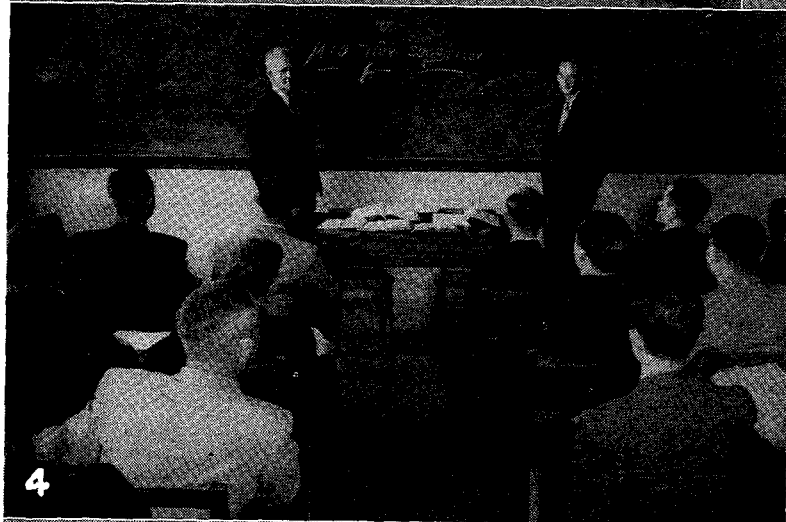
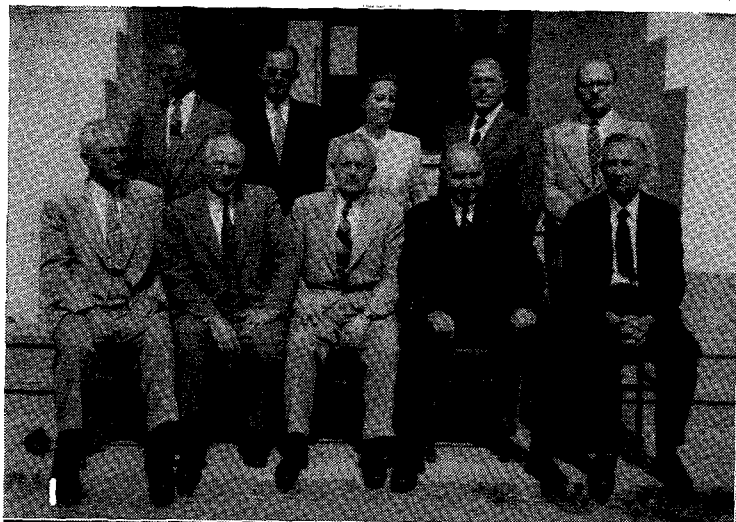
A diversified series of chapel talks gave a balanced emphasis on pertinent but more general themes. These were largely by the faculty

members. Thursday night was popular lecture or picture night. Friday was a study day, with provision for necessary shopping. The Friday night devotional service was in the charge of the students. The Sabbath morning service was blended with that of the local church. The Missionary Volunteer meeting in the afternoon was conducted by the local leaders of the Instituto Missionary Volunteer Society, and comprised a continuing series of moving mission field recitals by our national missionaries in the interior and the highlands, where the challenge of stark paganism and the weight of Catholic bigotry meet our men at every turn. These were hours long to be remembered. Sundown worship brought each Sabbath to a close and terminated the week. Teams went out each Sabbath to speak to the surrounding churches, and the teachers had appointments every week end, usually several meetings each.

The eagerness with which these men of South America studied, took notes, asked questions, and progressed from day to day was a joy to behold. Wholesome, hearty laughter and a sense of humor frequently gave evidence of balance. The way in which our national ministry is fast developing in carrying the load of our denominational work in this great division attests the wisdom of the divisional administration policy, and augurs well for the future. Our union and local conferences and missions, as well as our colleges and publishing houses are now largely manned by nationals, trained in our schools, just as they should be.

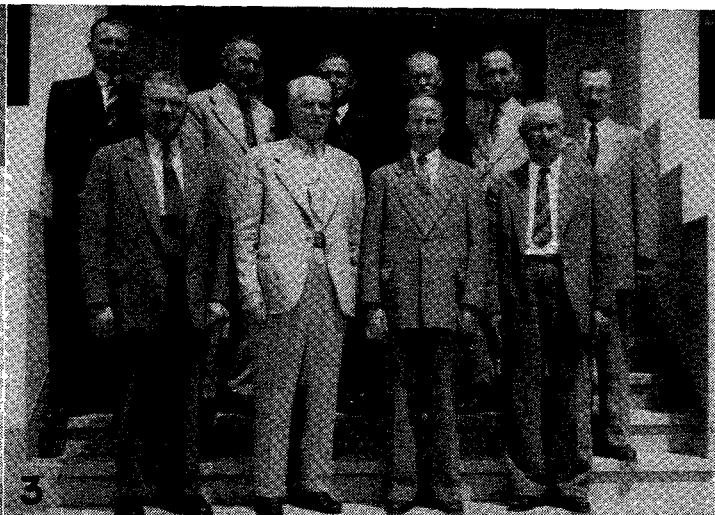
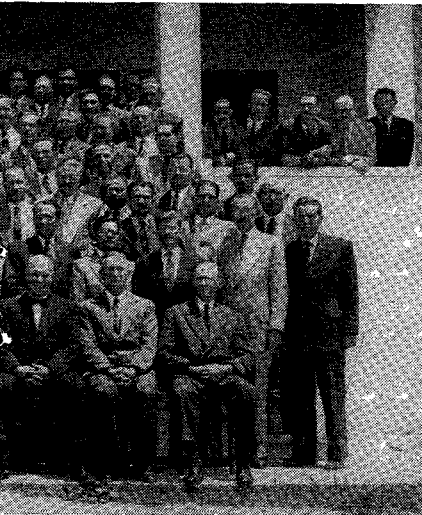
South America is a continent of appalling need and of well-nigh limitless opportunities. It is a land of tremendous contrasts—the controlling classes highly educated and wealthy, and the masses ignorant, poverty stricken, and backward. It presents the typical fruitage of four centuries of Catholic clergy domination in religion and education. In this land of tremendous size and vast natural resources, the people respond to the call of the Advent heralds, when effectively given, and become fine Adventists. Here are a few paragraphs penned just before one of the teachers left South America:

"It is a heart-warming experience to have groups of men of other lands and racial backgrounds join hands and come to you, after all examinations are over and all grades determined, to tell of their confidence in you, their Christian love for you, their oneness with you in the prosecution of a world mission and movement, of which we are all inseparable partners. There is a oneness, evidenced here, that is greater and more lasting than any formal declaration of loyalty that might be made. It is deeper and more abiding than any vote that might be taken. And we must indeed stand together as men from every land for the united prosecution of a world task. We must all advance together.



1. Faculty and Translators.—Lower Row (Left to Right): R. R. Figuhr, President, South American Division; L. E. Froom; Dr. Frank H. Yost, Director; R. A. Anderson; Walter Schubert. Rear Row: Alfredo Aeschlimann, President of Austral Union (Spanish Translator); Siegfried Kuempel, Professor of Bible, Brazil College (Portuguese Translator); Margarita Deak, Registrar; Jeronimo Garcia, Vice-President, Brazil College (Portuguese Translator); Victor Ampuero, Professor of Bible, River Plate College (Spanish Translator)

2. Full Seminary Group, Faculty and Staff.
3. Ten Conference Presidents and Missionaries. First Row: Juan Riffel, Uruguay Mission; Pedro Brouchy, North Mission (Bahia Mission (Brazil); Paulo Seidl, Sao Paulo, Northeast Mission (Brazil); Ernest (Brazil); Hector J. Peverini, Buenos Aires Paraguay Conference



Students
Mission Directors Were Student Participa-
tion; R. R. Figuhr; Alfredo Aeschli-
Argentina). Rear Row: Manuel Ost,
Francisco Mission (Brazil); Jose Bara-
ro Roth, Rio-Espirito Santo Mission
Conference; and Eduardo Kanna,

4. Dr. Yost, With Translator Kuempel in Spanish Section
5. L. E. Froom, With Translator Kuempel in Portuguese Section
6. R. A. Anderson, With Translator Schubert in Spanish Section
7. Student Body From the Platform in Chapel Period
8. Chapel Exercises, Showing Part of Student Body, and Faculty on Platform
9. Close-up of Part of Spanish Section—Thirty-eight in All

"It is heartening when sister divisions overseas come of age, when national workers can take over increasingly the responsibilities of leadership and financial maintenance. That was the apostolic way and ideal. These workers must, in time, be able to carry on the mission program in less-favored sections. Those that are strong must help to bear the burdens of the weak, and sustain those less favored or advanced. That is the test of maturity."

Such contacts as this extension school bind the sisterhood of divisions together as no isolated visits can do. They accomplish far more than giving strong scholastic boost to such workers. While they do that they also enlarge and clarify vision. They give a new meaning to life and service in this cause. They redirect the emphasis. Yes, they definitely hasten the finishing of our task. They create a divine dissatisfaction with a low standard, moderate attainments, and meager results. They create a sense of kinship with all Advent believers and workers everywhere and with our headquarters leadership. They tie us together with cords of affection and bonds of love. They help to make us one and indivisible.

Special aspects and features will be reported separately by Dr. Yost, Elder Anderson, and Pastor Schubert.

L. E. F.

Two Special Features

I. THE "MESA REDONDA."—In addition to the actual seminary classwork, a period was given each day for the discussion of various evangelistic and pastoral problems. Pastor Schubert presided over this *mesa redonda*, or round table; and his wide experience and outstanding success as a soul winner enabled him to give a turn to these discussions that made this period one of the most valuable contributions of the whole course. Though not actually a part of the classwork, these discussions revealed particular field needs and problems, enabling us as teachers to emphasize certain features and principles, especially in the course on evangelism. The *mesa redonda* also gave opportunity for answering Bible questions, and the freedom with which all entered into these discussions was heartening.

Although each country has problems peculiar to itself, yet it is wonderful how the divine principles laid down in the Scripture, and amplified and applied in the Spirit of prophecy, fit every field. The Spanish translation of the book *Evangelism* came off the press just in time for this course. And what a blessing it proved to be. No greater service has ever been rendered the cause of Adventist evangelism than the compilation of these counsels on public and personal soul winning. In both the

classroom and the round table discussions this book was used continually and was the answer to many a problem.

As we came to the close of our work many were heard to say something like this: "South America will never be the same to us again. This opportunity of study has broadened our vision. It has done something to all of us who have attended, and we hope to take both the inspiration and the tangible things back to our fields. It has been much more valuable than the ministerial institutes we have had in the past, for during eight weeks of continuous study and teaching we have had time to grow."

And that was the general impression. If such an extension school could be held in every overseas division, it would pay big dividends, we believe. Already other fields are calling for similar help.

2. CELEBRATION OF THE LORD'S SUPPER.—A fitting climax to our seminary course in South America was the celebration of the Lord's supper with the students and faculty. There were nearly ninety of us in all, and a spirit of true solemnity pervaded the meeting. All sensed the importance of the occasion.

These brethren had gathered from all the countries of this great continent, and we who were visiting felt the worth of their fellowship. After a short message of introduction setting forth the principles and privilege of such a service, we separated for the ordinance of preparation. Those acquainted with the customs of these southern countries will understand the fervor with which the greeting is extended, not only to the one participating with you in the ordinance, but in turn with every other brother present. The South American embrace is always expressive, but never more fitting or more significant than at the conclusion of the ordinance of humility. It surely was more than an ordinance that day.

When we returned to the chapel to receive the emblems we felt the reality of the Saviour's words, "Ye are clean." We knew the presence of One unseen in our midst.

Before the breaking of the bread opportunity was extended for a word of praise from each. And this was given in the actual words of Scripture. A verse or a portion of some verse had been previously selected by each, expressive of his heartfelt praise. As these ninety workers voiced their praise in different languages, we realized that here was a scene that surely must have gladdened the angels.

An impressive custom in these parts is for the congregation to stand while the deacons serve the emblems. Then as each receives his portion he quietly resumes his seat. In harmony with the counsel of the apostle, "When ye come together to eat, tarry one for another," each waits until the whole group is served that all may eat and drink together.

The quietude, reverence, and brotherly love

which characterized this feast of remembrance made it a never-to-be-forgotten experience. It was a privilege indeed for us visiting brethren to lead out in this service—Dr. Yost officiating at the table, the introductory message being given by Elder Anderson, and Elder Froom

taking charge of the praise service. It was a foretaste of that day so soon to dawn when we will drink the wine anew with our Lord in His kingdom. And for the hastening of that kingdom we all pledged our service and renewed our consecration.

R. A. A.

Devotional, Social, and Recreational Activities

By WALTER SCHUBERT, *Assistant Director,
Seminary Extension School, South America*

IT WAS a constant source of inspiration to me to witness eighty-one faithful ministers studying under the directions of the three consecrated brethren from the Theological Seminary in Washington, D.C. The sincerity, devotion, and love toward God that these students demonstrated increased even more my full confidence in the Adventist ministry. With this type of worker our churches will be well taken care of, and very soon the South American continent will be illuminated with the glory of God. My one regret was that a large group of our ministers had to remain by the work in their fields in order to take care of the growing interest, while the rest of us took advantage of this wonderful two months of study.

Although both students and teachers were aware of the need of a more extensive culture and a broader education in order to labor in a world that is turning more and more hostile to the message, still we comprehended that our prime necessity was a closer walk with God, surrendering our will to Him daily.

MORNING DEVOTIONAL PERIOD.—Each morning from ten to ten-fifteen, groups of seminarians met in five different rooms for meditation and prayer. The faculty members were together in another room. How fervent and inspiring were these moments! It was felt many times in a special manner that the Divine Presence was among us.

Day after day, regularly after the supper hour, one could see many workers—some alone, and others in small or larger groups—directing their paths to the eucalyptus grove in order to seek the Lord in prayer for purity of life, for the outpouring of the Holy Spirit, and for a greater efficiency in the saving of souls. Many times as the men returned from this devotional period one could see in their faces that they had just been in the presence of God, for their expression was one of joy and peace showing the confidence they had in Christ. I said to myself several times as I watched them pass by with such humility that with these consecrated men of God at the helm, our churches would surely be strengthened and the evangelistic work would win greater triumphs in the future.

WEEK-END MEETINGS.—Every week end the teachers, as well as a goodly number of semi-

narians, visited the churches in Montevideo and in the interior of Uruguay, as well as in Buenos Aires, Argentina, delivering the Word of God to our dear people.

Representatives from the different mission fields related to the young people at their Missionary Volunteer Society meetings precious experiences which occurred in the jungles of the Amazon, on the São Francisco River in Brazil, and among the Indians in the Lake Titicaca region. They also inspired the young people with the victories that had been won in the public efforts held in our great cities. The youth of the churches were filled with a great desire to accomplish much for God as a result of the words they heard. The churches and groups of all Uruguay greatly appreciated these blessed meetings held over the week ends.

SOCIAL AND RECREATIONAL.—Every afternoon between five-forty-five and six-forty-five many of the seminarians put aside their heavy studies and gave themselves over to the practice of healthful exercises, which gave them new vigor for their evening studies and more confidence to face the frequent examinations.

Thursday evenings were reserved for social programs. One evening R. A. Anderson took us with him on a trip to the Bible lands of Egypt and Palestine with the use of his beautiful colored slides. On another occasion L. E. Froom gave an illustrated lecture on the life of the Waldenses. On a certain Thursday evening Eduardo Y. Kanna related the persecutions and death sentences that fell upon him during the last world war when he was in Finland. His talk was also illustrated with slides. Pastor Paul S. Seidl, a missionary on the great São Francisco River, took us on a tour along this wide and tropical river, where superstition surrounds the people, and they are in constant doubt and fear. The only hope for them is the gospel, which liberates them and makes them a happy people.

One evening through the kindness and courtesy of the American Embassy, we were shown some educational, scientific, and industrial films, which delighted all who saw them; and on the last Thursday evening when we were all together a literary and musical program was presented. The high point of the evening was

—Please turn to page 46



MINISTERIAL Book-a-Month Suggestions

★ SCRIPTURAL THERAPY

Help and Comfort From the Bible, by Leonard M. Leonard and the Staff of the "Journal of Living" (Doubleday & Company, Garden City, N.Y., 1949)

Scriptural wisdom for mental peace and calm living, arranged for instant reference, according to worries, moods, needs, and problems. Two hundred ministers of all denominations have contributed quotations which they have found most helpful in meeting the daily situations which confront each of us. 223 pages \$2.50

★ SPECIAL OCCASION SERMONS

The Lord's Supper: Seven Meanings, by Harold E. Fey (Harpers, New York, 1948)

This excellent source for sermon material on the Lord's supper, written by the managing editor of *Christian Century*, throws light on Catholicism's development of the mass as a gigantic counterfeit of this cardinal doctrine, and shows how the Reformation restored the primitive truth of this important memorial. 117 pages \$1.50

★ CHURCH UNION

Report to Protestants, by Marcus Bach (Bobbs-Merrill Co., New York, 1948)

Probably no other living American has by personal investigation so wide and so intimate an acquaintance with all denominations, sects, and cults as has this author, who, after a national survey here sums up his observations and estimates the chance of success for Protestant church union. 277 pages \$3.00

★ ILLUSTRATIONS

Tips for Storytellers, by Archa O. Dart (Southern Publishing Assn., Nashville, 1949)

The author's stated purpose in this volume is to help ministers, teachers, and parents to be more effective in soul-winning storytelling. Part One describes the proper technique of storytelling, and Part Two relates thirty-two fascinating stories. Valuable hints on filing stories and other material are also given. 230 pages \$2.00

★ DENOMINATIONAL HISTORY

Christ's Last Legion, by A. W. Spalding (Review and Herald, 1949)

A sequel to *Captains of the Host*, *Christ's Last Legion* starts at the turn of the century, continues the thrilling story of a second generation of our pioneers, and relates the beginnings of our institutional and medical work. Many new pictures taken at the old sites illuminate the text. 756 pages \$3.00

★ APOLOGETICS

Notes on the Doctrine of God, by Carl F. H. Henry (W. W. Wilde Co., Boston, 1948)

"Many today who are growing fearful under the bombardment of humanism, naturalism, and extreme liberalism, will here find powerful weapons with which they might be able to defend the faith of the church."—Wilbur M. Smith. The book's sustaining theme reveals the Father as the personal and self-revealing God, who rules supreme over the events of time, and as triune. 149 pages \$1.50

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HEALTH EVANGELISM

Our Health Message a Part of Our World Mission

Medical Missionary Objectives*

*By T. R. FLAIZ, M.D., Secretary,
General Conference Medical Department*

AMONG our objectives the matter of training should stand well to the forefront. We have seriously fallen down on this matter here in Africa. In the few places where we have a formal training program, we have no consistent plan for absorbing the product of this training.

Of the seventeen graduates of Nokuphila in the past ten years only four are in the work. This is largely a waste of training effort and money. If our training program is to be of significant value, it must be integrated with a plan for absorbing its product. We are not training teachers at Malamulo, Solusi, and Kamagambo to provide the government and other agencies with educated help. Let us have a strong training program, but let us integrate with this a consistent plan for use of the product thus trained.

In the early days of our mission work it was necessary to depend for a time upon foreign nurses to do the routine nursing in our hospitals. The time is far past when we can afford such luxuries. Bedside nursing and the routine services of our hospitals should now be done by the Africans for Africans.

The missionary staff should, except in emergencies, give its time to supervision, direction, and instruction. It is the studied purpose of those charged with the selection of nursing help for the foreign field to choose only those capable of more than bedside nursing.

LANGUAGE STUDY.—It has already been stated that the ultimate objective, the dominating motive of our medical missionary work, is to carry the story of Jesus and His love. Without a familiarity with the ways, the customs, and the thinking of a people there is little chance to gain their confidence, and without their confidence what influence can the foreigner have with an indigenous people?

Our missionaries who do not learn the local language do not gain an intimate acquaintance with the people. They remain foreign; their thinking is foreign; their reactions to local problems are foreign. Foreign thinking without a knowledge of the language makes but a clumsy approach to the settlement of local

problems, and allows no immediate avenue for the free flow of friendly Christian fellowship or for the story of the love of God. Those who have registered any considerable achievement in any foreign mission enterprise have been the ones who spoke the language with at least a reasonable degree of skill.

In this field I find comparatively few workers in general, and indeed very few medical workers, who have a preaching knowledge of the language. Workers who have made some progress in the language in one area and are moved to another with a different language have every reason to believe that language must be of but minor importance. New missionaries arriving in the field, except for those engaging in very limited types of office work, should be given adequate time for acquiring at least a conversational knowledge of the language, and then be strongly encouraged to go on to proficiency in preaching in the language.

The Mennonites, a much smaller people than we are, require their new arrivals to complete the first-year language work with satisfactory passing of examinations before assignment of any duties. They require the passing of the second examinations before permitting the new recruit to hold any administrative office or to sit on any of the administrative councils. Such a program is well worthy of study for our own work.

Minimum Plant and Equipment

The realization of our major objectives makes desirable the provision of certain minimum physical plant and equipment. Because this question usually receives more attention and discussion than any other phase of our medical work, and because needs and requirements vary so widely from place to place and country to country, the matter cannot be given fair consideration in a brief discussion such as this.

Let me, however make one pertinent observation. Our medical work and institutions should be maintained in any country on such a basis that the plan, its condition of maintenance, its facilities, and its equipment will, by reasonable comparison with other institutions of that area, be a real credit to the Adventist medical work.

*Concluding portion of a talk given to the medical council in South Africa.

Our institutions are small, generally speaking. Even our larger sanitariums and hospitals in the home bases are humble compared with those of their areas. We would not want it otherwise. We would be very unwise to pursue a program intended to alter this situation. If this denomination were to pour all its financial resources into augmenting the size of its medical institutions to the place where they would compare favorably in size with competing government institutions or those of heavily financed private hospitals, we would still fall far short.

Small institutions are in harmony with the pattern outlined for us. But as small institutions, they should be the finest in the land—not the finest in costly buildings, such as grace the Christian Science headquarters in Boston; not the finest in costly, showy equipment, but examples of good, well-built, well-maintained, sensibly equipped institutions of a size reasonably proportional to the task they are intended to serve. Until existing older institutions are on such a basis, we would do well to think carefully before bringing new institutions into existence, which for lack of means might have to live a near orphan's existence.

A modest little thirty- to fifty-bed hospital, with special space for maternity, would probably be a practical size for the average one-doctor hospital. This would provide a twenty-bed ward, or equivalent space for men and the same for women. It will have adequate, well-arranged service space, a feature lacking in many of our hospitals. It would likewise contain an unpretentious but adequate operating theater.

Running water and a reasonable amount of heavy equipment are essential in our larger hospitals. Modern medical work is certainly handicapped without diagnostic X-ray equipment. Several of our institutions in this field could very profitably be provided with inexpensive units. An operating light of good quality, a cystoscope, a laryngoscope, and a proctoscope are not excessively costly, and are lifesaving equipment at times. Diathermy, short-wave cautery, and ether suction apparatus are almost universally found in good hospitals. It will not necessarily follow that a doctor can reasonably expect all these items in his institution to start with. It should not, however, be regarded as evidence of extravagance if he seems somewhat persistent in his efforts to see these simple requirements installed.

Maintenance of Professional Standards

It is perhaps not quite so true today as in times past that the missionary physician (or nurse), returning home on furlough, found himself regarded somewhat as a medical Rip van Winkle among fellow professionals. There has been an impression that the medical worker in the mission field, without the constant asso-

ciation with others of his calling, becomes rusty, careless, out of date, and in general very much a back number. In the occasional case this is true. I have known a few missionary doctors who have not opened a medical magazine since arriving in the field. Their work soon shows the effect. But do we have to go to the mission field to find this type of physician? There are many elsewhere who never look at a medical book and do not unwrap their medical magazines. To keep up his appearance of professional standards, such a physician will pack up his family and go holidaying to the A.M.A. convention, being sure to register and attend at least one scientific meeting. Then his colleagues and possibly his patients will hear of this one lecture many times during the subsequent year.

Generally speaking, the missionary doctor is at least up to the average of his fellow general practitioners at home. He is a man of wider experience. In many cases the great volume of surgery which he must do, along with the careful following of his surgical literature, make him a very capable surgeon. True, he is not a specialist. Most of our missionary doctors are, however, well up on their toes, and need apologize to no one for their ability or their achievement. They do, however, need and appreciate the opportunities presented by home clinical contacts to come abreast with the latest in technique—technique which cannot be learned from the literature they read.

It is a mistake to presume that our missionary physicians and nurses are behind their fellows at home. As evidence of this we can point to the heavy professional responsibility to which they are called when necessity takes them home. We can point to the coveted fellowships which have been earned right in the mission field on mission field achievement. And more than all this, we can point to the large volume of good medical work being done day by day out in the stations, in addition to a wide variety of routine mission responsibilities.

What can we do to help and encourage our doctors and nurses to measure up to the best possible standards that can be expected of them in their circumstances? Perhaps the least we can do is to provide them with a reasonable amount of good literature pertinent to their special interests. We can provide for them to attend useful medical meetings in their areas. We can give reasonable aid in encouraging them to maintain memberships in the medical societies which will be most useful to them.

HEALTH AND RECREATION.—Too many of our medical people allow themselves to become buried beneath an overwhelming flood of apparently unavoidable work in the relief of suffering.

I have been interested in observing the apparent thinking of the Oriental car driver. He drives his vehicle as though there were just so

many thousands of miles wrapped up in it, and that it was merely for him to pound out the total number of miles and at a constant rate of speed regardless of road or motor conditions, tires, or even the terrified state of his passengers. I fear some mission doctors show little more sense in caring for their physical and recreational needs. The Oriental taxi driver can probably get repairs or replacements for his old Ford, but what repairs do you have for a coronary?

THE WEIGHTIER MATTERS.—I am sure my medical brethren will understand the spirit in which I make the following observations. By far the major portion of medical conversation, discussion, study, and worry centers in matters of physical plant, equipment, materials, and technique. This is perhaps but natural when these questions are so immediate and pertinent to the survival of our various hospitals. I would urge, however, that we as physicians give more earnest study and prayer to the very vital problem of making our efforts, our institutions, more positive, more dynamic instruments for the winning of souls. It is none other than the doctor who can go through his institution and, in collaboration with his associates, point out the neglected opportunities for teaching the truth.

Doubtless more unhappy failures in the mission field can be traced to spiritual stagnation than to any other single cause. The worker at home has the advantage of constant refreshment in contact with others, in good spiritual meetings, and in a greater amount of time for study and meditation. But in the mission field the missionary, even though young and inexperienced, must himself be the stalwart from whom others will draw their inspiration.

No fountain without a source is inexhaustible. The constant outflowing of spiritual power, which is demanded of us by others, and the needs of our own lives can be maintained only as we have a consistent plan of refilling from the only source of such power by time spent in regular Bible study and prayer. The reading of spiritual literature—our denominational papers, the Spirit of prophecy writings, and other inspirational material—will serve largely to this end.

Such a program, combined with a reasonable keeping abreast of current affairs in the world, will help to keep our souls alive, our hearts warm and tender to the needs of those about us, and our spirits attentive to the lateness of the hour and the need to hasten on with the unfinished task.

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❧ "CHRIST is no longer in this world in person, but He has commissioned us to carry forward the medical missionary work that He began; and in this work we are to do our very best."—*Counsels on Health*, p. 249.

Music of the Message

Ideals, Objectives, and Techniques

Music, the People's Art

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

AN ART that can be truly labeled the people's art must be capable of wide diversity of expression in order to make a universal appeal.

An art, like music, must be capable of deeply stirring a great variety of natures and temperaments. It will often find its most effective expression beyond the borders of logic, or the language of works. It should be capable of both common and exalted presentation. Its range of inherent qualities should reach from the most meager grasp of knowledge to the heights of intellectual attainment. It must be capable of instant favorable impression, easily remembered, or beautifully evasive, and luring in its requirements for repeated study. It dare not merely occupy space. It cannot be too tangible, for it then could not be present in all places at all times where humanity dwells. It must not be dependent upon the light of day, but should function as well in darkness. It is necessary too that this art of the people should have within it something closely akin to verbal language, and be a means of self-expression, with little or no previous training.

There are many and difficult demands, yet music completely satisfies each requirement and because of its many-sidedness it is truly the people's art.

In every musical production we find the three constituent parts of music—harmony, melody, and rhythm—with a varying degree of emphasis upon one or another.

So-called popular music has its main support from melody and rhythm, with considerably less emphasis, in most cases, on harmony, which is the intellectual element. In that which popular music was intended to arouse it has succeeded. A band organization is primarily one of rhythmic importance, but a symphony has a much wider field in the use it makes of the elements of music.

Rhythm makes an instant appeal to all people, although it has become something of a mark of musical superiority to say that rhythmic music does not appeal to the highly intellectual. One lecturer at a session of musicians of the Music Teachers' National Association pleasantly reprimanded the assembled musicians for being a "sophisticated group," because they squelched the urge to give some slight physical reaction to a rhythmic piece of music played in their hearing.

The next musical element that carries much importance in the general musical structure is *harmony*. But of what value would this be without rhythm? It takes more than eyes, nose, ears, and mouth to make a face. They must be rhythmically set. Break the rhythm of a face; and the best pair of eyes, the most beautifully shaped mouth, and all the other parts of the face that go to make up beauty become ugly. After all, harmony is merely a single factor in what has been termed "ideal motion" (music). Without the organizing rhythmical element a long series of chords from an elaborate musical composition would be simply a string of chords with no more point to them than some common exercise.

The Indian brave who stood on a hill pounding his drum and asked, "Hear what my drum say?" understood that even in rhythm he could project a simple message from one hilltop to another. Melody, however, may stand on its own feet more easily than either of the other two factors, because within itself it contains a certain degree of rhythm. Perhaps this is what led one author to state that the essential element in music is melody, not harmony or notes in combination.

Melody involves more than movement—time being embraced in its form; but still more, it gives an impulse to *move*. Nothing in music is so striking as a good melody, says another writer. Emotional experience in music is definitely associated with melody. It is the most easily recalled. Still, melody is frequently first conceived with its harmonic background, and of course in its characteristic rhythmical setting, for the rhythm is part and parcel of the melody itself.

We must recognize that these three elements must all be present, lending themselves in greater or lesser degree to the beautifying of the other elements. To divorce the musical elements from one another completely would be to destroy music, just as separating the hydrogen from the oxygen destroys water.

It would be to our advantage if, for congregational use in evangelistic meetings, we selected songs which did not overemphasize the rhythmical element. We are open to criticism when we make use of some of the highly secular type, just as we should be if we used only the staid, dignified hymns of the church, although the latter condition would be preferable to the first. But why should we not be able to make a selection of songs from the storehouse of dignified church hymns, and also from the *gospel songs*? It is generally recognized, and particularly by those who are in closest contact with evangelism, that songs which are emotional are better adapted to evangelistic services than are the less emotional ones of the church hymnal. Should we not study the possibilities of the use of both forms to the greatest advantage, and as singing evangelists, endeavor

to reduce the frequent charges leveled at the usual song service? By prayerful study there is no doubt but that an improvement may be made in many services.

The desire to accomplish the greatest amount of effective soul winning is universal, but too frequently our musical contribution falls below the standard that our message would suggest. Sincerity of purpose will not cover a quantity of music which is on a low level. A careful selection of the so-called choruses would eliminate some of the highly secular tunes. Nor should the audience in an evangelistic service be fed on a sole diet of intellectual hymns—a few of which occasionally are appropriate.

Music is the language of emotion, and without emotional response it is not effective. Nor could it have been conceived in the mind of the composer without a surge of emotional thought. Without this valuable asset music drops in its effectiveness to the level of a dry exercise.

Humanity has passed the time when, to be enjoyed, music must have "no other merit than its difficulty" with "science looking fine while genius is out of the question." Of course, we are now speaking of extremes in both cases; yet this seems necessary in order to obtain a clear idea of the shoulders of the musical road, that we may the more easily find the proverbial middle. The singing evangelist should not be intolerant of the musician's view, nor should the musician be unsympathetic with the endeavors of the evangelist.

We must not forget, however, that we are appealing to common people in the main, for still the common people hear the gospel gladly. We dare not offer only musical selections which have high rank among musicians, and feel that because they are superior, they are good for all.

Listen to a statement from Metastasio, a man of our own age whose contact with musicians of his day was intimate. He emphasizes that the music of the era previous to our own "was in general too full of parts and contrivances, to be felt or understood except by artists," and that "all the different movements of the several parts, their inversions and divisions, were unnatural, and by covering and deforming the melody, only occasioned confusion." This is the verdict, expressed or unexpressed, of the great public, "cultivated or uncultivated whom music addresses, against the music which only musicians can understand."

This attitude does not in the least shut out the grand old hymns, but it does carry a warning lest we think that the good in music was born in the sixteenth century or thereabouts, and that little of any value has appeared since that time. Let us study to show ourselves approved of God, in endeavoring to find the best in all forms of available and appropriate music, and strive to appeal to all people in as effective a way as our music, artistically done, can provide.

The Larger Outlook

Principles, Perils, and Developments

The Heavenly Pilgrimage

(Continued)

By F. D. NICHOL, *Editor*
of the "Review and Herald"

A SECOND look at the winding roads reveals that they bear a startling resemblance to the curves of question marks. Now, I do not say that a traveler who journeys by a circuitous path may not reach the high goal, though history reveals that such persons are generally more charmed with the changing delights of the road—ever hearing and seeing some new thing—than with zealously seeking to reach a fixed goal. But this I do say with certainty: We have no commission from the great Guide to build any such curving stretches of road, much less to lead anyone along them. Our orders are to make straight paths for the feet of travelers.

Curves do not conduce to speed but to vertigo. It is distance along the road, and not dizziness in the travelers, that is our objective as guides. What is more, if the curves be many, the chances are large that some of the most promising pilgrims will become casualties and fall over the embankment. The reason for this is not simply the curves, which shut out sight of the goal, but the dim lighting. Even the searchlight of the seers gives clear light only for those who travel the straight road. Its luminous shaft cannot be bent around a curve. There is no suggestion of the circuitous in these words of an ancient guide: "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." I think he saw the goal straight ahead.

Occasionally there has been a guide who prided himself on being able to note all the possible alternatives to the straight road. Doubtless something may be said in defense of such a penchant, if the discussion of roads is confined to the group of guides. Even then the discussion is justified only if it serves to bring renewed conviction that the straight road is the best. But when we are leading the pilgrims there is only one road to set before them. It is a sorry fact that a guide who ever and anon contemplates alternative circuitous roads too often takes finally to traveling in circles, to the great confusion of all who have looked to him for direction.

That brings us to a closely related point, which is our justification for refusing to turn

to the right hand or to the left. The wise men among the valley dwellers assure us that only by trial and error can the best roads to the heights of truth and light be discovered. But we must never forget that we do not proceed by trial and error. We are approaching not the citadel of the atom but the sanctuary of our God. The former no man has yet fully reached; nor is there a guidebook. But the latter, the sanctuary of our God, has been both seen and entered by a shining company of seers, and they left authentic directions, a sure Guidebook, for those who follow. That Guidebook is our compass, chart, and road map for the journey. Our credentials as guides should be measured by our knowledge of the book and our diligent guidance of the pilgrims according to its directions. To turn from the book to explore circuitous paths is to risk arriving ultimately at doubting castle on the farthestmost precipitous curve.

And let us never forget that today we have volumes of detail maps to aid in charting our course for the last arduous miles that bristle with bypaths, precipices, steep inclines, and obstacles rolled in the way. Those volumes were given to us through the mediation of angels by a frail handmaiden of the Lord. There are pilgrims still living who remember with awe and holy joy the solemn unfolding of these divinely drawn maps, and of how they protected the pilgrimage from catastrophe on many occasions.

Those who have chronicled our journey during the century all testify that the Advent pilgrimage as a steadily growing, rhythmically marching company could hardly have progressed as it did in the absence of the detailed maps provided providentially as crises developed. I do not see how, in the name of consistent logic, we can minimize or dissect away any part of the handmaiden's works, without following on to do the same with the ancient Guidebook of the seers.

If our spiritual eyes are weak and we need a reading glass in studying the maps and charts, let us make sure that its handle is straight like an exclamation point, not curved like a question mark, else the charts will be out of focus and seem fanciful. And as we study the maps the pilgrims ought to hear us exclaim betimes in admiration and confidence.

The confident enthusiasm we display in the Guidebook and the maps will determine in large measure the degree of confidence that the travelers will display in these inspired aids for the upward journey. Some pilgrims seem to keep one ear tuned to the voice of the guides and the other to the voices of the valley. And those voices from below always suggest bypaths rather than the main road marked on the maps. That is why we must so carefully guard our words and our whole manner of life, lest we strengthen some traveler's desire to explore strange paths.

Our business is not to stimulate curiosity in bypaths, but to instill confidence in the Guidebook and in the worth of the upward road. A mood of idle curiosity, of casualness about the journey, is a deadly hindrance to rapid progress. We are not on a sight-seeing trip but on a pilgrimage. It is for us to remind the travelers that the only sight worth seeing is the city at the end of the road. If we would quicken the pace, we must keep all eyes forward. No one ever ran a winning race who spent time gazing longingly at the scenery and attractions to right and left. We need to generate by every holy means an ever increasing desire on the part of the travelers to reach the beloved city. Of an ancient pilgrim the Guidebook declares that "he looked for a city which hath foundations, whose builder and maker is God." That is what caused him to become a pilgrim and a stranger in the earth.

Now as we sound the note of confidence we should have in mind especially one important point. The Guidebook and all the detail maps lead us to conclude not only that we are on the right road but that we are almost at the end of the journey. If there is one thought above another that can quicken the step of a traveler, it is the feeling that he is almost home. We must keep that feeling strong in the hearts of the pilgrims. Let them never forget that they started on this journey, not simply to flee from the city of destruction so soon to be consumed, but to go to the city of our God that is to endure forever. It is not sufficient for us to stress that the earth is soon to disappear; we need also to stress that heaven is soon to come into view.

That we should seek to keep the pilgrims' journey eastward by emphasizing the importance of leaving Egypt and its evils behind is good, but not good enough. There lurks in this negative exhortation the grave danger that the farther Egypt lies behind, the less evil it looks. Distance and memory play strange tricks. Egypt on the western horizon is not half so forbidding as the seemingly endless road ahead; nor is the taskmaster's lash half so painful to the back as is the weary road to the feet. Hence the cry sounds forth at times, Let us return into Egypt, to its leeks and garlic. It is a sorry fact that some not only sound the cry but act upon it. That is why the statistical guides startle us with their figures. The most effective way to meet this cry is to send up a mighty shout that we are almost home, and to support that shout by focusing the searchlight ever more sharply on the pearly gates. The best way to remove a yearning for Egyptian delicacies is to let that searchlight shine on the tree of life in the midst of the garden of God.

If we would keep the pilgrims from thinking of Egypt, we must keep them thinking of heaven. We must ever cause them to set their affections on things above. The greatest ease-

ment to weary feet and tired hearts is for the travelers to be lifted up to sit in heavenly places in Christ Jesus. We need ever to be studying how to give the travelers more of that mysterious lift. No mechanical device can do this. It is done by raising the pilgrims' hearts and minds far above, and thus reducing the gravitational pull of earth, for that gravitational pull is in inverse ratio to our distance from the earth. With mind and affections above, the body seems lighter, and the travelers move forward with quickened pace.

Right here is where we may appropriately refer to the crusading aspect of our journey to the city of light. By a strange paradox the pilgrim who reaches far down to lift someone up on the road finds his own spirit lifted. And he who is thus constantly engaged is never heard sighing to return to Egypt. The sparkling look on the faces of those whose feet he has planted on the safe road ever assures him that this must be the best of all paths to travel.

But crusading has further spiritual help for the travelers. The longer the pilgrimage continues, the larger the number traveling; and the larger the body, the slower it tends to travel. In fact, as already stated, traveling may become difficult at times because of congestion at certain important points on the road. And where there is congestion, there is great danger that some travelers' feet will be walked upon, with distressing effect on the morale of the pilgrims and the pace of the journey. Church history soberly reminds us that some very notable saints have had highly sensitive feet. Even great saints often need great elbow room. No better way to meet this situation can be devised than to enlist the travelers in the urgent business of reaching out for souls. There is ample room along the sides of the road.

—To be concluded

With Your Association Secretaries

Headquarters Staff and Overseas Divisions

Homeward Bound!

AS THESE words are penned your secretary is homeward bound on the good S.S. *Brazil*, as she plows the waters, first of the South Atlantic and now of the North, for we crossed the equator last evening on its seventeen-day, 6,409-mile voyage from Buenos Aires to New York. Soon after I boarded the ship the purser asked me to conduct the three Protestant worship services on the three Sundays of the voyage, February 5, 12, and 19. This invitation I was glad to accept. And as a result, I found many friendly and interested folk, both in first-class and tourist passenger groups.

The social directress, who arranged the details, came to my cabin for a list of the hymns and Scripture lesson just when I was in the midst of writing the captions for the school and graduation pictures of our Seminary Field Extension School in Uruguay. These seemed to impress her, and she evidently told a group of experienced Y.W.C.A. secretaries aboard. At the close of the first Sunday service they gathered about me and asked for a special meeting with them to learn about this unique educational venture in South America, and specifically just what I had been teaching these eighty men during my course on prophetic interpretation.

That Sunday afternoon I gave them a fairly comprehensive survey. But this seemed only to whet their appetite, and they asked for two other appointments. Their chief desire seemed to be actually to hear from the lips of a Seventh-day Adventist minister what we really believe, not only about prophecy, but about world affairs, religious world trends, and why we do not join in interchurch movements and the like. I have answered all questions frankly. Their whole vision of Seventh-day Adventism is being revolutionized, and they have come to have a profound respect for us and our beliefs. These were profitable hours.

Numerous talks and interviews have stemmed out of the public services. One was particularly impressive. The second Sunday I spoke on the prodigal son. That afternoon there was a knock on my cabin door. A passenger, returning from several years' residence in Brazil, came in and said, "I am the prodigal son. Had you known my life story, you could not have described my plight any more accurately. I am in a mess, and need help." He unfolded a sordid tale extending back over years, and involving others in a very serious way. His was indeed a complicated life. He had once been a nominal Christian, but had drifted far, far away, and had long since ceased to pray or to attend church. He felt impressed to come to the meeting that morning, and the arrow of conviction had reached home. After a long, frank talk on fundamental principles and responsibilities, and the provision and promises of God for forgiveness and restoration, I got him on his knees and helped him ask for divine help in rectifying his wrongs and in changing his life. It was a tangible result of the morning message.

There are aching hearts and restless, dissatisfied lives everywhere. Many were on this ship—a missionary's wife, whose husband she had just buried two weeks before; and a Polish refugee, a young woman whose immediate family had been wiped out in Warsaw during the war, while she was made a prisoner of war and sent to southern Germany. She escaped and fled to Switzerland, and was now on her way to the land of liberty and opportunity. She had already had three years of medical training in

Zurich and hoped to finish in America. There was a Jew whose parents and brothers and sisters were all liquidated in the gas chambers of Buchenwald—and so the list might be continued.

My practice of vegetarianism was of interest to some; also the page proofs of volume 1 of *The Prophetic Faith of Our Fathers*, with its numerous illustrations, which I had been reading critically day by day, elicited a good many inquiries of interest. What was I doing and why? And what were those pictures about? Naturally I was glad to explain. More opportunities were thus afforded.

A ship is a great place in which to study and read, if you have a bent that way, and are constrained for time. There are no telephones, a minimum of callers, and but a reasonable number of interruptions, and fortunately I had my cabin (designed for three) to myself for three quarters of the voyage. It had a good table desk, excellent lights, and plenty of fresh air from two portholes. What more could an editor-author wish!

There were other interesting features. On the staff personnel list of the ship, under "chaplain," were the names of two Roman Catholic priests. Inquiry elicited the information that many Catholics will not travel on a large ship unless there is a priest aboard, so they can hear mass occasionally. So the ship company arranges free ocean voyages for priests, available with first-class accommodations, to provide a Catholic "chaplain." There is no other responsibility. The plan provides a unique vacation opportunity. There is never any shortage of Catholic "chaplains," I am told. It is an interesting situation that needs no comment. Needless to say, it is not an arrangement into which we would wish to enter.

L. E. F.



THE American Bible Society and the Japanese Bible Society, working together, have distributed four million copies of the Bible in Japanese since the close of the war, according to the signed statement of Dr. Eric M. North, secretary of the American Society. And their board plans call for the distribution of three million copies in 1950, and five million more in 1951. General MacArthur urges them to press toward the goal of thirty million copies. God bless these Bible societies! They are doing a wonderful work. They are the pathfinders of the mission movement in general and the Advent Movement in particular. The distribution of embossed Scriptures to the blind in 1949 totaled 18,811 volumes. This organization has supplied Scriptures to the blind since 1835, and is now furnishing them in thirty-four languages and systems. The Bible societies deserve and receive our hearty support.

Pulpit and Study

Biblical Exposition and Homiletic Helps

Fostering the Spirit of Worship

By OTTO H. CHRISTENSEN, *Instructor
in Bible and Religion, E.M.C.*

WORSHIP is the recognition of the "worthship" of God and His greatness. This will embrace the sensing of an individual need and one's undone condition. Having come into this condition, one should yield self to God to be filled with His presence as he meditates on the Divine and senses His nearness.

There are four steps in the complete experience of worship: (a) recognition of the atmosphere of worship and presence of God, (b) sense or revelation of the purity of God and imperfection of man, (c) realization of cleansing and forgiveness, and (d) consecration of life for service. Isaiah, when he saw the Lord sitting upon a throne high and lifted up, and Moses, when he saw the burning bush, are two outstanding examples of this experience.

Upon entering the rostrum, the minister should not walk in an undignified manner. He should not sit with crossed legs; neither should he whisper to his fellow ministers or go to sleep while sitting on the rostrum. He should be dressed in proper pulpit dress, and sit erect with both feet on the floor. He should appear interested in what is said, and enter into the spirit of the worship by joining in the singing. To show his interest in what is said, he may utter an occasional amen at the proper place, which is gratifying to God and the congregation as well as inspirational to the speaker.

To make baptism a service of real worship, the minister should plan every step carefully, and the various details of the work should be delegated to proper responsible persons. Everything should be arranged so there will be no break in the service. The candidates should be robed and the minister dressed so he can enter the water with dignity immediately after the preaching service. The candidates, elders, and deacons should all be carefully instructed, and unite in prayer before the service opens.

For the Lord's supper the table should be arranged and covered before the service and brought into the auditorium all prepared. If possible, the ordinance of foot washing should be conducted in a separate room. Have everything possible arranged beforehand, and conduct the service with dignity and order. The elders and deacons should thoroughly know just what is expected of them, proper hymns should be selected, and the service should be carried out quietly.

For the church marriage ceremony the par-

ticipants should be instructed as to their part. The music should be appropriate for worship and the occasion; the Scripture should be fitting and read in a spirit of worship. The externals should be in keeping with the solemnity of the occasion, and the order of service should be conducted with dignity and solemnity. Then the marriage service will be worshipful to all attending as well as to the participants.

Among the contributing authors in the field of worship are the following seven very helpful writers: A. W. Blackwood in *The Fine Art of Public Worship*; George Walter Fiske in *The Recovery of Worship*; Thomas L. Harris in *Christian Public Worship*; William Roy McNutt in *Worship in the Churches*; Albert W. Palmer in *Come, Let Us Worship*; Gerret Verkuyl in *Devotional Leadership and Adolescent Worship*; and Mrs. White's various works.

Six suggestive and appropriate great worship hymns are "Nearer, My God, to Thee," "Rock of Ages," "A Mighty Fortress," "The Spacious Firmament," "Come, Thou Almighty King," and "Abide With Me." These can be considered great hymns because all can enter into the spirit of their message. They do not fit merely a local situation or time; nor do they apply only to a particular case. Saint and sinner, old and young, can join in singing them. They are expressive of worship to God and a recognition of His greatness, with trust and faith in Him.

Court Week in Heaven

(Sermon Outline)

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

Court week in heaven ordained. Acts 17:30, 31.

Objective—to ascertain who is worthy to receive the benefits of the atonement, and to have a part in the first resurrection. Luke 20:34, 35.

Unbelievers not judged on this occasion. 1 Peter 4:17.

Records maintained in heaven. Ex. 32:32, 33; Ps. 69:28; Mal. 3:16, 17.

Testimony concerning this judgment furnished by six distinct lines of Scriptural evidence, as follows:

Witnessed by the Prophet Daniel in vision. All the principal parties brought to view—judge, jury, witnesses, accused, advocate. Dan. 7:9, 10, 13, 14; Rev. 4:2-4; 5:11.

Enacted annually by the Jews on Day of Atonement.* Lev. 16:23, 26-29.

Embodied in the longest time prophecy of the Bible—cleansing of the sanctuary. Dan. 8:13, 14; 9:22-27; Lev. 16:16, 19.

King's inspection of guests in parable of the marriage of the king's son a clear reference to this judgment. Few chosen. Matt. 22:1-14.

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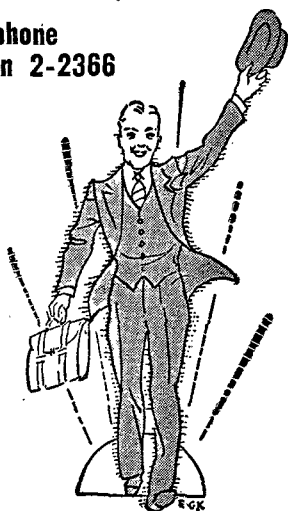
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I nculcated by Jesus in His nonparabolic teachings. Matt. 10:32, 33; 12:36; Luke 12:8, 9.
N ew Testament presents parallel of Daniel's vision. All the principal parties again brought to view as in Daniel 7. Heb. 12:22-24.

H eaven's announcement on earth of its commencement in 1844 launched the great Seventh-day Adventist movement. Rev. 14:6-12; 10:1-7.

E xact day and hour of each individual case not known. Mal. 3:1-3; Rev. 16:15.

A dvocacy of Jesus in our behalf our supreme need, in view of our not being present in person, and speechlessness if present. Matt. 22:12; 1 John 2:1.

V ictory a condition to secure Christ's services in this crisis. Rev. 3:5; 1 John 2:13, 14; 5:4; John 16:33; Rev. 15:2.

E nd of investigative judgment fixes every character, and settles every destiny. Rev. 22:11, 12.

N ever changing standard according to which judgment proceeds and conduct is assessed. The Decalogue. Rom. 2:12; James 2:10-12; Eccl. 12:13, 14.

* This service issued in one or the other of two results, depending upon individual attitude. Therefore, an investigation of individual attitude is implicit. Hence an investigative judgment.

The Field Says

Echoes From Our Letter Bag

Meeting Non-Adventist Ministers

EDITOR, THE MINISTRY:

While on a recent Ingathering itinerary through the Province of Manitoba, Canada, I entered an Anglican church on a Sunday morning and joined with the congregation in their worship. The service was well attended, and a goodly number of young people was present. The pastor preached a good spiritual sermon. It would have done credit to any minister.

When the service was over I was invited to dinner in the home of the Anglican canon. There, while conversing together over the duties of the minister to his flock, the canon invited me to meet with the local ministerial association the following morning in their monthly meeting. This kind invitation was accepted, and it gave me opportunity to meet with the ministers of the Anglican, United, Presbyterian, Baptist, Salvation Army, Lutheran, and Pentecostal churches.

After their devotional exercises and routine business were over, the Anglican canon read a well-prepared paper on the subject of divorce. This was followed by a free and open discussion of the whole subject. All could not concur with the strong stand taken against this evil by the Anglican clergyman, and all agreed that it was the duty of ministers of all churches to do all in their power to educate their people as to the sacred character of marriage and the evils of the modern divorce. They also discussed the evils of the cinema, church raffles, lotteries, gambling, and the sex literature which now floods the newsstands everywhere, and that is doing so much to corrupt the minds of the youth of this generation. They seemed to be unable to find a satisfactory solution to these

difficult problems. But all seemed agreed that the Christian churches should hold the standards high.

Then the Anglican canon said to the members of the association, "Brethren, I would like to hear Pastor Astleford of the Seventh-day Adventist Church tell us something of the rise, development, and beliefs of his church." To this they all agreed; then I briefly told those assembled of the rise of the Advent Movement in the nineteenth century in the British Isles, Europe, Russia, and North and South America, and of the wonderful manner in which this movement developed into the Seventh-day Adventist Church in America, and how the missionary activities of this people have gone to the whole world, until this is today a world

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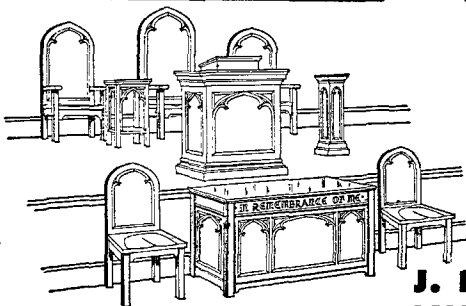
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movement, and not just an American movement. Briefly I explained our reasons for believing in the Second Advent of Jesus Christ and why we observe the seventh-day of the week in obedience to the example of Jesus Christ and the fourth commandment of the Decalogue.

The members of the ministerial association expressed their thanks for the information given and invited me to have lunch with them. During the informal meal which followed, the wife of the Lutheran minister said she knew Seventh-day Adventists well in Alberta, and a woman minister was well acquainted with them in Montreal. The Presbyterian said he knew the president of the Saskatchewan Conference. In a few days the mail will carry a supply of well-chosen Seventh-day Adventist literature to the homes of these clergymen. And it is hoped that this visit, together with the reading of our good literature, will break down prejudice and cause these men to open their hearts to the light of God's truth for this age and generation.

L. ASTLEFORD. [Pastor,
 Yorkton, Saskatchewan, Canada.]

Choir Director's Antics Protested

EDITOR, THE MINISTRY:

It is always with a sense of deep and restful satisfaction that I sink into a pew at the Sabbath service of worship, and prepare to engage in the devotion of this occasion.

It is usually my lot to occupy a place on the platform during the Sabbath service, but two rare opportunities came to me recently to sit in the seat of the worshiper. Both were completely spoiled by the painful and wholly unnecessary antics and contortions of the choir director—a procedure which I cannot help observe is becoming more common in our larger churches. It is with the hope that the editor of **THE MINISTRY** will allow a protest against it in his columns that I write this letter, giving voice, I am convinced, not alone to my own distress, but to that of many others as well.

The annoyance came when the choir anthem began. The robed director, standing where everyone could not possibly avoid observing him, and wholly conscious of the eyes upon him, indicated by an exaggerated gesture that the choir was to rise. Then he crouched, head down between his shoulders, every muscle tense, as a panther about to spring, poised dramatically a moment, stretched his facial muscles painfully, as though to make sure the illiterate group before him would be sure to know the first word to enunciate, and snapped his waving hands into the down beat for the beginning of the anthem. No one could pay attention to the words or sentiment of the anthem, for it was impossible to force one's attention

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away from that grotesque, gesticulating, writhing, grimacing, tortured figure. He silently "pronounced," with extreme exaggeration, every syllable to be sung, straining his facial muscles in what would anywhere else have been a most ludicrous fashion, such as only a circus clown could imitate.

Moreover, this kept up throughout the entire anthem. The congregation lost consciousness of the place and atmosphere of worship, and could sense only the antics and twistings of that whirling, undignified, straining figure making such a determined effort to attract and hold attention. He was simply putting on a performance with no thought at all of worship, only of show.

Mr. Editor, I protest! In the name of our de-

voted people, I protest! In the name of everything that is holy and worshipful, in the name of common sense and sanity, I protest! In the hope of maintaining decorum and worship, and banishing the antics of the circus from our services forever, I protest!

All this is wholly uncalled for. The members of our choirs should resent such a reflection upon their intelligence and their literacy. They can all read. They all know how to pronounce words. They can all sing. They do not need anything of this sort. As for music most of them know about as much of it as the director himself. They have rehearsed the words and music in private. If there were no director in front of them, their rendition would be as able as with his painful contortions. Away with this vapid, inane, vain show in the house of God!

I departed from the house of God on these two occasions, not rested, or uplifted, or strengthened, or edified, but with a rankling sense of deep outrage, a ferment of profound resentment that the house of God should be so profaned, and that worship should be replaced with such a caricature.

Why is it that our churches allow this wretched business? I see none of it in churches of other denominations. Are we so crude, so unlearned, so naïve, so altogether immature in matters of worship, that we cannot discriminate between what belongs to the circus and what belongs to the church?

Someday a choir director may astonish us with his superior ability by allowing his choir to demonstrate the excellence of his training without his presence. He will absent himself altogether and keep wholly out of sight. God speed the day!

CARLYLE B. HAYNES.

✱ ✱ ✱

PASTOR'S "COMPLAINT BOOK."—A pastor had on his desk a notebook labeled, "Complaints of Members Against Members." When one of his people called to tell him the faults of another, he would say: "Well, here's my Complaint Book. I'll write down what you say, and you can SIGN IT. Then when I have to take the matter up officially, I shall know what I may expect you to testify to."

The sight of the open book and the ready pen had its effect. "Oh, no, I could not sign anything like that." And no entry was made.

The minister says he kept the book for forty years, opened it probably a thousand times, and never wrote a line in it.—*Selected.*

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☞ "THERE is need of systematic labor; but where some of you are so long in devising, and planning, and getting ready for the work, Satan preoccupies the field with bewitching fables, and the attention of men becomes absorbed in the delusions of the master deceiver."—*Christian Service*, p. 75.

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REVISED STANDARD O.T.—Ministers and laymen, including Sunday-school teachers, are looking forward to new light on favorite passages of the Old Testament when the Revised Standard version is published.

Rev. Luther A. Weigle, dean-emeritus of Yale University Divinity school, has announced completion of the first draft of the version.

He made the announcement on behalf of a group of America's foremost biblical scholars and religious educators who are now making final revisions on the manuscript after 12 years' work. Publication date has been set for September, 1952.

The revision will be a companion to the Revised Standard Version of the New Testament, completed in 1945.—*Christian Advocate*, February 16.

DENOMINATIONAL HOSPITALS.—The State Conventions of Southern Baptists have recently been disturbed by the question of proffered assistance of Federal tax money for their denominational hospitals. The disposition of the present government and Congress itself to give away people's tax money without regard to traditional principle requires our careful attention. There is one great denomination in this country, possessing mighty political influence, which is desirous of getting all the tax money it possibly can. Perhaps there are a few other denominations waiting for the opportunity to dip into the public till for their own institutional expenses. We must guard against any and all of them.—*Watchman-Examiner*, February 9.

INDIA'S LANGUAGES.—A serious barrier to unity in India has been the great variety of languages spoken by the people. The Constituent Assembly decided to include in the constitution an article declaring Hindi in the Devanagari (Sanskrit) script to be the official language of the country.—*Gospel Minister*, February 16.

A.A. SPURNS OFFER.—How many churchmen noticed an inconspicuous item in the press the other day which reported that Alcoholics Anonymous of New York had turned down a bequest? A "grateful woman member," according to the story in the *New York Times*, had bequeathed the organization \$10,000. A spokesman for A.A., in explaining why it refused the money, said that "members have discovered they cannot mix money and its management with the spiritual nature of the work they are trying to do." The newspaper added that "acquisition of property or money other than that raised by passing the hat at their own meetings" is feared by A.A. because it "tends to divert members from their primary task of helping drunkards." This will probably sound quixotic to many a hard-pressed parson or finance committee chairman. Yet there is something involved in this A.A. decision which churches and church organizations can wisely ponder. . . . Nothing can take the crusading zeal out of a congregation or an organization faster than knowing that all the bills have been paid in advance, and will continue to be paid whether or not anyone lifts a finger.—*Christian Century*, February 22.

RADIO LUXEMBOURG.—A contract has been signed with Radio Luxembourg in Europe which will permit Dr. Hyman J. Appelman to preach by transcription, a gospel message for half an hour each Thursday night 11-11:30, beginning in February. This powerful 200,000-watt radio station, which covers 82% of the great continent of Europe, or a population of approximately 34,000,000 potential listeners, will carry Dr. Appelman's voice behind the "Iron Curtain" of Russia with a message of hope to his own people.—*Watchman-Examiner*, January 26.

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EASTMAN PHOTOGRAPHIC FILMS—complete line (during the General Conference session film will be available through our San Francisco office)—*Washington.

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WESTINGHOUSE LAMP CONTRACT. The rewriting of our lamp contract with Westinghouse took effect April 1. All new orders must be placed on our contract order form. These forms have been sent to each organization and conference. Your orders may be placed on these contract forms with the nearest Westinghouse Electric Supply house. Duplicate order copies are to be sent to this office as indicated on the order forms. All billing will be made to this office and we, in turn, will bill the conference or institution. Write to your institutional manager, conference treasurer, or this office for lamp contract order forms.

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BUDDHISM IN HAWAII.—The Buddhist religion which has been waning in its influence in Japan since the war, seems to be taking on new vigor in Hawaii, says the superintendent of Methodist Missions there. "New temples are being built, festivities flourish and attract thousands, and eminent Buddhist scholars give an air of intellectual respectability to the oriental philosophy."—*Gospel Minister*, March 2.

WHICH JERUSALEM?—When writing to individuals in Jerusalem it is most important to specify whether Jerusalem, Israel, or Jerusalem, Palestine. There is such tension in Jerusalem that mail directed to Jerusalem, Palestine will go to the Arab section of the city to be confiscated. So—when writing to anyone living in the Israel section, omit the word Palestine and make it Israel—*Gospel Minister*, March 2.

ILLUSTRATIONS TO ILLUMINE SERMONS.—Many sermons would lose a great deal of dullness and have greater moving effect if they contained more interesting illustrations. Church attenders do not generally care for sermons that are nothing else but illustrations, for they appreciate thoughtfulness on the part of the preacher, but they are grateful to him when he is zealous to make plain to them the meaning of the truth he aims to impart. For instance, observe how a nodding head stops and the eyes open when the preacher begins to tell the story which makes the truth plainer. In his discourses, our blessed Lord used many similes and illustrations to enforce the truth, to give it life and action. Every great preacher has been adroit in the use of similes, metaphors, allegories, and stories as aids to enlightenment. Nothing strikes the mind of man so powerfully as instances and examples. They make a truth not only intelligible but even palpable, sliding it into the understanding through the windows of sense, and by the most familiar as well as most unquestionable perceptions of the eye.—*Watchman-Examiner* February, 16.

Devotional and Social Activities

(Continued from page 27)

a humorous sketch of the interesting happenings during the past eight weeks.

Every program was enlightening and inspirational. On these occasions we were delighted with vocal selections rendered by Luiz Gianini, who has a beautiful tenor voice.

CONSECRATION SERVICE.—On the evening before the graduation services Pastor Figuhr presided at the consecration service for the seminarians. In his message he exalted the greatest of all evangelists throughout the centuries—the apostle Paul. He presented this great man of God as dedicating his entire life to the salvation of souls and to the care of the many churches he raised up. His life was one of hard labor and persecution. The seminarians were challenged to imitate the fervor of this great apostle and to dedicate their lives to the work of God. It was unusually touching to hear the testimonies of all the workers as they responded to this challenge, offering their lives to be sacrificed upon the altar for the work of God.

This seminary extension course will ever be remembered with holy emotions by all the students, and the expense involved will doubtless produce great dividends in souls brought to the feet of Jesus.

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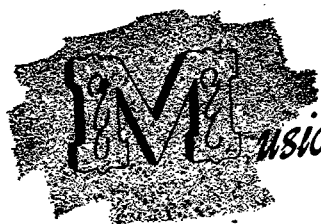
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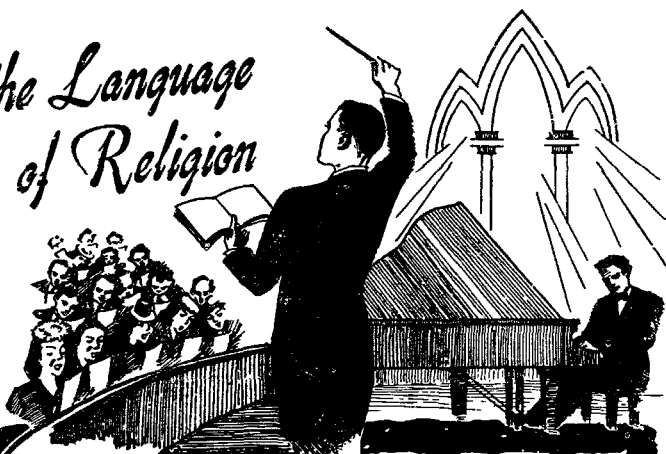
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SERVICE!—God loves the world; and if we are to be like Him, we too must love the world of sinning, sorrowing, suffering, aspiring, but frustrated humanity—regardless of color, nationality, or creed. All are alike precious in His sight. Those who are the most needy are those we should seek to help the most gladly. If we are to have and to exhibit the spirit of Christ, we will, if asked, respond to the call of greatest need and go to the place of greatest appeal. It is not to secure a position, but to fill a post of needed service, that is the most important thing in the world. It is not steppingstones to advancement and honor that we should seek, but places of greatest need that we have the talent to fill. The ambition to advance has been the ruin of many a worker. Its remedy is self-renunciation and a willingness to be expendable. He who gives his life in service is the one who really saves. These are vital principles. We are safe only if we are where God wants us to be. Then there is genuine joy within and true success without.

SKEPTICAL!—Some scholars glory in appearing skeptical, negative, and cynical. Perhaps they think it the mark of the superior mind, or a sign of advanced erudition. Or possibly it is just to appear smart, or even to be different. Whatever the purpose or occasion, it would be well to remember that, even if their own confidence in fundamental verities remains unshaken, despite their talk, the effect upon others—especially upon admiring and imitative students—is sometimes harmful, if not ruinous. We need to build faith, not to foster doubt and skepticism. We need to strengthen confidence in the foundations and verities upon which all sound faith and confidence rest. There may be temperaments that can remain loyal to the faith and at the same time hold strange views on creation, miracles, the virgin birth, and the like. But to most of us the Bible record is either all true or utterly false. There is no halfway ground; there are no reservations, no segregations concerning the supernatural elements of the faith. We should ponder well our words and our influence. Woe to those who upset the faith of others by light and careless words or by subtle suggestions. We can be so broad as to have no depth, no convictions, no real rootage in the things of God. Adventism is positive, not negative. It breathes confidence, not cynicism. It deserves and demands our full support. Such is the faith we need.

JEALOUSY!—Brother minister, are you jealous of another man's popularity or leadership, his power in the desk, in administration, or with a pen? This disease, like a gnawing cancer, often afflicts older men, even some in official position, who cannot bear to see some star that may outshine them arising on the horizon. It frequently takes the form of resentment over the popularity of a fellow worker in working with youth or as a speaker for special occasions, such as weeks of prayer, commencement exercises, and the like. It often attacks men wherever there is a cluster of workers in a given conference or institution, and comparisons are natural. It frequently manifests itself in the form of depreciating remarks that are calculated to reduce the popularity of another, and to undercut his influence. Or, if one is in official position, it may take the form of seeking to block opportunities for his advancement, "for his own good," mind you, "lest he be spoiled." There is nothing that shows largeness of heart and real leadership more than to advance your associates wisely, and to rejoice when someone else can do something you can do no longer or perhaps never could do. There is work enough for all, and there is honor enough for all. The greatest heart is the John-the-Baptist heart, which says, "He must increase, but I must decrease." Let it ever be remembered that the finest contribution a man can make is to train worthy successors, who will surpass one's own talents and accomplishments.

TENURE!—No man has a life tenure on any post in this cause. No position is ours by right of possession. Years of service in a place do not give us the right of retention of any given work. That is in the hands of the brethren. Many a man has felt that he now has things so adjusted that he can accomplish the most—when perhaps he is simply in a rut and does not sense it. A fresh hand may bring new life and impetus. And a change for us may do us a world of good by forcing us to start anew, under new conditions, with new associates, and with new plans and objectives. All things *do* work together for our good, though some individual happenings do not appear to be good in and of themselves. But together the whole group of circumstances works for our good, if we will only let them. Be glad for the changes in the life and service that God either brings to pass, or allows to come. They will work out for our good if we only let them. L. E. F.