

The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

October, 1949

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Notes and Notices

Information and Sundry Items

FROM where I pen these lines, at lovely Canadian Union College in central Alberta, one can see in every direction to the distant horizon lines on the mighty plains of the vast northwest. A rim of distant foothills forms a great, encircling perimeter out as far as the eye can see.

THE VAST SWEEP OF FAR HORIZONS

And as you ponder this tremendous expanse, there is something about it that creates awe and inspires reverence in the soul. The scene not only fascinates the eye—with its dappled blues and grays and greens and yellows, and its splotches of forest and lake and field—but it entrances the soul as well. These vast spaces definitely do something to and for one. They not only expand the perimeter of one's physical vision but readjust his whole outlook on mundane things. The scene provides a wholesome corrective for pettiness, and restores a needful sense of proportion. This it does by shifting the emphasis away from oneself as the center of everything, to the vast sweep of the wide, wide world and its Maker, and His creative and sustaining power. Such a wide sweep is involved in this larger world that self is dwarfed and subdued. Larger things take first place. We all need to have our horizons pushed back and our vision broadened. We all need to have our sights lifted and our perspective trued-up. Our tendency is to be altogether too circumscribed and constricted in vision—too self-centered in our interests and outlook. We live within too compressed a circle, intently occupied with our immediate personal concerns. Everything we see is close to us. We are relentlessly faced with walls, and other man-made barriers and constrictives that narrow our outlook. We need to lift up our eyes to the vast sweep of far horizons—from sunrise in the east, with its glowing ball of fire, on to the long eventide with its lingering, parting glow in the west. We need to get the long-range view that brings in everything that lies between these vast horizons. We need to see much farther and more clearly in all directions. And above all, we need constantly to draw our help and inspiration from the everlasting hills, from which cometh our help, for our help "cometh from the Lord, which made heaven and earth." Then life will be held in balanced proportion.

WAITING between trains recently in Chicago, I sat studying and writing on the mezzanine floor of a large Chicago hotel. Near me were four plainly and frankly identified tract racks—Roman Catholic, Hebrew Christian

(Lutheran), Christian Businessmen (Protestant), and Christian Scientist. It was surprising to see how many stopped and took the various proffered tracts, and I among them. A Hebrew Christian representative came by and filled the Hebrew Christian rack. Upon inquiry, I was told that it had to be refilled every few days. A Christian Scientist representative, who was obviously chosen because she was an excellent specimen of radiant health, refilled the Christian Science rack, and said it had to be cared for daily. Surely such tract rack ventures are fruitful, and are worthy of greater use by us with our supreme message. They reach some who could not be touched through any other medium.

IN a quartet or octet someone must, of course, be responsible for setting the pitch, tempo, volume, and expression. But success is dependent upon teamwork—the submergence of individual starring to the group effort. There must be definite abandonment of the independent role and the freedom of the soloist and even of the duet. Working for the common good must be the dominant motive. Striving for the common goal and subservience of individual shining for group result are priceless principles for every worker company, be it large or small.

INQUIRIES are coming in regarding the book, *The Catholic Church Against the Twentieth Century* by Avro Manhattan, reviewed in the August MINISTRY. The publisher was given as Watts & Company of London, and our workers in America are inquiring where they may obtain it here. We are glad to state that the book has now been published in this country, but under a different title: *The Vatican in World Politics*. The price is \$3.75 and the publishers: Gaer Associates, Inc., 133 West 44th Street, New York 18, N.Y. Doubtless it can be ordered through your Book and Bible House. Because of the great interest in the content of this book, we plan to list it once more as an Elective in the coming Ministerial Reading Course, to be announced in the November MINISTRY, even though already listed under a different title by a London publisher in the 1949 course.

THERE are two hundred and fifty Seventh-day Adventist dentists in the United States. They have formed an organization entitled the National Association of Seventh-day Adventist Dentists. On October 14 and 15 they will hold their seventh annual meeting at the Bellevue Hotel on Geary and Taylor Streets, San Francisco, California. This meeting will be held in connection with the American Dental Association meeting. All Seventh-day Adventist dentists are invited, whether or not they are members of the association. A beneficial scientific, spiritual, and social program is being planned.



The Ministry

FOR GREATER POWER AND MORE EFFICIENCY



Official Organ of the Ministerial Association of Seventh-day Adventists

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Television and Telestatus

By PAUL WICKMAN, *Secretary,
Radio Department, General Conference*

THIS is how Pastor Robert Salau, recently from the Solomon Islands, described television: "Something belong carry him pictures. He go along another fella place." Whatever the correct definition, this messenger to America has awakened a greater interest in the possibilities of television among us than anything heretofore. Pastor Salau has without doubt appeared on more television programs and has been given more coverage than any other living preacher. He appeared twice on the CBS television network in New York City and at least once in most of the principal cities where he has visited. Besides appearing in person he has appeared via motion pictures on television in most of the stations affiliated with Eastern networks.

Many times in New York, Washington, D.C., and other cities, people passing him on the street would say, "I saw you last night on television." One network executive said to me, "Since Pastor Salau has come to America it is getting to the place where I can't tune in on television, listen to my radio, go to a newsreel, read a paper or magazine, but what I come in contact with him."

A more appropriate time could not be chosen to stimulate our thinking along channels of television. This article in no way is an endorsement of the present uses of television, nor does it attempt to discuss the present programming for the American home. We must, however, face the fact that a new medium has now appeared, and that it is growing fast. At the moment it serves primarily the metropolitan areas, but as soon as the Federal Communications Commission lifts the "freeze" on new television stations, the coverage will spread.

As of July 1 the number of television sets in use throughout the United States passed the two million mark. The number has practically doubled within the year. Manufacturers, retailers, and industry chiefs believe that another million and a half sets will be sold by January

of 1950, for a grand total of 3,500,000 sets. There are some 75,000,000 radio receivers in the United States. The ratio to watch is therefore the growing list of television sets against this larger figure.

During this past June, 1,433 different advertisers used television. It was an increase of 90 per cent over the previous month. The list of radio network advertisers dropped from 57 per cent to 54 per cent during the same period, and local radio advertising throughout the country suffered a strain.

As to the number of stations, June, 1948, found twenty television stations with 234 sponsors. In one year the outlets doubled, and the sponsors increased sixfold. Little did Lloyd Espenchied and Herman Affel know what would take place when they invented the coaxial cable twenty years ago. Both men are Bell telephone engineers. This same cable, used for so many telephone conversations, can handle two television programs at once.

Almost anyone can speculate on television's future. Conflicting opinions are present everywhere in the industry. No one has profited financially from this enterprise as yet, but it has and is revolutionizing almost every branch of radio. No one has yet discovered the correct format, props, and approach. Large corporations are investing millions of dollars in its development. The field is open, and the industry welcomes all comers and all suggestions. Wayne Wirth, vice-president and director of television for Van Diver and Carlyle, Inc., New York, recently said:

"For the moment the television boys can get by, counting on the novelty of the new toy, but thanks to the attention demanded of the viewer—far greater than in radio—mediocrity will soon dim initial enthusiasm and produce increasingly critical discernment."

In radio the only two elements one has to consider when broadcasting are sound and silence. Television adds a third—sight. A. Gor-

don Nasby, writing in the *Christian Century* (February 2, 1949), makes this comment:

"Television is here to stay, another important element in the technological revolution which confronts the church with new opportunities and new problems. . . . To the television industry this event, it has been said, was as meaningful as the addition of sound to the movies."

One fourth of America's population resides in the area now served by television networks. Mr. Nasby continues, "The church, it has been said, has largely missed her opportunity in radio and is now well on the way to missing it in television." These words should awaken in us a desire to pool our resources and face the challenge. We must plan together, work together, report the results as we begin to use television. By our combined experiences we will take short cuts to success.

Already Westinghouse and General Electric have two methods for increased television coverage. In the June 20 issue of *Broadcasting* the experiment was reported by C. E. Nobles, inventor of "Westinghouse Electric Corporation's Sky Hook Transmission System." Mr. Nobles reviewed results of the Westinghouse experiments, which are now awaiting allocation action by the FCC. UHF (Ultra High Frequency) transmissions were received satisfactorily at distances up to 200 miles from the stratovision plane, with the 25,000-foot altitude minimizing shadow influences in rugged terrain.

The July 11 issue of *Broadcasting* announced General Electric's semiportable relay called "Telelink." These portable relays can be spaced twenty-five to sixty miles apart.

The Federal Communications Commission has authorized WMAL-TV in Washington, D.C., and RCA at Camden, New Jersey, to test color television. A full-dress rehearsal of color television will take place before the FCC September 26 over Washington's National Broadcasting Company's WNBW-TV. WMAL-TV was given permission by the FCC to pick up and rebroadcast the color experiment being staged by WMAR-TV, Baltimore, August 17-19, in conjunction with John Hopkins University and Smith, Kline, and French Laboratories.

These facts should serve to stimulate our thinking. Shall we grow with television, or be wishful thinkers when time may no longer be available? We need not plan a grandiose program. Thus far TV Hooperrating evaluates simplicity above extravagance. A most successful religious presentation by a TV network serves to illustrate the point. An actor sat in his dressing robe in an easy chair. His only "prop" was the Bible in his hand. He read the Bible so effectively that TV producers are still impressed and talk about it.

What better means could Seventh-day Adventists utilize to propagate our message? We could show a family circle reading the Bible

under the direction of an instructor, who gives a Bible reading to them. Charts, slides, blackboard, chalk talks, are all means of illustration that are a "natural" to Seventh-day Adventists. What better medium could our Medical Department use to demonstrate the principles of healthful living. The Home Missionary Department could promote the Ingathering, and thus enter many homes in the community. Our worldwide mission program could also be featured, as so effectively demonstrated in the recent visit of Salau. The Publishing Department could present our books, and make it easy for the colporteur to enter homes later on. The activities of the Missionary Volunteer Department and our educational system could be brought into prominence by using our children and youth. The Religious Liberty Department, the Temperance Department, and others could find a way of expression through this unique medium.

May God enable us, in the language of pidgin English, to "carry him pictures, and go along another fella place!"



A Pastor's Prayer

By MABEL E. BROOKS

O Master change my witness
From feeble candle power
Into a flaming torch for Thee
Which blazeth every hour;
Give me a holy confidence
To urge Thy remnant in,
To make them see the last great call
To save their souls from sin.

Thy Word doth bid us cry aloud,
To make Thy remnant see
They must obey Thy holy law
And set their spirits free;
Soon will the race be over,
Soon will the day be done,
And we shall stand and thank Thee, Lord,
For every soul we've won.

Ablaze for God

"He [John] was a burning and a shining light."
John 5:35.

ABLAZE for God
Made John a shining light;
Ablaze for God
And for His cause of right.
We all will shine
When we are all aflame,
Consumed by passion
To exalt Christ's name!

Ablaze for God
Will purify desires,
And unify
Our hearts by purging fires.
Ablaze for God
Will bring us holy power;
Ablaze for God
The need of this great hour!
—ADLAI ESTER.

THE PULPIT AND THE STUDY

Biblical Exposition and Homiletic Helps

The Appeal of the Covenant of Grace

By ALONZO J. WEARNER, *Chairman,*
Department of Religion, Union College, Nebraska

LET us count that study of sacred doctrine lost which has failed to prick the heart with some spiritual point or with an appeal that draws the soul nearer to its God. The strong and sincere mental appetite for spiritual nourishment, the attitude of mind which seeks ardently for substantial character-forming thought fiber, leads to a comprehension beyond the dead letter of cold, related facts to contact with a living, pulsating current direct from the living God.

Let us consider, for example, one of the many Bible doctrinal topics frequently bereft of its soul-stirring appeal. How very confused and obscure the covenants can seem to be! The new covenant is more ancient than the old. The old covenant (or is it "testament"?) ended at the cross—or did it? Under which did Israel serve; or was it under both? What relation, if any, has the Decalogue with each; or has it a part in one and not in the other? *Covenant* in the dictionary is not the same as in the Bible, or is it? And so on. Now, these are important to solve and harmonize; but *when*, or *before*, this is done certain basic facts should reach home.

For our present purpose we may say that, in essence, man, since the introduction of sin,¹ has been, is now, and will be—until sin ceases its reign²—a dependent and helpless creature if left alone.³ This situation was anticipated and provided for.⁴ A covenant, originating in the mind of God, dates from the eternal ages of the remotest past.⁵ This was to constitute the basic law, or constitution, of a kingdom of grace to be established; a provisional government until sinless glory would again clothe mankind.⁶ At some point of time before man's creation the Father and the Son covenanted to carry out this wisely conceived plan.⁷ Accordingly Christ, in obedience, and in due time, became incarnate⁸ that He might become our nearest of kin,⁹ and thus legally redeem the purchased possession.¹⁰ Thus we may become, if we choose,¹¹ partakers of the divine nature,¹² and be grafted into the Son.¹³

In this way all who are truly "in Christ" enter into His daily companionship,¹⁴ a fellowship,¹⁵ a partnership in labor¹⁶—the work of restoring character to the likeness of the Son.¹⁷ He who has entered into this blessed state through baptism and its avowed promises,¹⁸ re-

news his vows at each partaking of the cup of the covenant at the Lord's supper,¹⁹ "until He come," to put an end to sin. These are our sacred promises in the covenant of grace relationship. In this way only²⁰ do believers become partakers in the eternal covenant, the covenant of grace made between the Father and the Son so long ago.²¹

This covenant of grace provides for the forgiveness of sins that are past, through the forbearance of God;²² but—and let it be noted—*also*, by the same grace the cleansing from sin's guilty stain.²³

Sanctification, the *work* of a lifetime, is accomplished by the mystic union which exists between the human and the divine.²⁴ Both God and man has each a part to do. These associated labors, through faith and empowered by grace, are the works of this covenant.²⁵ It is vain to suppose that these works in any wise accomplish our justification,²⁶ and yet nevertheless it is through these practices and habits of life that sanctification becomes an abiding process.²⁷ There is, therefore, an important place for the works of the law in the plan comprehended in the covenant of grace.²⁸

Obedience from the heart, activated by love, is essential, yet only possible by the power of God's grace. So that, because man is a free moral agent, Christ must rule conjointly with the believers²⁹ upon the throne over the law in the most holy place of the body temple.³⁰ His covenanted grace is sufficient to meet temptation and overcome every sin.³¹ Here it is that eternal life begins³² and the newborn babe is kept from continuance in the ways of sin.³³ By the Word and by prayer, faith and character grow,³⁴ and finally the promise through which the believer joined Christ will be fulfilled. For He "is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy."³⁵

In Christ's day even His disciples at His departure from Olivet misunderstood the kingdom of the covenant of grace. They looked for the literal kingdom of glory. In our day this popular concept is reversed. Multitudes seek grace without law, vainly hoping for a utopian millennium, rejecting the literal kingdom so very soon to cover this earth. Brethren, let us by His enabling grace maintain a law-abiding cit-

izenship in the present kingdom of grace, that when He comes in His kingdom of glory we shall be accepted in and with Christ as heirs therein.

- ¹ Gen. 3; Rom. 5:12.
- ² Nahum 1:9; Rev. 21:4, 22.
- ³ John 15:5; Rom. 7:18.
- ⁴ Rev. 13:8; *The Desire of Ages*, p. 22.
- ⁵ Prov. 8:20-23, 31.
- ⁶ Gen. 3:21; Rev. 3:18.
- ⁷ *The Desire of Ages*, p. 834.
- ⁸ Phil. 2:6-8; Gal. 4:4.
- ⁹ *The Desire of Ages*, p. 327, par. 3.
- ¹⁰ The Book of Ruth.
- ¹¹ Isa. 55:7.
- ¹² 2 Peter 1:4.
- ¹³ 2 Cor. 5:17; John 17:21.
- ¹⁴ Ps. 23; Rev. 3:20.
- ¹⁵ 1 John 1:3-9.
- ¹⁶ Phil. 2:12, 13.
- ¹⁷ 1 John 3:1-6; Rom. 8:17.
- ¹⁸ Rom. 6:11-12.
- ¹⁹ John 13:8; 1 Cor. 11:25, 26.
- ²⁰ John 14:6; Isa. 43:11.
- ²¹ Eph. 1:10.
- ²² Rom. 3:25; 4:7, 8.
- ²³ 1 John 1:9; Heb. 13:20, 21.
- ²⁴ Eph. 5:25-27; Gal. 3:11.
- ²⁵ Phil. 2:12, 13; Cf. *Acts of the Apostles*, p. 482.
- par. 2.
- ²⁶ Gal. 2:16.
- ²⁷ 1 Thess. 5:23.
- ²⁸ Rom. 5:20; 6:12-16.
- ²⁹ Gal. 2:20.
- ³⁰ Heb. 8:10; Jer. 31:31-33.
- ³¹ Rom. 5:20, 21; 2 Cor. 12:9.
- ³² John 3:3; 1 John 5:12, 13; *The Desire of Ages*, p. 388.
- ³³ 1 John 5:18.
- ³⁴ Rom. 10:17, 13.
- ³⁵ Jude 24.

The Kingdom of God

(Sermon Outline)

By MELVIN K. WAHL,

Pastor, Enid, Oklahoma

I. LITERAL KINGDOM TODAY.

1. Father and Son associated on throne of universal dominion. Eph. 1:20-22; Rev. 3:21.
2. Christ both Priest and King now. Heb. 8:1, 2; Zech. 6:12, 13.

II. MICHAEL TO STAND UP. Dan. 12:1.

1. Who is Michael?
 - a. Archangel. Jude 9.
 - b. Voice of Archangel heard when dead are raised. 1 Thess. 4:16.
 - c. Voice of Christ heard then. John 5:28.
 - d. Therefore, Michael is Christ.
2. Who is the Prince who stands for people of God?
 - a. Prince of Life. Acts 3:15.
 - b. Prince and Saviour. Acts 5:31.
3. What does it mean for Him to stand up?
 - a. Then shall stand up yet three kings in Persia. Dan. 11:2.
 - b. Rule with dominion. Verse 3.

- c. Means to take the kingdom and begin to rule.

III. TIME WHEN CHRIST RECEIVES HIS KINGDOM.

1. Future at time of Lord's supper. Matt. 26:29.
2. Not set up before His ascension. Acts 1:6.
3. To receive before His return to this earth. Luke 19:10-12.
4. To receive at the close of His priestly work in the heavenly sanctuary. Dan. 7:13, 14, 9, 10.

IV. EVENTS PRECEDING SETTING UP OF CHRIST'S KINGDOM.

1. Son rules conjointly with Father on throne of universal kingdom until enemies are conquered. Ps. 110:1.
2. Completion of priestly ministry in most holy place. Rev. 15:8.
3. Close of human probation. Rev. 21:6; 22:11.
4. Time of trouble. Dan. 12:1; Seven last plagues. Rev. 15:1; 16:1-21; Wrath of God. Rev. 15:1; 19:15.
5. Christ uses seven last plagues to conquer nations, His enemies. Dashed into pieces. Ps. 2:9. Ruling with rod of iron. Rev. 19:15.
6. Christ turns universal kingdom over to Father. 1 Cor. 15:24-28.

V. SETTING UP OF CHRIST'S KINGDOM.

1. When Christ shall judge the living and the dead. 2 Tim. 4:1.
2. When He shall come in His glory with all the Holy angels. Matt. 25:31.
3. Wicked who live through seven last plagues are destroyed at His coming. 2 Thess. 1:8; Rev. 22:12.
4. Saints reign for special purpose.
 - a. Lasts 1,000 years. Rev. 20:4.
 - b. Investigate records of wicked. Daniel 7.
 - c. Decide punishment of fallen angels and wicked. 1 Cor. 6:2, 3.
5. When is the last enemy, Death, destroyed?
 - a. For wicked in second death after 1,000 years. Rev. 20:6.
 - b. For righteous before millennium in first resurrection. Rev. 20:6; 1 Cor. 15:54, 55, 57.
6. Earth purified of sin and sinners after millennium. Rev. 20:9, 14, 15; 2 Peter 3:10-13.
7. Christ and saints take over their kingdom and possess it for eternity. Rev. 11:15; Luke 1:32, 33; Dan. 7:18, 27; Matt. 25:34.

VI. WHO WILL ENTER THE KINGDOM?

1. Not corruptible flesh and blood, but immortal flesh. 1 Cor. 15:50-54, 57.

2. Wicked cannot, because destroyed. Ps. 2:9; 2 Thess. 2:8; 1:8; Luke 19:27.
3. Redeemed nations to serve Christ. Christ to rule redeemed. Rev. 21:24.
4. Kingdom promised to those who love God. James 2:5.
5. Promised to little flock in future. Luke 12:32.
6. To enter through tribulation. Acts 14:22; 2 Tim. 2:12.
7. Terms of inheriting. Gal. 3:29.
8. Redeemed out of all nations. Rev. 7:9, 10.
9. Christ's invitation to righteous. Matt. 25:34-40.

Challenge of a World Task

Mission Problems and Methods

Spiritual Program at Malamulo

By M. CAPTAIN MULUDA, *Chaplain,
Malamulo Mission Hospital, East Africa*

FIRST of all in the morning, before I do anything, I come into my office and offer a prayer to God, that the Lord may bless His healing and spiritual work during the day. After that I go to the sick village to conduct the meeting, and from there I come to the clinic to conduct another meeting with the out-patients. Then from there I make my rounds in the wards to see those who are in beds.

Before I go home I usually go back to my office and ask God to water the message which I have given to the people. I also come back in the afternoon to make personal visits. In that way the Lord calls His people one by one to give their hearts to Him.

Every Tuesday morning from six-thirty to seven I have workers' meeting, to instruct the hospital workers how they can represent Jesus to the sick people by their actions. In their co-operation I see God blessing His work for Malamulo Hospital.

I have a record in my office of the names of those who have given their hearts to Christ. While they are still in the wards I conduct Bible classes every Sabbath morning at eight, before Sabbath school starts. When the patient is discharged from the hospital, I give him a letter to the teacher or the evangelist at his home, and ask that he be put in the Bible class until he is ready to be baptized.

After a time I post a letter to the local teacher or the evangelist telling him that in such a village there is a certain man who was admitted to Malamulo Hospital, and he has become a member of the Bible class. I write this to tell him to find this man out.

I also visit the man through letters. If he is

able to read, I send him some texts with messages to him about the truth which he accepted. If he is not able to read, someone will read to him the message which is contained in the letter. Before the letter is posted I pray, asking God to bless the message which is in that letter.

If the person's home is far from any of our church leaders, I offer him to the hands of God in prayer, that He may look after him and be with him as his teacher, evangelist, and pastor, with the promise to meet him someday around the throne of God.

In this way I often receive letters from various parts of fields telling me that such and such a man comes to the Bible classes regularly.

"These Signs Shall Follow Them"

A man came to Malamulo Hospital from Portuguese East Africa who had traveled about one hundred and fifty miles. When Dr. Fowler examined him it was found that he had an enlarged spleen. It is very hard to operate upon an enlarged spleen, and, moreover, it was found that the patient had no blood, so the doctor told the patient to stay at the sick village for some days.

The doctor tried to get a blood transfusion for him, but he could not find the proper type. The patient was then placed in the hands of God, in prayers and in faith, while he was still waiting at the sick village.

When the operation day came all things went on very well in spite of the lack of blood and the enlarged spleen, which weighed seven and one-half pounds. Our prayers were answered and this patient completely recovered. He finally gave his heart to Jesus. The doctors, nurses, and the chaplain remembered the wonderful promises which say, "These signs shall follow them that believe; in My name shall they cast out devils. . . . They shall lay hands on the sick, and they shall recover." Mark 16:17, 18.

Near the Malamulo Hospital there lived a mother who had sons and daughters, all of whom had accepted Jesus, except one daughter. She loved this daughter especially, because she accompanied her in her beer drinking. Their fondness for beer drinking kept them from accepting Christ for several years.

One day this daughter's son became sick. They invited the native doctors to cure the child, but all of them failed. Then after that they took the child to our hospital. When Dr. Kotz checked the child he found that he had a high fever, so he admitted him to the ward.

As the chaplain here at Malamulo Hospital I go every day to every single bed of the sick people to represent Jesus to them. Whenever I came to the bed of this child, I used to pray with the mother and grandmother, and talk to them about Jesus and all His wonderful promises. I quoted from the Bible, which says: "Call upon Me in the day of trouble; I will deliver thee, and thou shalt glorify Me." Ps. 50:15.

I kept on feeding these two mothers with the message of Jesus as the Great Physician, who had the power of healing the child. After a few days the child was healed. These two mothers gave their hearts to Jesus, and began to attend the Bible classes.

After several months the same child became suddenly sick a second time. Before they could bring him to the hospital again, the child died. This could easily have been a great shock to cause them to stop attending the Bible class. But it was not so. Their friends who came to attend the funeral tried to discourage them from being in the Bible class, because of the death of their child. But they refused saying, "We will never depart from Jesus, because He gave us the child and now He has taken. If we be secure in Jesus, when He comes He shall raise up the child, and we will see him again."

Today these two mothers are still faithfully attending their Bible class, bringing their Sabbath school offerings just as they were doing before the child died. Now they are ready to be baptized.

We need more prayers for the medical work in the world. This is often a point of contact where those people who refuse to accept Jesus will meet Him in their physical troubles.

NOTE: S. G. Maxwell, superintendent of the Southeast Africa Union Mission, sends along this information regarding the number of Chaplain Muluda's converts: In 1946 there were 36 converts in his Bible class; in 1947, 121; and in 1948, 58, making a total of 215 for the three years.

Literature Evangelism

"The Right Arm of Our Strength"

Our Books in Public Libraries

AS NEVER before, the Voice of Prophecy and our many local broadcasts have directed wide attention to Seventh-day Adventists. The expanding distribution of our missionary journals and our many books constantly augments this acquaintance. The *Liberty* magazine has been a friend maker. The attractive temperance journal *Listen* is a new recruit. The publicity that has attended our humanitarian efforts during and since the war has played its part. And the rising tempo of evangelism is arousing inquiry among many who see our announcements, but who do not actually go to the public services.

Thousands are asking, "Who are these Adventists anyway? What is their origin? What do they believe? What are they teaching, and why?" An increasing number turn to their

local libraries for an answer to their questions. And in nine cases out of ten these inquirers are unable to glean any fair or comprehensive information in the libraries of the land. Clara Endicott Sears' distorted *Days of Delusion*, Canright's misrepresentative *Seventh-day Adventists Exposed*, and similar books form the bulk of available items listed on Adventism in most libraries, including great university and metropolitan libraries. This situation constitutes a mighty challenge to us as ministers. It thrusts a personal and individual responsibility upon us as workers to see that this situation is changed, and this need supplied.

Public libraries, together with state libraries, private libraries, church and college libraries, university libraries, and seminary and Bible Institute libraries, afford one of the greatest single opportunities ever provided for instilling sound, representative information concerning the commissioned message of Seventh-day Adventists to the world.

At present anti-Adventist books have right of way in most of these institutions. Counteractives are urgently needed. These include more than the occasional sermon that may be heard in pavilion hall, tabernacle, theater, or church; and more than the intermittent broadcasts heard over the air. Entire books—competently written and complete in presentation, with all the protective safeguards of experienced book committee readers, copy editors, and proofreaders—afford an adequate approach to and representation of our faith, and provide an appeal that is unsurpassed.

Such competent books never argue or answer back. They do not become irritated, or misrepresent the cause. They do not use unworthy arguments or evidences. They do not present extreme positions or give an unbalanced emphasis. They bear their witness with becoming dignity. They are consistent, always bearing the same testimony, always yielding the same references, always convincingly at hand. We as a people have been slow to sense these possibilities, and to make a concerted effort to put a representative group of books, properly chosen and uniformly distributed, on the library shelves of the land. Such volumes would counteract the distorted, libelous books about us, found in nearly every library.

The libraries therefore present a challenge, an opportunity, an opening that we cannot lightly ignore. Here is a matter that we as workers should grip in long-range, comprehensive planning. Our present plan for comprehensive sets for leading North American libraries touches only five hundred larger libraries over a five-year period. There are thousands of smaller libraries that should have at least a nucleus of standard Seventh-day Adventist books upon their shelves. Our local pastors and congregations are best equipped to accomplish this task.

L. E. F.

BIBLE INSTRUCTOR COUNCIL

Plans and Methods, Experiences and Problems

I. The Bible—Its Origin and Canon

By MARY E. WALSH, Bible
Instructor, Columbia Union Conference

The following material is the first lesson from a series on doctrinal Bible studies for the layman by Miss Mary Walsh. The author's unique field is the training of laymen for Bible work in the Columbia Union. Miss Walsh is conversant with Catholic thinking and those problems that clarify the place of the inspired books of the Bible and also the Apocrypha. We will publish in THE MINISTRY Lessons I, II, and III of this series, because this material is of special interest to Bible instructors in their work for Catholics. (The entire series of thirty-four lessons may be obtained from your Book and Bible House.) Bearing in mind that Miss Walsh planned these lessons for the laymen, Bible instructors who are called on to conduct lay-training classes will here find helpful facts and argument for the teaching of the Inspired Word.—L. C. K.

INTRODUCTION.—It was not God's original plan to give His Word in written form to man. Angels were to be man's teachers. God and angels visited Adam and Eve. Sin entered, and the line of open communication was broken. Man could no longer enjoy that close communion with his Maker. The glory of God is a consuming fire to the sinner. Therefore, the Lord devised a plan whereby He might keep in contact with the human family.

I. Mediums Used by God to Convey His Word

1. AUDIBLE VOICE.

Gen. 3:8-15. Lord spoke and made known plan of salvation within hearing of Adam and Eve.

Num. 12:7, 8. Moses, a prophet, had rare privilege of hearing voice of Lord.

2. FACE TO FACE.

Ex. 33:11. Note close intimacy between Moses and his Lord.

Deut. 34:10. Lord knew Moses face to face.

3. ANGELS.

Zech. 1:9. Angel talked with prophet Zechariah.

Luke 1:11, 18, 19. Gabriel from presence of God spoke to Zacharias.

4. VISIONS.

Dan. 7:2. Daniel saw in vision history of world.

Rev. 1:19. John saw past, present, and future.

5. HANDWRITING OF GOD.

Deut. 9:9, 10; 10:2, 4; Ex. 32:16. Law given and written by God Himself. This is only part of Bible God wrote.

6. DREAMS.

Num. 12:6. Prophets to have dreams.

Gen. 37:5, 9. A divine dream given to Joseph, making known future.

7. HOLY SPIRIT.

2 Peter 1:21. Holy Spirit spoke through holy men or prophets.

2 Sam. 23:1, 2. Holy Spirit spoke through David.

8. CHRIST.

John 17:14. Christ, while on earth, gave His Father's Word.

Heb. 1:1, 2. Spoken by His Son.

Matt. 17:5. We are to hear Him.

II. The World Without a Bible

Have we always had a Bible? No! Word given orally through prophets for approximately 2,500 years. Those who antedated the written Word were blessed with longevity and clear, retentive minds. Adam lived 930 years. He had privilege of reiterating story of fall and whole plan of redemption to eight generations.

Gen. 5:3-30. By studying genealogy of Genesis 5, we find Adam lived 56 years after Lamech was born. Father of Noah, no doubt, heard gospel from lips of Adam.

Gen. 11:10-26. The genealogy of Shem, one who went through Flood, reveals he lived many years after birth of Abraham. Messages of inspiration passed down by word of mouth to days of Moses.

III. The Written Word

I. REASONS WHY WORD WAS GIVEN IN WRITTEN FORM.

a. Mental capacity of man lessened through ravages of sin.

b. Life line shortened by disease.

c. Liability of error creeping in because of impaired faculties.

d. Apostasy on increase. Truth of God must be given with accuracy. Hence, the written Word.

2. WRITING STAMPS WORD WITH AUTHENTICITY.

Matt. 24:35. Validity of God's promises assured by written Word. His name is appended to every promise.

3. MOSES THE FIRST WRITING PROPHET.

Luke 24:27. "Beginning at Moses." Our Lord thus acknowledged that written Word had its origin with Moses.

Ex. 24:4. No record of inspired writings prior to what Moses wrote. Beginning with Moses and covering a period of approximately 1,500 years, God used the prophets, thus compiling a volume of inspired writings that has stood test of ages.

IV. The Canon of Our Bible

1. CANON. "A law or rule in general. The general books of the Holy Scriptures, called the sacred canon or general rule of moral and religious duty, given by inspiration."—WEBSTER.

Phil 3:16. Bible, given by God, is man's rule of spiritual life and practice.

2. CANON OF OLD TESTAMENT.

a. Old Testament contains 39 books covering a writing period from approximately 1500 B.C. to 400 B.C. Moses the first writer, Malachi the last.

b. Present canon was fixed or closed at time of Ezra, following Babylonish captivity, when 39 books were compiled in one volume.

3. DIVISIONS OF OLD TESTAMENT.

Luke 24:44. Christ recognized these divisions: Law, Prophets, Psalms.

4. THE APOCRYPHA.

a. Seven books now known as Apocrypha are: (1) Tobias. (2) Judith. (3) Wisdom of Solomon. (4) Ecclesiasticus. (5) Baruch. (6) Esdras. (7) Maccabees. Also additions to Esther and Daniel.

b. Apocrypha rejected by Jerome.

From time when Old Testament was finally closed, Apocrypha books disappeared in Hebrew form. Have come down to us only in Greek. Catholic Church has Apocrypha books in Douay Version, although Saint Jerome rejected them when he translated Bible into Latin Vulgate because they were not in Hebrew language, and because they were not in the current Hebrew Bible. However, he very reluctantly consented to make a translation of two books—Judith and Tobias. He left untouched the remaining five—Esdras, Wisdom, Ecclesiasticus, Baruch, and Maccabees; as well as the additions to Esther and Daniel.

c. Rejected by Palestinian Jews.

Apocryphal books rejected by Palestinian Jews and early church as inferior in content and of spurious authorship. However, carried from Septuagint over into Old Latin Version, Latin Vulgate, and Douay Version.

d. Christ and Apocrypha.

Noteworthy that none of prophets quoted from Apocrypha, and Christ ignored these books. Proves they are not part of Inspired Volume. However, they were included in Septuagint—a Greek translation of Old Testament in general use at time of Christ.

e. Apocrypha not directly quoted in New Testament.

Note this statement taken from works of Frederic Kenyan: "It is noticeable that while there are many quotations in the New Testament from each group of books in the Old, there is not a single direct quotation from the Apocrypha. A similar distinction is found in Josephus and Philo. It was probably only in Alexandria that the Apocrypha books had equal currency with the Canonical."—FREDERIC KENYAN in *Our Bible and the Ancient Manuscripts*, p. 28, footnote.

5. CANON OF THE NEW TESTAMENT.

a. Many years went by before any book of New Testament was written. Apostles used Old Testament scriptures to get converts for Christian church. Paul wrote first installment of New Testament. First Thessalonians written in A.D. 52. His second epistle to Thessalonians written in A.D. 53. Forty-four years later John penned closing chapters of Revelation. Sixty-two years went by before New Testament completed.

b. Jesus left nothing written with His own hand. He committed His oral teachings to the apostles, who proclaimed them far and wide. Later, apostles put into writing the words of our Lord, which were accepted. However, several centuries passed before 27 books now comprising New Testament were canonically accepted. Divinely inspired 27 books were compiled into one volume in A.D. 397. God preserved these until brought together as one.

c. Divisions of New Testament: gospels (4), prophecy (1), history (1), epistles (21).

V. Sixty-six Bible Books

1. Bible (collection of books) consisting of two parts—Old and New Testament, 66 books in all. Catholic Church has seven additional books in Douay Version, known as Apocrypha.

2. TECHNICALITIES NOT INSPIRED.

a. Divisions of chapters. Cardinal Hugo divided Bible into chapters. Divisions were made for a Latin concordance. Though convenient, they are incorrectly arranged.

b. Punctuation. Punctuation came in A.D. 1455-1515 by Aldus Manutius.

c. Verses introduced. In 1551 Sir Robert Stephanus divided chapters of New Testament into verses. In 1560 Geneva or Breeches Bible divided Old Testament into verses.

3. EARLY VERSIONS OF THE BIBLE.

- a. First whole English Bible in 1380. John Wycliffe took 22 years to translate. Made from Latin Vulgate.
- b. First printed English Testament in 1534. William Tyndale, great Protestant Reformer, made a translation from Erasmus' Greek New Testament.
- c. Douay Bible. Translated from Latin Vulgate in 1609. Includes Apocryphal books and contains some errors which original Hebrew and Greek cannot support.
- d. Authorized Version in 1611. Marginal reference adopted for first time.

VI. Necessity of Studying Scriptures

2 Tim. 3:16, 17. Old Testament contains all the light given on true doctrine that is necessary for salvation.

Luke 24:27. Christ taught from Old Testament Scriptures; so did the apostles.

John 5:39. By searching Sacred Book we find Christ, and when we have found Him He is "Pearl of great price."

2 Tim. 3:15. Bible, rightly understood, will make us "wise unto salvation."

Outlines for Bible Studies

The Bible Millennium

By MRS. ESTA A. WYRICK, *Bible Instructor,*
"The Quiet Hour," Oakland, California

The word *millennium* does not occur in Bible. It is from two Latin words: *mille*, 1,000; *annum*, a year. The expression "a thousand years," as found in Revelation 20, is equivalent to word *millennium*.

I. TWO RESURRECTIONS BOUND THE MILLENNIUM.

1. Promise of Jesus. John 14:1-3.
2. Resurrection of life; of damnation. John 5:28, 29.
3. Great earthquake opens graves of dead. Rev. 16:18.
4. Heaven departs as a scroll. Rev. 6:14.
5. Dead in Christ rise first; living saints caught up. 1 Thess. 4:16, 17.
6. A thousand years mark the two resurrections. Rev. 20:6, 5.
7. Wicked destroyed. 2 Thess. 2:8.

II. SATAN BOUND 1,000 YEARS. EARTH A WASTE.

1. Satan bound; righteous in heaven; wicked dead. Rev. 20:1-3.
2. This earth a waste and wilderness. Isa. 24:1, 3.

3. Cities broken down. Jer. 4:23-26.

4. Dead lie unburied. Jer. 25:33.

III. END OF THE THOUSAND YEARS.

1. Mount of Olives becomes foundation of New Jerusalem. Zech. 14:4.
2. Holy City descends from heaven. Rev. 21:2.

IV. END OF SIN AND SINNERS.

1. Wicked dead brought back to life after thousand years. Rev. 20:5.
2. Sea gives up its wicked dead. Rev. 20:13.
3. Satan loosed after thousand years. Rev. 20:7.
4. Satan's last deception of wicked of all nations. Rev. 20:8.
5. Satan and hosts encompass God's city; fire destroys hosts. Rev. 20:9.
6. Satan cast into lake of fire. Rev. 20:10.
7. This is second death of wicked. Rev. 20:14.

V. A NEW EARTH.

1. "All these things shall be dissolved." 2 Peter 3:11.
2. Promise of new heavens and a new earth. 2 Peter 3:13.
3. "That ye may be found of Him in peace." 2 Peter 3:14.

VI. SUMMARY AND REVIEW:

1. Coming of Christ begins millennium.
2. A resurrection marks its beginning.
3. A resurrection marks its ending.
4. Where during the millennium is Christ? saints? devil? wicked?
5. Destruction of sin and sinners.

Personal Work Guidance

Methods of Ellen G. White

I. CONTACT METHODS.

Fruitage of Spiritual Gifts, pp. 433-436.
Evangelism, pp. 449-450; 452-455.

1. Mrs. White's understanding of human nature.
2. Analytical. Made personal application of method.
3. Not every case handled alike; methods not too positively defined; working one's way into the heart.
4. Missionary efforts guided by prayer.
5. Used literature wisely. Various types of literature with different people. Guided their reading.
6. Heart needs, not book sales!
7. Literature distribution followed up. Urged reading.
8. Personally invested in literature for missionary work.
9. Built interest in Bible study by presenting New Earth.

10. Understood problems of youth.
11. Approached people as if they were already S.D.A.'s.
12. Ingeniously sought occasions for contact.

II. BUILDING METHODS.

Fruitage of Spiritual Gifts, pp. 434-435.
Evangelism, pp. 454, 455.

1. Patient building to win souls to truth.
2. Mrs. White a builder; her principles of personal work valuable.
3. Not easily discouraged with poor prospects.
4. Pressed case of halting soul before God.
5. Presented books as personal gift. (Study her method.)
6. Pressed home personal responsibility for light.
7. Urged responsibility as father, neighbor, leader for God.
8. Leaders not easily won; Satan holds them.
9. When one method failed, sought divine help, and persevered.
10. Dealt with souls as if already S.D.A.'s. Stressed God's special work today. God depends on each soul personally.
11. Persistently visited even though prospect failed to attend meetings.
12. Make every visit count for decision for truth.

III. BRINGING DECISION. CLINCHING INTEREST FOR TRUTH.

Fruitage of Spiritual Gifts, pp. 433-436.
Evangelism, pp. 447-455.

1. Pressed toward certain objectives. Souls must be saved.
2. Agonized in prayer for wavering souls.
3. Rolled burdens on God. Rested in His assurance of victory.
4. Talked positively, as if halting souls had already decided.
5. Interested herself in children.
6. Guided parents through their children.
7. Used children's books to win new friends and instruct receptive minds of youth.
8. At time of decision, stayed until soul surrendered.
9. Prayer climaxed all decision.
10. New convert welcomed by church.
11. Guided personal decision toward service for God.
12. Still continued her labors of love after baptism.
13. Established new Adventists in Christian living.

L. C. K.



¶ THE following article is the last in a series of three articles on the successful song service. The first article appeared in August (p. 33); and the second in September (p. 38).

Music of the Message

Ideals, Objectives, and Techniques

Special Nights and Occasions

By BEN GLANZER, Editor,
The Voice of Prophecy News

IT IS often possible, and most desirable, to have the theme of the song service fit in with the subject of the sermon, especially on themes such as the second coming, the new earth, conversion, et cetera. However, there are other times when the best thing the song leader can do in the song service is to hold up Christ and Him crucified, rather than try to sing something on the subject. The same is true of the special music at such a meeting, especially on nights when spiritism, the mark of the beast, and other strong doctrines are presented. If Christ is held up on these nights by the song leader as well as the evangelist, very few hearts will be turned against the truth, as has too often been the case. Here is a suggested outline for such a song service:

"What a Friend We Have in Jesus."

"Does Jesus Care?"

"A Wonderful Saviour Is Jesus, My Lord."

Solo: "I Know a Name."

"All Hail the Power of Jesus' Name." (CLIMAX.)

This makes a very nicely connected song service, leading up to the solo, which crystallizes the sentiment of the other songs regarding Jesus, pointing to the fact that there is power in the very *name* of Jesus. Then in the climax the audience can join in with all the conviction they can muster in the sentiment of the hymn, "All Hail the Power of Jesus' Name."

A similar outline was followed in the recent Pittsburgh campaign on the night spiritism was presented. A very earnest season of prayer was held by the workers before the meeting. Appropriate, but *brief*, remarks were made between songs, holding up Christ and the joy of having Him as a personal Saviour. Under the influence of these songs, and through the promptings of the Holy Spirit, hearts were well prepared for the message of the evening. Then George E. Vandeman, of the General Conference Ministerial Association, presented the subject of spiritism with all kindness, having special regard for those who might have the beliefs of a lifetime shaken by the truth. Christ and the love of God were interwoven with this message, as it was in every doctrine presented during the Pittsburgh campaign, and yet the truth was presented with power, in all its clarity.

Consequently there was no disturbance during this service on spiritism, as is so often the case. When the meeting was dismissed, even

old confirmed spiritists were heard to remark, "Well, maybe he [the evangelist] is right after all," and similar comments. Their interest had been aroused, their attention focused on Christ, and they were not turned against the truth.

A similar procedure was followed in the meeting on the mark of the beast. The Lord came very near during the service, and a wonderful aftermeeting was held. Around a hundred or more interested ones remained in response to a special call.

So, on special nights, when very testing truths are presented and decisions will be made, let us remember that if we hold up Christ, His name and His power will do the work of preparing hearts after a fashion that can be done in no other way.

"Lift up Jesus, you that teach the people, lift Him up in sermon, in song, in prayer. . . . Let the science of salvation be the burden of every sermon, the theme of every song."—*Gospel Workers*, p. 160.

Incidentally, this is a very good time to get that wonderful book, *Gospel Workers*, down off the shelf, and reread, restudy, and mark the entire chapter, "Preaching Christ." Note what Mrs. White says about "Christless sermons." Let us determine to have more of Christ and His spirit in our song services.

Musicians of the Remnant Church

By BURRELL VAN BUREN, *Composer
and Arranger, College Place, Washington*

TO THE remnant church God has given every gift of His Holy Spirit that the harvest of the earth might be prepared for His coming. He desires that the remnant shall "come behind in no gift," that they may be blameless in the day of our Lord Jesus Christ. (1 Cor. 1:7.) The Holy Spirit, divides "to every man severally as He will" (1 Cor. 12:11.) "All men do not receive the same gifts, but to every servant of the Master some gift of the Spirit is promised."—*Christ's Object Lessons*, p. 327. Music is one of the great talents of this remnant people. Every evangelist in this denomination needs the gift of song added to his ministry.

The daily papers, the magazines, and the radio tell every day of the happenings in Palestine and Russia, in Asia and Amsterdam, giving evidences that the end of all things is at hand. What manner of persons, then, ought we to be as musicians of the remnant people, ready to be used by the Lord's Holy Spirit in the finishing of the work?

God loves music. If He did not, He would not have created beings to sing always before His presence. He made us in His image. All men love music of some kind, depending upon their degree of culture. God originated the whole harmonic and contrapuntal plan of music. He created the vibratory waves which

carry sounds to our ears. He fashioned the inner ear, with the tympanum and the ossicles; with the hammer, anvil, and stirrup bones; with the ligaments between to gather the impressions from the waves and carry sound back over the auditory nerve to the brain.

God creates songs. Witness the cardinal's sweet carol. Also, listen to the indigo bunting's song, and then to those of the mockingbird and the nightingale. All of them sing melodies different each from the other. Throughout the years each unvaryingly sings his own song. God gives a song to men also. There is a song in every heart. Many do not have the ability to write their songs on paper, but God gave to everyone his own particular song.

Music is called the greatest of the arts. It is a wonderful blessing that God has given to the children of men. It is like fragrant incense offered with praise to our heavenly Father. Anciently, "music was made to serve a holy purpose, to lift the thoughts to that which was pure and noble and elevating, and to awaken in the soul devotion and gratitude to God."—*Fundamentals of Christian Education*, pp. 97, 98.

In that better world the foibles, traditions, and vanities of singers and musicians will not be found. There all honor and glory will be ascribed to the blessed Christ and to His Father. There the angels will "sing a lovely song." The redeemed of the ages will join "with them in their songs of praise and honor to the Lamb," and will feel "an unutterable sense of the glory" that surrounds them. "The little remnant who love God and keep His commandments, and are faithful to the end, will enjoy this glory, and ever be in the presence of Jesus, and sing with the holy angels."—*Early Writings*, p. 66.

From among the sons of God redeemed from the earth in the ages to come, will arise composers of music who will write such a grade and quality of music for Zion as will indeed live forever to the honor and glory of God. In that better land "there will be music there, and song. Such music and song as, save in the visions of God, no mortal ear has heard or mind conceived."—*Education*, p. 307. "The singers as the players on instruments shall be there." Ps. 87:7. "They shall lift up their voice, they shall sing for the majesty of the Lord." Isa. 24:14. If we are musicians now, we shall be musicians then.

"There every power will be developed, every capability increased. The grandest enterprises will be carried forward, the loftiest aspirations will be reached, the highest ambitions realized. And still there will arise new heights to surmount, new wonders to admire, new truths to comprehend, fresh objects to call forth the powers of body and mind and soul. . . . What we now are, in character and holy service, is the sure foreshadowing of what we shall be."—*Education*, p. 307.

Unhappily, in this world all the remnant of Israel do not have the same opportunity to develop a musical taste and culture, but I am

glad that when we get over there, everyone will have a good voice. Everyone will be a good instrumentalist, for the word to us is that into the hand of each of the redeemed "are placed the victor's palm and a shining harp. . . . Every hand sweeps the harp strings with skillful touch. . . . Rapture unutterable thrills every heart, and each voice is raised in grateful praise."—*The Great Controversy*, p. 646. The palm of victory means the gift of eternal life; the crown represents kingship as one of the sons of God; the harp is a third gift of great joy, because we have the power to offer adoration with strains of divine melody mingled with celestial harmonies before the Father. It thus seems that music, as symbolized by the harp given simultaneously with the crown and the victor's palm, is one of God's greatest gifts to the redeemed. But before the eternal reward there is a mighty work to be done.

God expects great things from every musician among the remnant people. The remnant of God will soon command the attention of the whole world. This movement is destined to prominence in the days just before us. We need to use every power within us in giving the message in song to a doomed world.

We are in a sobering, heart-searching time. It is a time for singers, musicians, music directors, and composers to use all their God-given talents, not to "show off" before an audience, but to warn honest hearts of the sure impending disaster coming to this world. We should be deeply grateful for the ever growing number of earnest, sincere musicians of loyalty who truly give fully of their talents in carrying God's last word to this perishing race. Christ says, "Use My entrusted talents to proclaim the truth."—*Testimonies*, vol. 7, p. 159. That is the commission. Let us carry it out.

Spiritual Standards for Musicians

THE motto of the American Guild of Organists is one which every church musician would do well to study. We reproduce it in full, believing that our church leaders will be interested to see that a cultural group such as the guild of organists recognizes and emphasizes the spiritual standards essential for all true worship.

AMERICAN GUILD OF ORGANISTS

Motto

SOLI DEO GLORIA

Declaration of Religious Principles

For the greater glory of God, and for the good of His Holy Church in this land, we, being severally members of the American Guild of Organists, do declare our mind and intention in the things following:

We believe that the office of music in Christian worship is a sacred oblation before the Most High.

We believe that they who are set as choir masters and as organists in the House of God, ought themselves to be persons of devout conduct, teaching the ways of earnestness to the choirs committed to their charge.

We believe that the unity of purpose and fellowship of life between ministers and choirs should be everywhere established and maintained.

We believe that at all times and in all places it is meet, right, and our bounden duty to work and to pray for the advancement of Christian worship in the holy gifts of strength and nobleness; to the end that the Church may be purged of her blemishes, that the minds of men may be instructed, that the honor of God's house may be guarded in our time and in the time to come.

Therefore we do give ourselves with reverence and humility to these endeavors, offering up our works and our persons in the name of Him, without whom nothing is strong, nothing is holy. Amen.

These are high standards. Not only should our musicians seek to reach such standards, but pastors and church elders also might well study these principles with profit. When we sense that music in Christian worship "is a sacred oblation before the Most High," it becomes a check on all of us whose work it is to arrange and lead out in our worship services.

It is sometimes difficult, particularly in smaller churches, to get the kind of musicianship that true worship rightly demands. But in whatever we must come short, let us be sure, in choosing leaders for this important work, that we maintain, above all things, a standard of spiritual life and devotion.

As this motto declares, choir masters and organists "ought themselves to be persons of devout conduct"; persons who sense their "duty to work and to pray for the advancement of Christian worship . . . that the church may be purged of her blemishes." In seeking the services of those musically qualified to lead out in this branch of worship, naturally our choices swing to those technically trained for such work, but there are also qualities of reverence, devotion, and humility that are essential qualities for so high a service. If music is an art, then those who lead worship should be artists. All that is crude and clumsy must be avoided if we would worship the Lord in the beauty of holiness.

R. A. A.



⚡ A SINNER may be frightened into hypocrisy, but he must be wooed to repentance and faith. —CHARLES H. SPURGEON.

GALLERY OF IMAGINATION.—For mental, moral, and spiritual health, nothing is more important than hanging edifying pictures in the gallery of our imagination. Most of our worries and fears are caused by pictures of adversity and calamity which we behold with our mind's eye, pictures which have absolutely no foundation in fact. The best way to eliminate unclean and demoralizing pictures from the imagination is to place prominently there a picture of the Living Christ. When temptation disturbs or worries distract, look strongly and steadfastly at that picture. Paul did that, and the experience proved to be eminently helpful.—*Watchman-Examiner*.

PASTORAL PRINCIPLES AND PROCEDURES

A Discussion of Opportunities, Problems, and Responsibilities

"Exercising the Oversight"

By WESLEY AMUNDSEN, *Departmental Secretary, Inter-American Division*

TO BE set as an overseer of the flock of God entails a tremendous and sacred responsibility, one that no minister can accept lightly. To minister to others in the place of God on earth is the highest form of service to humanity that anyone can take part in. Ministry, in the name of Christ, means more than merely having the pastorate of a church, and then perfunctorily carrying on the round of ceremonies and church services, meeting with the various boards, and acting as a sort of general manager of a business institution. It means sharing, protecting, guiding, teaching, comforting, healing, and praying with and for the members of the flock.

It was Christ Himself who set the pace of what a true pastor should be. Said He, "The good shepherd giveth his life for the sheep," John 10:11. Then as if to give suitable emphasis to His words, He added: "I am the good shepherd, and know My sheep, and am known of Mine." Verse 14.

What about it; do we follow the example? Are we good shepherds of our sheep? Do we *know* our sheep? And do our sheep know us well enough to follow us trustingly? In speaking of sheep, God does not mean the wool-covered quadrupeds which are to be seen in the sheep-raising areas. He speaks of men: "Ye My flock, the flock of My pasture, are men, and I am your God, saith the Lord." Eze. 34:31.

God's sheep are men and women, and we as undershepherds are to care for His flock. They are God's sheep, not ours as such. They have been purchased by the blood of the Lamb. It was the Chief Shepherd who laid down His life for the sheep, and He has entrusted them to our care. No doubt it was with this thought that Peter wrote:

"Tend the flock of God which is among you, exercising the oversight, not of constraint, but willingly, according to the will of God; nor yet for filthy lucre, but of a ready mind; neither as lording it over the charge allotted to you, but making yourselves ensamples to the flock." 1 Peter 5:2, 3, A.R.V.

It is not unusual to hear a minister refer to his charge as "my church," speaking with an emphasis that denies the right of anyone to attempt to challenge his ownership. Sometimes, in such cases, denominational plans have been set aside, church boards relegated to unimpor-

tant places on the sidelines, church members molded into compliant puppets or goaded into a smoldering resentment against the pastor.

This pastor moves on, and another one comes along, and he too may be inclined to say, "This is my church!" In act and by attitudes he says, "I'll decide what is best for this church. It is not to be imposed upon by anybody and everybody." So the work pursues its way; and churches grope along, stumbling, getting no stronger spiritually than their pastors, adding nothing to their membership, even though some are baptized, for the losses are as great as the gains. The Sabbath school functions mechanically, and the financial goals are raised. The church drives ahead with the Ingathering campaign, and receives a word of approval from the president of the conference for having passed the goal. Confidently the pastor says, "Well, we baptized — souls, and we are holding our own. We have as many members as we did when I arrived here. All is well. We move forward." But do we?

Peter said, "Tend the flock of God which is among you, exercising the oversight." Tending sheep means caring for them, watching for the slightest sign of disease or weariness, guiding them to the choicest feeding ground and watering places. It means caring especially for the tender lambs of the flock. The lambing season is a time of special, anxious care, when new members are added to the flock. When the storms arise, thunders crash, lightnings flash, and the onrushing waters threaten to carry away the flock, then it is that the true shepherd knows how to guide the sheep to higher land, where they shall be safe from the overwhelming flood. "Tend the sheep." Yes, that is the work of a pastor as he exercises oversight.

"A minister should feed the flock over which God has made him overseer. . . . What does a skillful physician do? He inquires into the particulars of the case, then seeks to administer remedies. Just so the physician of the soul should inquire into the spiritual maladies with which the members of his flock are afflicted, then go to work to administer the proper remedies, and ask the great Physician to come to his aid. Give them the help that they need. Such ministers will receive all the respect and honor which is due them as ministers of Christ."—*Testimonies*, vol. 2, pp. 618, 619.

"Neither is lording it over the charge allotted to you." We live in days of one-man rule. The tendency everywhere in the world about is that of domination, not only over the bodies of men, but over their very souls and minds. We are not entirely free from this tendency ourselves; for, living as we do in the midst of this corrupt world, we find that it is not impos-

sible for us to become contaminated with its disease.

"It is natural for some to be sharp and dictatorial, to lord it over God's heritage; and because of the manifestation of these attributes, precious souls have been lost to the cause."—*Testimonies to Ministers*, p. 223.

This is a grave charge, and should cause us to examine ourselves to see whether we are guilty of such practices. Our work of overseeing is not that of a taskmaster with his slaves. It is the kindness of the loving shepherd, who willingly would give his life to save even one of the sheep of the flock should occasion demand such a sacrifice. Notice this statement also:

"God holds the minister responsible for the power he exercises, but does not justify His servants in perverting that power into despotism over the flock of their care."—*Testimonies*, vol. 4, p. 268.

Naturally, this applies not only to ministers and their churches but to schoolmen in our educational institutions and to medical directors in our hospitals, sanitariums, and training institutions. It also applies to conference presidents, union presidents, and General Conference leaders. It applies to all to whom power has been delegated by God for the purpose of protecting, feeding, and caring for the sheep of His pasture. Lacking sanctification, ministers will not find it impossible to fall into wrong attitudes as pertaining to their ministry.

"Ministers should not assume the responsibility of teachers of the people, in imitation of Christ, the great Exemplar, unless they are sanctified to the great work, that they may be ensamples to the flock of God. An unsanctified minister can do incalculable harm. While professing to be the ambassador of Christ, his example will be copied by others; and if he lacks the true characteristics of a Christian, his faults and deficiencies will be reproduced in them."—*Ibid.*, p. 372.

Yes, the ministers are to be "examples to the flock," not merely "of the flock." "Like priest, like people," is a positive effect which is being produced every day in the molding of the character of our churches all over the earth. And our youth are quickly taking the mold which is impressed upon them through the observing eye and the hearing ear. May the following counsel help us to make the consecration so needful in this present hour, when the enemy of our souls is seeking to sweep us down the stream to perdition.

"The ministers of Christ need a new anointing, that they may more clearly discern sacred things, and have clear conceptions of the holy, blameless character which they themselves must form in order to be ensamples to the flock. Nothing that we can do of ourselves will bring us up to the high standard where God can accept us as His ambassadors. Only a firm reliance upon God, and a strong and active faith, will accomplish the work that He requires to be wrought in us."—*Ibid.*, vol. 2, p. 506.

"I entreat all, especially those who minister in word and doctrine, to make an unreserved surrender to God. Consecrate your lives to Him, and be indeed ensamples to the flock. Be no longer content to remain dwarfs in spiritual things. Let your aim be nothing short of perfection of Christian character."—*Ibid.*, p. 521.

The Book Shelf

Books, Reviews, and Discussions

Choice of Books for Children

By ARABELLA WILLIAMS, Associate Secretary for Home Education, Department of Education

MANY and varied are such terse, pregnant gems on the value of good books as: "No man can be truly educated or successful in life unless he is a reader of books." "A man's mind is known by the company it keeps." "Reading maketh a full man." "Without a love for books the richest man is poor." Many and varied are the living testimonies to the soundness and veracity of books. Franklin and Lincoln, among the greatest of men, started up the road to superiority when, as lads, they chose to read all they could purchase or borrow.

Today it is much easier for youth to find books to read. Today there are so many books to choose from that care and thought must be exercised in guiding young minds to the very best. The stories read by children, or read to them, or told to them, make everlasting impressions. How important, then, that the reading matter for our children be that which will bring to them great spiritual uplift and an inspiration to richer, nobler lives.

We as Seventh-day Adventists do not have what could be considered a wealth of good books for our own children, but those few we do have should become a part of the ever enlarging library that ought to be found in every Seventh-day Adventist home. Our ministers should be well informed so that they may call the attention of parents to these character-building books. Among the most recent that have come to my desk are: *Babes and Cradles*, a cleverly illustrated nature book on bees and birds and flowers for the tiny tot; *Happy Children*, a lovely book of beautiful pictures, stories, and poems for little ones; *The Children's Hour With Uncle Arthur*, Book Four, almost three hundred pages of entertaining stories, each with a message that will linger long in youthful minds, shaping ideals for nobler living. *Tips for Storytellers*, just off the press, almost a must for every minister, teacher, and parent, contains many hints and suggestions, and thirty-two character building stories.

Let us help our children acquire the faculty of reading those best books that enrich the mind and elevate the character.



Successful Marriage and the Christian Family

This series of five booklets is published under the endorsement of the National Council of the Protestant Episcopal Church. The intro-

The Ministry, October, 1949

ductory 32-page booklet gives instruction to leaders on how to carry on discussion meetings among married folk and prospective homemakers. Very implicit directions are furnished to ensure lively discussion and safe conclusions.

No. 1—*Marriage: 1949 Model vs. Christian Marriage*

This unit draws the contrast between modern thinking and God's plan for marriage. Each booklet has a list of questions printed at the close, which may be answered from the subject matter of the pamphlet.

No. 2—*Building a Successful Marriage*

This is probably the most valuable of the series, treating on such subjects as economics, sex relationships, and emphasizing that the marriage ceremony merely assembles the materials out of which successful marriage must be built through the months and years to come.

No. 3—*Personal Adjustments in Marriage*

The "give and take" of successful marriage is here explained. In-laws, outside friends, recreation, danger of mixed marriages, are treated expertly.

No. 4—*How the Church Helps the Christian Family*

In detail the Canon Law of the Episcopal Church is quoted. Family worship and church activity are urged as unifying influences in the home.

This material is recommended to ministers and teachers who counsel regarding marriage problems, and who lead out in discussion groups on this subject. These four booklets (16 pages each) are issued by the National Council, Protestant Episcopal Church, 281 Fourth Avenue, New York 10, N.Y., at fifteen cents each. The introductory guide for leaders (32 pages), telling how to organize discussion groups, sells for twenty-five cents.

L. A. SKINNER. [Associate Secretary, M.V. Department.]

Peloubet's Select Notes on the International Bible Lessons for Christian Teaching, edited by Dr. Wilbur M. Smith, W. A. Wilde Company, Boston, 1949, 402 pages, \$2.75.

For seventy-five years Peloubet's *Notes* have filled a great need among Bible teachers and preachers. The volumes back to 1893 are before me as I write, and those of us whose business it is to write Bible lesson notes have good reasons for stating that these volumes have maintained a standard of usefulness and excellence through the years that sets them apart among the indispensables in our libraries.

For fifteen years they have been edited by Dr. Wilbur M. Smith, Professor of Apologetics at the Fuller Theological Seminary, Pasadena, California. This fact is no small recommendation, for Dr. Smith, besides being a professional

bibliographer, is known for his scholarship, his fundamentally sound exegesis, and his reverent, spiritual approach to every problem. His eschatological conception and interpretations have much in common with our own, and his recent book on *The Atomic Age and the Word of God* reveals his awareness of these apocalyptic times.

These notes for 1949 deal with a large selection of Scripture passages on the life of Christ (two quarters are given to this), the psalms of ancient Israel, and the prophets speak (selections from Isaiah and Jeremiah). There is a helpful bibliography, with the author's comments from his rich experience. The layout of the lessons is helpfully analytical. Each lesson is given just the right amount of historical, topical, and geographical background, and each concludes with a pointed personal application—the essence of good pedagogy.

This is the seventy-fifth anniversary volume, and is an altogether worthy contribution to a library of great books.

H. W. LOWE. [Associate Secretary, Sabbath School Department.]

Lesson Outlines in Nutrition and Cookery, Pacific Press, 1949, 128 pages, 90 cents.

This is the second edition of a valuable book issued some time ago by the School of Dietetics at Loma Linda, and until recently out of print. So little is available in the line of health lessons that this revised edition is indeed welcome.

The first chapter takes up the relation of diet to health; the second gives a family food guide to adequate meals. Other chapters cover energy foods, protein, minerals, vitamins, water and cellulose, and beverages. One chapter is devoted to cooking for children and another to cooking for invalids.

There are twenty-one pages of recipes. The food-buying guide for limited budgets will be of interest to many. The latter part of the book is taken up with tables on the composition of foods, and height and weight tables.

Each chapter is outlined in a clear, readable way, convenient for study and use. M. H. T.

Labor in America, Foster Rhea Dulles, Thomas Y. Crowell Co., New York, 1949, 402 pages, \$4.50.

Nearly everywhere in the world labor is taking over the reins, and is prepared to do hard driving. The heralds of the threefold message do well to know something of labor's history, growth, plans, and program, and much of its basic methods. Here is a book written by an impartial and skilled journalist, one who has no association with either organized labor or industrial management, and consequently one with no ax to grind, who writes with historical objectivity.

He tells the full and impressive story of the labor movement in the United States from its colonial background, through the dramatic de-

velopment of the American Federation of Labor, the "boring from within" of the Communist elements, the change in national policy toward labor introduced by the New Deal, the conflict between craft and industrial unionism, the rise of the greatest of industrial organizations, the growing power of organized labor and its new political activities, the record of the war years, the strikes which threatened to paralyze industry in 1946, to the passage of the Taft Hartley Act.

The book closes with a keen analysis of the postwar status of organized labor. Interwoven with all this are skillfully portrayed sketches of the great labor leaders of America—Wm. Sylvis, Terence V. Powderly, John Mitchell, Samuel Gompers, "Big Bill" Haywood, Wm. Green, John L. Lewis, Philip Murray, and Walter Reuther. No public speaker today who is lacking in information can deal intelligently with the labor problem, either in analyzing or teaching the significance of current events. Here is an excellent course in labor history and industrial relations.

CARLYLE B. HAYNES.

Beyond the Atom, John DeVries, Eerdmans, Grand Rapids, Michigan, 1948, 197 pages, \$2.50.

Living in the atomic age, when science strives for supremacy, believers in the Bible need a clear conception of the rightful role of religion. The author examines the current relationships between the test tube and the sacred Scripture. He points out that science has its limitations. Assuaging one's thirst for facts without satisfying the hunger for causes, produces a vacuum beyond the sphere of science to supply.

The very science boasting of its outstanding discoveries without the help of God, insisting that the church must eventually bow before its altar of achievement, has suddenly discovered that research without religion threatens to blast our culture and civilization into drifting dust. Science may hand us pieces of nature's picture puzzle, but it remains for religion to give us the guidance of God to fit them into a harmonious whole. Although we cannot fully agree with the author's conclusions on geology and chronology, yet this book will help to provide a valuable directive for our approach to the correlation of science and the Scriptures.

ROBERT F. CORREIA. [Minister,
Covington, Virginia.]

Jeremiah for Today,* Harry F. Baughman, Muhlenberg Press, Philadelphia, 1947, 221 pages, \$2.75.

This is the best treatise on the Book of Jeremiah that I have ever seen. The author has a classical education of unusual breadth and quality. A German—perhaps a Christian Jew—exiled from the Fatherland by Hitler's regime, he is a keen observer of the currents of modern history. His style of language is that of the

modern divinity schools, but in most instances his conclusions are sound and exceedingly practical.

Each of the ten chapters may well provide the groundwork for a powerful sermon, invaluable to this present generation. A shining example is the chapter entitled "Worship and Ethics."

No one who reads this book will ever again be satisfied with shallow or surface study of the Word. Jeremiah lives again in the pages of this volume. He is a twentieth century prophet, exposing the popular trends of religion for their pitiful worthlessness, while placing a high premium on religion of the heart and development of godly character.

Jeremiah for Today is, however, like Ivory soap, only 99 44/100 per cent pure. There are real objections in the 56/100 per cent of impure residue. Following are six such objections:

1. Doubt is cast on Jeremiah's authorship of the oracles on foreign nations. (Page 2.)
2. It is stated that Jeremiah's prediction regarding the end of Jehoiakim was not literally fulfilled. (Pages 25, 194.)
3. The first capture of Jerusalem is given as 597 B.C., on page 27, yet on page 56 three deportations are recognized, the first of which was about 606 B.C.
4. Jeremiah is represented as one who scorned dreams, trances, and ecstasies. (Pages 38, 50, 53.)
5. The author depreciates the Deuteronomic code and regards it as responsible for the legalistic righteousness that Jesus denounced. (Pages 6, 211.)
6. The author misunderstands Jeremiah's message regarding the sacrificial system. (Pages 135, 136.) (See *Sabbath School Quarterly*, third quarter, 1948, Lesson 11, note following question No. 6.)

CLIFTON L. TAYLOR. [Pastor,
South Lancaster, Mass.]

Hilltop Verses & Prayers,* Ralph S. Cushman, Abingdon-Cokesbury, Nashville, 1945, 125 pages, \$1.

Most ministers early recognize the illustrative value of rich, pointed poetry. We believe that there are occasions when a well-written and well-delivered poem illuminates the subject as much as a good illustration, and reaches the heart effectively with the element of indirect appeal. Where to find useful, sermonic poetry is an ever-present problem to the ministry. We have purchased entire volumes of poetry and have found but two or three usable selections. We can truthfully say that this little book, *Hilltop Verses and Prayers*, and its companion volume, *More Hilltop Verses and Prayers*, contain as large a percentage of most helpful poems, suitable for sermon use, as any one or two volumes that we have found.

What would be more helpful in a sermon or devotional talk on the quiet hour of morning meditation and prayer than Ralph Spaulding Cushman's classic:

"I met God in the morning
When the day was at its best,
And His presence came like sunrise
Like a glory in my breast."

* Elective, 1949 Ministerial Reading Course.

* Elective, 1949 Ministerial Reading Course.

If you do not have these little volumes in your library, I am wondering whether you have discovered another of Cushman's poems which is a counterpart to the one just quoted. The first stanza reads:

"I met my Lord one evening
When the weary day was done
And the heat and hurt of conflict
Faded like the setting sun."

We have noted that while presenting thoughts on the need of surrender, the "Parson's Prayer," found on page 55, is most thought provoking and appealing. Note the first stanza:

I do not ask
That crowds may throng the temple,
That standing room be priced;
I only ask that as I voice the message
They may see Christ!

These two volumes will be constantly helpful companions in your study room. G. E. V.

450 Stories from Life,* Leonard Rush Jenkins, Judson Press, Philadelphia, 1947, 336 pages, \$2.50.

The author is an able writer, having had a wide experience in the field of religious journalism. He also filled pastorates over a period of years and is therefore well acquainted with the need for illustrative stories for use by ministers. From his childhood introduction to Bible characters he early developed a storytelling skill of rare excellence. This has been recognized by ministers and seminary professors, as well as by laymen serving in Sunday schools and youth organizations.

In the back of the book there is a section entitled "Scripture Texts Illustrated." More than 400 treasured Bible verses are here indexed as illustrated by the author. Such themes as joy, sorrow, selfishness, faith, and the cross are treated. A special section of the book is devoted to stories of sacrifice and power from the mission fields. The reviewer's personal impression of this work is most favorable.

Today one may buy many books of illustrative material, but some are not so valuable as advertised. This work, however, suggests a style of illustrating that is spiritual as well as stimulating. Its introductory chapter, "The Art of Illustration," has true value for Bible teachers and students in preparation for the ministry. There is a wholesomeness about the entire book which recommends it well to our ministers and Bible instructors. L. C. K.

* Elective, 1949 Ministerial Reading Course.

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COUNTERFEIT VS. GENUINE.—I saw about a peck of counterfeit dollars once. Did I go to the window and throw away all my good dollars? No. Yet many reject Christianity because there are hypocrites or counterfeit Christians.—W. E. BIEDERWOLF in *Christian Digest*, January, 1949.

The Ministry, October, 1949

Better Speech and Diction

Constructive Hints and Helpful Cautions

Needless and Faulty Repetition

By C. E. WENIGER, *Dean and Professor of Speech, S.D.A. Seminary*

S HALL I tell him his mistake?" It was a layman speaking, as our paths crossed the other day.

"What mistake?" I questioned in reply. I did not know who made it, nor did I ask.

It was this way. My layman-friend had heard his preacher mispronounce a common English word seven times in one sermon. The word was *perverse*, and the preacher pronounced it as if it were spelled *preverse*.

I did not hesitate to encourage Brother Layman to tell the preacher his mistake, provided that he did it kindly. But what a pity that the preacher needed to be told. And I wonder whether he similarly says *prespiration* for *perspiration*, and *pervaricate* for *prevaricate*, and *childern* for *children*, and *introduce* for *introduce*. The gravity of the case lies in the fact that the word mispronounced is often the key word of the message, and the error is therefore emphasized by its continued repetition.

Take another example. The preacher was talking about *Melchizedek*, but every time he used the name he called him *Melchezedek*. The pronunciation stood out like the proverbial sore thumb. I wonder whether he called a *miracle* a *mericle*, pronounced *spiritual* as if spelled *speritua*, and otherwise confused the short *i*-sound and the short *e*-sound of the English language.

What is true of faults in pronunciation may also be true of flaws in usage. Recently I heard a preacher announce his sermon references as chapter 8 of the Psalms, chapter 23, chapter 87, etc. Apparently he did not know that the Book of Psalms is not a work divided into chapters, but rather consists of a series of individual poems, each of which is called a psalm. He should have referred, for example, to Psalm 8, Psalm 23, or Psalm 87.

Again, the other day I heard a preacher use the phrase "over here" repeatedly in giving the text references of his sermon. The references were "over here in Deuteronomy 32:10," "over here in John 3:17," "over here in Matthew 5:16," etc. How much better to omit the redundancy entirely than to allow the trite phrase to grate on the ears of the hearers.

Brethren, let's polish the tools of our profession. I like to keep before me the ideal suggested in *Acts of the Apostles*, page 40: "From this time forth [Pentecost] the language of the disciples was pure, simple, and accurate, whether they spoke in their native tongue or in a foreign language."

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The Larger Outlook

Principles, Perils, and Developments

In the Time of Old Age

By DANIEL H. KRESS, M.D.,
Orlando, Florida

HOW often do those who have passed the strength of manhood cling to the hope of accomplishing some great work upon which their hearts are set, but which they are unfitted to perform. God may speak to them, as did the prophet to David, declaring that the work which they so much desire is not committed to them.

"David . . . saw that most of the aged around him were unhappy, and that unhappy traits of character increased especially with age. If persons were naturally close and covetous, they were most disagreeably so in their old age. If they were jealous, fretful, and impatient, they were especially so when aged. . . .

"He feared that God would leave him and that he would be as unhappy as other aged persons whose course he had noticed. . . . With this burden upon him he earnestly prays, 'Cast me not off in the time of old age; forsake me not when my strength faileth.' . . . It is frequently the case that aged persons are unwilling to realize and acknowledge that their mental strength is failing."—*Testimonies*, vol. 1, pp. 422, 423.

An aged minister, when placed on sustentation, acknowledged that he did not take kindly to it. He said:

"I suppose I feel something as did the old horse who had worked side by side with his mate for years. The time came when, because of age, he began to fail. The farmer decided to purchase another horse to take his place, and give him his deserved rest. Having done so, he started out with the team and kept the old horse in the stable. After he had plowed for a time, his boy came running to him and said, 'Dad, you must do something about the horse in the stable. He is kicking the stall to pieces.' He then took the old horse out and allowed him to walk beside the team. This satisfied him."

Another aged minister wrote me in a letter, "When I work, my neuritis is better and I feel better. This inactivity does not agree with my constitution." He felt that he ought to be visiting churches and giving them the benefit of his experience. I worked side by side with him for several years at meetings. His talks were good, but I could see that he was failing. He would talk sometimes until compelled to stop because of a feeling of weakness. While he was conducting meetings at a camp meeting in Canada, I said to him, "Why not speak for about twenty minutes, then stop and give some of us an opportunity to speak and enlarge upon your theme?"

At the next meeting, after speaking about twenty minutes, he had a heart attack, and had to stop. Turning to me he said, "Dr. Kress has something to say." I got up and continued his theme. At the close of the meeting I helped

him into the conveyance that was waiting for him. As he entered he said to me, "Well, I obeyed you, didn't I?" "Yes," I said, "it was a matter of necessity." It was hard for him to step aside and allow his mantle to fall upon younger shoulders.

Still another aged minister could not understand why younger men with less experience should be given the preference at large gatherings. At a General Conference at San Francisco, R. D. Quinn, K. C. Russell, and I were given all the eight o'clock meetings in the morning for revival work. This older minister remarked about it, and felt that he had a message to give. One morning we invited him to the platform and asked him to make some remarks. He did so, but spoke longer than he should have. The audience became restless. I stepped up to him, and very gently placing my hand on his shoulder, told him to be brief. He did not like this. He turned upon me and said, "You have had all the time so far, and now I am going to have mine."

YEARS later when I too was numbered among the old men, I had a similar experience. I felt I had a message that ought to be given at a meeting I attended. When called upon to announce the opening hymn one morning, I said, "Before we sing I want to make a few remarks." I took more time than I should have. The president of the conference gently laid his hand on my shoulder, and informed me that an important meeting was to follow. I looked at him and said nothing, but I did not like it any better than did my old friend.

Another aged minister when seventy-five years of age stepped aside more graciously. Conscious that he had finished his course when his younger fellow laborers told him that his age should excuse him from the fatigue of itinerant life and public speaking, he laid his armor off as a captured officer would surrender his sword on the field of battle. The decision once made, he was as triumphant in hope and faith as before.

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¶ THERE are many who are reading the Scriptures who cannot understand their import. All over the world men and women are looking wistfully to heaven. Prayers and tears and inquiries go up from souls longing for light, for grace, for the Holy Spirit. Many are on the verge of the kingdom, waiting only to be gathered in.—*Acts of the Apostles*, p. 109.

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¶ THERE is a large field open before the self-supporting gospel worker. Many may gain valuable experiences in ministry while toiling a portion of the time at some form of manual labor.—*Acts of the Apostles*, p. 355.



The Other Half of the Gospel

MUSIC is pre-eminently the language of the heart and soul. Often it is deeper and more potent, or persuasive, than the spoken word. Music is of heavenly origin. It sprang from the courts of glory and reaches back into the dim and distant eons of eternity. It was part of the original order of heaven, and was perhaps the supreme medium for expressing the reverent adoration of the angels for their Creator, before the entry of sin blighted the universe.

When man fell, everything pertaining to man, including his relationship both to God and to man, was perverted. This included his music. Like other good things, it was distorted to serve the propensities of self and sin and enticement. In its perverted form it made evil attractive. At the same time, in the remedial plan of redemption the preaching of the saving message of God to man was to be supported by music that reveals the love and proffers the claims of God—music that augments the entreaties of the gospel, that man may again be reconciled to God. "Psalms and hymns and spiritual songs" had a vital place in apostolic evangelism.

But time passed, and the great Latin apostasy developed, bringing perversion not only into doctrine and practice of life but into ecclesiastical music. Like the Bible and the religious ritual of the time, it came to be separated from the people through restriction to the official Latin tongue of the great falling away. Catholic music lost its saving purpose. Though ornate and impressive, it became but part of a sterile ritual.

Therefore, when the Protestant Reformation broke forth, there was a return not only to the gospel message but to the purer forms and fundamental purposes of sacred music. This varied in degree and emphasis in the different countries. In Lutheranism sacred song was highly effective, and was often feared even more than the preaching of the clergy from the desk. It drew the heart of men Godward, breaking the stultifying spell of apostasy and separating alienation.

But in time these very Reformation churches lost their early evangelical fervor, and much of the early power of their sacred music. This was noticeably true of the formal Anglican communion. Then it was that the great Wesleyan revival rose to meet the needs of men

through restoration of heaven-born preaching, coupled to hymns and spiritual songs that reached the heart and moved the soul heavenward.

More time passed, and we now come to relatively modern days. Once more there had come a waning of the spiritual flame, and of evangelistic vision and fervor, in the old established churches of Protestantism. So God had to raise up a new and vigorous movement to revive and restore the sagging evangelical faith and to herald the final entreaty of God to man ere the second coming of Christ, which now was drawing near. This movement called for a revival of lost truths and a restoration of forgotten practices, a reformation touching every department of life—doctrinal, prophetic, health, educational, et cetera. The Second Advent, the judgment hour, and preparation of the heart to meet God became the dominant note from which all messages got their pitch.

A new literature had to be produced to meet the specific need. It is true that the standard religious gems and classics of the past were still read and respected, and employed in their related place, yet a whole new literature was imperative, commensurate with the new demands and giving the required emphasis of the times. This became an impressive reality, and it was matched by appropriate hymns and gospel songs.

The merely pastoral type of preaching, predominantly in vogue in most of the popular churches, neither meets our need nor answers to the expectation of God. We are commissioned to warn and win sinners as well as to edify saints. We have a message for every soul on earth. This calls for a ceaselessly aggressive evangelism.

The same is true in the realm of the sacred music of the remnant church. Music that matches our preaching and our commission is a fundamental part of our equipment today. The staid hymns of the centuries, which were the medium of worship for the saints in other ages, still have their place. But along with them we need those spiritual songs of life and experience which convey the appeal of Christ to the heart in this supreme hour.

It is to be regretted that, in an attempt to meet this need, cheap and unworthy songs have sometimes been produced, with syncopated rhythm and other unrepresentative elements.

That these have been employed by some is to be deplored. They represent the other extreme which we should shun.

Whatever is sound and appropriate music available from the past we use. It is our rightful heritage. But it is a specious philosophy that what was good enough and sufficient for past periods will suffice for the present and the future. No more is this true in the realm of music than in the content and scope of our preaching and our literature. We have a world to warn and a people to prepare, for the coming of the Lord. We have a heavenly mandate to carry out. Indeed, we live for one purpose only—to prepare men and women to meet God, calling out His children not only from within the vast labyrinth of Babylon but from outside, among the unchurched masses in Christian lands, as well as the great stretches of the heathen world with its heartbreaking needs.

Not only must we *preach* our distinctive message, but we must also *sing* it. We must instruct and testify and appeal to men both in word and in song. We must blend and harmonize these two great mediums ordained of God for reaching the minds and winning the hearts of men. This calls for songs with definite heart appeal—songs that reach the soul, songs that have a Christ-centered, saving message, songs that solace the troubled heart, songs that help men to decide for God and right, songs that inspire obedience, songs that fortify the spirit, songs that carry the throbbing heart of the gospel into the hearts of men, songs that are a priceless asset—not a fill-in, merely to occupy the time.

Powerful moving songs are needed—songs that sing in the heart, songs that burn themselves into the memory, that become an inseparable part of the being, lifting the soul Godward. Such is the music we need to augment and enforce the remnant message. Such music constitutes the other half of the gospel.

L. E. F.

Effective Illustrations

For Use in Sermon or Song

DUSTY BIBLES.—Seeing an unused Bible lying about in his home, a small boy asked his mother whose book it was. "It is God's Book," she is reported to have said. "Well," replied the boy, "don't you think we should return it? Nobody seems to read it."—*Gospel Minister*.

SHOALS AND GOALS.—Some time ago a popular magazine carried a full-page advertisement with the following caption at the top of the page: "Ahead lie shoals and tremendous goals." On this page appeared the picture of angry waves beating against a lighthouse that had been erected on shallow shoals. Beyond the

lighthouse could be seen a very vast expanse of the ocean, as it lay calm and beautiful, meeting the distant sky on the horizon.

Looking at this picture, I felt that the artist who had conceived it had put into bold relief the dangers of shallow living, and the security of deep living.—*Pulpit Digest*, October, 1948.

SPIRITUAL REALITIES.—"In the popular mind," said Dr. Michael Pupin, eminent physicist, in Columbia Chapel on January 8, 1922, "one often finds the opinion that scientific men are agnostics. An inquisitive young woman addressed me the other day and asked, 'Professor, are you going to preach on Sunday, on Columbia's Memorial Day?'"

"I answered, 'Yes.'"

"May I know what your subject is going to be?"

"'God and the human life,' said I.

"She looked surprised, and asked again, 'Do you, a scientific man, believe that there is a God?'"

"I gasped, but recovering my composure, I answered, 'No, I do not believe that there is a God; I *know* that there is a God, and it is the only knowledge that I have which is worth anything. I have just received two messages from God; one is a joyous one, and one a very sad one. The joyous one tells me that your eyes are blue, and your hair is a golden yellow. Beauty, you know, is a joy forever. The sad message warns me that a spiritual vacuum is the saddest and most distressing thing for the human soul to contemplate.'"

"I am sure that the first message, only, refers to me," she said.

"'You must take them both or none,' I answered, and our interview ended."—T. CHRISTIE INNES in *Christian Digest*.

✱ ✱ ✱

SCHWEITZER IN AMERICA.—Dr. Albert Schweitzer, medical missionary, theologian, musician, philosopher and authority on Bach and Goethe, arrived in New York June 28 . . . on his first visit to the United States. . . .

Speaking through an interpreter, he brushed aside early in the interview a rush of questions on the atom bomb, the partition of Germany and the best means of fighting communism. "These questions do not exist in the forest and jungles of Africa," he explained.

Similarly, asked to deliver a message to the world, he explained, "Someone who comes out of solitude into the world can give no message to the world, just as those who do not know Africa can give it no message."

On the Communist question he did add, however, "The best thing with which to oppose communism is non-communism—to give all possible liberties, material and spiritual, to all individuals."

He said that when he returns to Africa in the autumn he plans an intensive fight against leprosy as well as beginning work on the third volume of his *Philosophy of Civilization*, on the theme of "Reverence for Life." In addition to the patients in his 350-bed hospital at Lambarene, he said, there are at present 150 lepers. He has rejected scores of offers to visit this country, but is making the trip now in order to get money to aid these sufferers from leprosy.—*The Churchman*, August.

The Ministry, October, 1949

EVANGELISTIC OBJECTIVES AND TECHNIQUES

Devoted to Soul-Winning Plans, Problems, and Methods

Advantages of Spearhead Method

By E. W. MESSINGER, D.D.S., *Local Elder, La Crosse, Wisconsin*

LA CROSSE is a city of approximately fifty thousand people. It is a city of diversified industries, surrounded by a rich agricultural region. The population is largely Scandinavian, German, and Bohemian. Nearly all faiths have churches, the Lutheran being first in popularity, and the Roman Catholic second.

After passing through various stages of church housing, we now have a well-equipped building containing an auditorium seating more than three hundred. The location is ideal for holding public meetings.

At the time the church was dedicated, in October, 1946, it was arranged for Carlyle B. Haynes to preach the dedicatory sermon. In connection with this service Elder Haynes held meetings for two weeks for the public. The daily newspaper was friendly, and accepted the gist of the sermons for the whole series. This free publicity amounted to a book the size of *Our Lord's Return*.

The pastor, J. H. Meier, arranged to hold a Bible school in the church building every Tuesday night, to which the general public were invited. The Bible school was a decided success. Many also enrolled in the correspondence course. As a result a large number were baptized.

Since this first spearhead effort, others have followed every six months, with a new speaker from out of town each time. The method of procedure in all these spearhead efforts has been the same. Briefly it is as follows: The subjects presented are of general interest, dealing with present-day conditions in the light of Bible prophecy. An effort is made to convince the public that the Bible has a message for the people of this day, and to arouse a desire to study the Bible further. Different methods are used to get the names and addresses of those in attendance who are interested in studying the Bible. The pastor and his wife visit all those who have left their names and addresses for literature. In this way personal contacts are made which many times develop into Bible studies.

During the spearhead efforts mention is made of the Bible school. When topics of a controversial nature come up the public are directed to come to the Bible school, where such topics are studied. And if they have any questions, that is where they will be answered.

Every effort has been followed by a Bible school, with a good attendance.

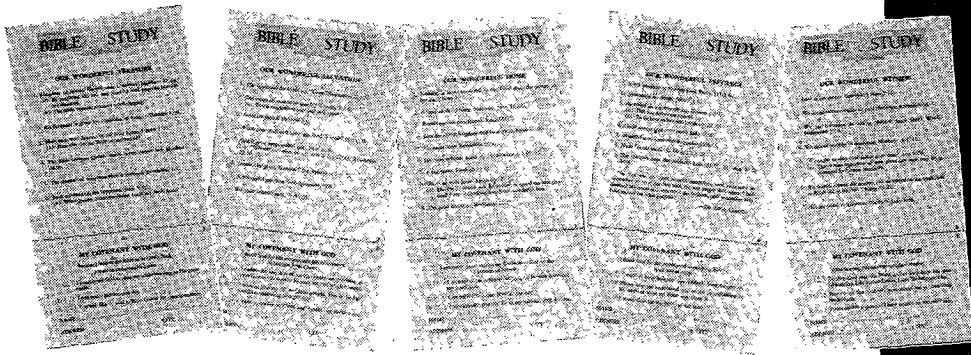
The results of this method of work have been gratifying. During the three years this method has been used at La Crosse the church membership has tripled. There are members in the church today who had never heard of Seventh-day Adventists before attending these meetings. They were attracted mostly by the advertising in the newspaper.

It is gratifying to see the change of attitude among influential people in the city, as well as among the general public, toward the denomination. Formerly Seventh-day Adventists were considered to be one of those fanatical and unimportant sects, to be smiled at tolerantly, but not to be thought of as having anything worth while to offer to the world. Now this feeling has changed. Where once we were held in ridicule, we are now held in highest esteem and respect. The public recognize that Seventh-day Adventists have big caliber men with education and ability, and an understanding of the Bible as few men have. People who do not come to the Bible school are profoundly impressed by the lectures and the men who bring the messages. One woman attended nearly all the six spearhead efforts, and just now comes to the Bible school. This shows that people are thinking and that they appreciate these meetings, or else they would not come time and again. Many ask when the next meetings will be held, and request that they be notified so that they will not miss them.

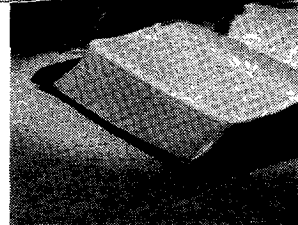
Another visible result of spearhead efforts is the increase of spirituality of the church membership and the creation of a greater desire for soul winning. Even those who have been long in the way cannot but feel a new enthusiasm after hearing such a series of messages. From close observation of this method of work over a number of years, one cannot help seeing many advantages in it. Let me state them briefly:

1. Spearhead efforts create respect for and interest in this message.
2. They do not arouse antagonism on the part of other churches. Controversial subjects such as the mark of the beast or the Sabbath, et cetera, are presented in the Bible school or in the homes of the people or through the correspondence course.
3. They serve to keep the pastor supplied with opportunities for work. He never is at a loss to know what to do or where to work. There is always an open field of labor.
4. They keep up a spiritual interest rather than discourage it. The attendance at the sixth spearhead effort was better on the average than that at the first one, three years ago. Indications are that the interest increases over the years rather than diminishes.

—Please turn to page 26



Above—Front Side of Meeting Decision Cards



THE importance of personal work in public evangelism cannot be overemphasized. Indeed, in this field of soul-winning service far too little is said or practiced by the average worker. Even in the large evangelistic campaign the evangelist must never lose sight of the importance of individual labor in behalf of his people.

"There is danger of passing too rapidly from point to point. Give short lessons, and often. . . . After you have opened to the people the precious mines of truth, there is yet a great work to be done for those who have become interested in the subjects presented.

"After a short discourse, change the order of the exercises, and give opportunity for all who desire it, to remain for an after-interview, or Bible class, where they can ask questions upon subjects that trouble them. You will find great success in coming close to the people in these Bible lessons. The workers who labor in connection with the minister should make special efforts patiently and kindly to lead inquirers to an understanding of the truth."—*Special Testimonies*, Series A, no. 7, p. 7.

"Many who come to the meeting are weary and heavy laden with sin. They do not feel safe in their religious faith. Opportunity should be given for those who are troubled and want rest in spirit to find help. After a discourse those who wish to follow Christ should be invited to signify their desire. Invite all who are not satisfied that they are prepared for Christ's coming, and all who feel burdened and heavy laden, to come apart by themselves. Let those who are spiritual converse with these souls. Pray with and for them. Let much time be spent in prayer and close searching of the Word. Let all obtain the real facts of faith in their own souls through belief that the Holy Spirit will be imparted to them because they have a real hungering and thirsting after righteousness. Teach them how to surrender themselves to God, how to believe, how to

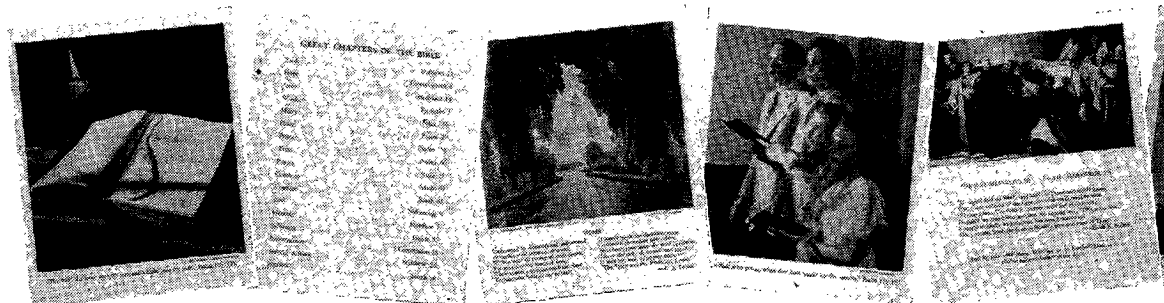
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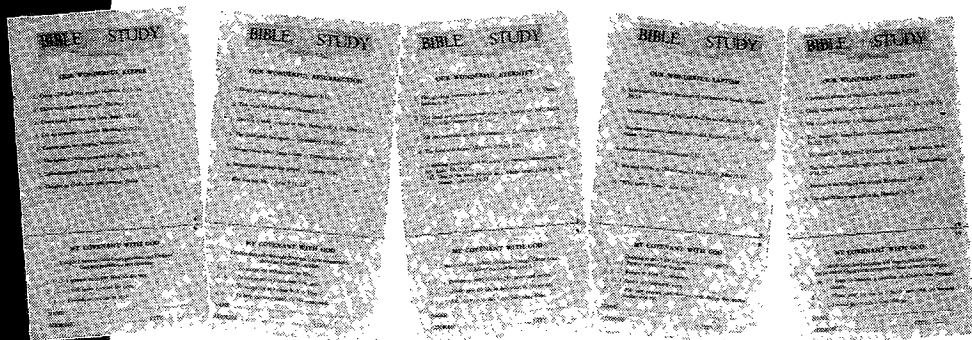
By MELVIN K. I.

claim the promises. Let the deep love of God be expressed in words of encouragement, in words of intercession."—*Testimonies*, vol. 6, p. 65.

The Spirit of prophecy has much to say on this point of the aftermeeting, and on giving the people an opportunity to come closer to God in an interview at such a meeting. After the presentation of some stirring truth or moving message, it is highly important that the people who are thus stirred to action be not sent home without first being given opportunity to manifest their decision and to record their covenant with God.

Successful evangelists have for many years found this counsel of divine origin to be essential. It was in the private interview that Jesus gave some of His most momentous messages.





Below—Reverse Side
of Cards

the Aftermeeting

ECKENROTH

In the private interview He came closer to the people than at any other time. The profound influence of these private conversations and appeals has been felt through the centuries. What tremendous themes rush through our minds when we think of the interview that Jesus had with Nicodemus, or of the challenge Christ gave to the rich young ruler, or of the profound theme of salvation as expounded to the woman at the well. These, and multiplied other experiences, point out the fact that in winning souls to Christ there is no substitution for this type of work. How true it is that "this work cannot be done by proxy; sermons from the pulpit cannot do it." (*Evangelism*, pp. 440, 441.)

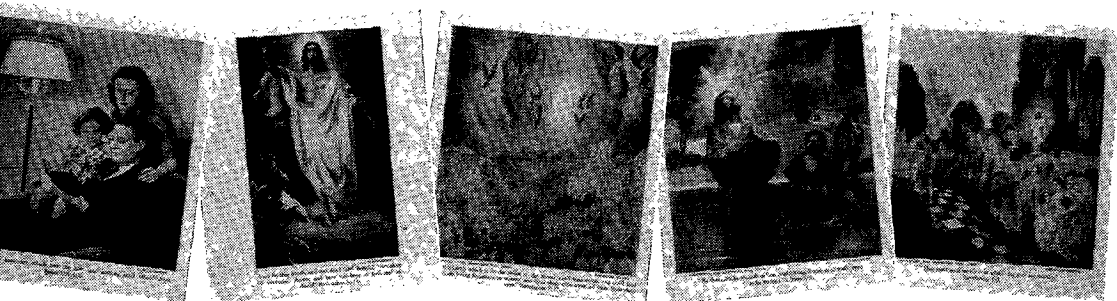
In order to facilitate this important phase of public evangelism, we have made available to

our brethren a new set of ten special Bible studies, with convenient cards attached, designed specifically for the aftermeeting. Their low cost places them within the reach of every evangelist, no matter how small his budget. These ten Bible studies are attractively printed and consist of the following ten appeals:

1. Our Wonderful Treasure
2. Our Wonderful Salvation
3. Our Wonderful Home
4. Our Wonderful Privilege
5. Our Wonderful Witness
6. Our Wonderful Keeper
7. Our Wonderful Resurrection
8. Our Wonderful Eternity
9. Our Wonderful Baptism
10. Our Wonderful Church

To each one of these brief aftermeeting Bible studies is attached a carefully worded covenant card, consisting of three or more propositions which the people fill in, thus recording their decisions. These covenant cards are so designed that everyone who remains in the aftermeeting can with clear conscience make some sort of a step forward—a highly important technique in working for souls. The covenant card is a 3 x 5 perforated stub, easily detached and filed for further reference.

The evangelist must be careful not to divide or embarrass his audience. In working with the individual he should be careful to press for a decision without causing embarrassment or de-



veloping a resentment toward the message or its messenger. These covenant cards are so designed that the evangelist can safeguard his approach in the all-important aftermeeting. Each of the ten cards can be used in dealing specifically with a definite appeal. If one aftermeeting is conducted each week, they could therefore be used over a span of ten weeks. The cards have grown out of a tried and tested experience in the field, and have proved to be most effective in soul-winning work.

An added feature of these cards is the artistic way in which they have been designed. On the back of each card is a beautiful picture; hence, when the covenant is detached from the Bible study, the individual has a lovely memento to keep. For instance, on the reverse side of the study entitled "Our Wonderful Treasure" there is a beautiful picture of the open Bible with the text, "Thy word is a lamp unto my feet, and a light unto my path." On the opposite side of the study entitled "Our Wonderful Salvation" the reader is given seventeen great chapters of the Bible devoted to such themes as faith, hope, love, wisdom, mercy, peace, etc.

On the reverse side of "Our Wonderful Privilege" is a picture of a young family attending a Sabbath morning service, with the words of Scripture, "My lips shall utter praise, when Thou hast taught me Thy statutes." The study, "Our Wonderful Witness," is illustrated by Martin Luther's courageous stand before the priests and bishops of his day, with the text reading, "The just shall live by faith," and a lovely poem by Sarah Bolton. The appeal, "Our Wonderful Resurrection," is illustrated with a beautiful picture by the famous artist, B. Plockhorst, depicting the living Christ on the morning of the resurrection, with the precious promise of Revelation 1:18. "Our Wonderful Eternity" is the famous picture by Franklin Booth, the gateway to heaven with the saints going triumphantly to their eternal reward and the words of Revelation 7:17.

The card dealing with "Our Wonderful Baptism" is illustrated with a striking picture of Jesus' baptism in the Jordan and the appealing text of 1 John 2:6, "He that saith he abideth in Him ought himself also to walk, even as He walked." The tenth covenant card, "Our Wonderful Church," is illustrated with a picture of the redeemed in the new earth, one great happy family as they stand in the presence of Jesus.

We believe that these cards will prove to be of practical assistance when conducting a successful aftermeeting, and in the securing of decisions.

(These ten cards now available through the Book and Bible Houses can be ordered in quantities of one hundred sets of the ten cards for \$6; or 60 cents a hundred cards. For further particulars, see page 43.)

Spearhead Advantages

(Continued from page 23)

5. They provide excellent opportunities for the lay members to do soul winning. A church busy in soul winning has no time for quarrels, gossip, or church trials.

6. They are inexpensive. The cost is a trifle in proportion to the workers involved and the number of souls won.

7. Above all, the results are souls won, and this is the purpose for which this denomination exists.

Some make the mistake of considering the spearhead effort the final goal and the achievement of the total aim. But the truth is that it is just the preliminary move. It unlocks the door to opportunity. It is the local pastor who will largely determine the success or failure of the effort. In order to do this the pastor must possess certain qualifications. Among them may be listed as follows:

1. The ability to work wholeheartedly with the evangelist, free from petty jealousy that may creep in because a bigger man occupies the platform. He must be willing and able to direct the publicity for the effort and do all the promotion before the effort starts. The pastor must be willing to work as an assistant while the effort goes on.

2. The pastor's ability to do personal work. This calls for long hours and devotion to the cause. The pastor and his wife must have a burden for souls. They must be on the alert to see opportunities to do personal work and be willing to give themselves unservedly.

3. The pastor's tact. If he is tactful he can carry on his work of winning souls without creating undue antagonism on the part of other organizations. If such antagonism is aroused, the effectiveness of this work is seriously injured.

Spearhead Effort Results

By C. S. LONGACRE, Associate Secretary,
Religious Liberty Department

I JOINED Elder J. H. Meier, pastor of the La Crosse church in Wisconsin, in holding a spearhead effort from April 23 to May 1. This was the sixth spearhead effort held in the new Seventh-day Adventist church in La Crosse. During this recent effort more than a hundred enrollees were secured from those not of our faith. From twenty to thirty new members have been added to the church as the result of each effort held thus far. Elder Meier and his wife follow each series of meetings with a community Bible school and question box for those who enroll during the meetings.

Each night at the services literature is offered free to all who express a desire to enroll in the Bible school. The free literature is delivered, and a visit made to the homes of all enrollees the day after they sign their cards. Elder Meier and his wife do this personal work in delivering the literature and visiting the people in their homes, encouraging them to come to the Bible school in the church each Tuesday night; or they induce those visited to open their homes for cottage meetings and further Bible studies on doctrinal subjects.

If every effort held were followed up as faithfully as has been the one held in La Crosse, our churches could double their membership in a short time. There were only twenty members in the La Crosse church when the first spearhead effort was held. As the result of five spearhead efforts the membership of the church has increased to 130, and ten new members were ready for baptism when this sixth effort was inaugurated.

Personally, I greatly enjoyed engaging in this direct soul-winning work. During the first ten years of my ministry I was engaged in city evangelism. Since then, during the past forty-two years, I have been engaged in educational, temperance, and religious liberty work. It was most refreshing to me spiritually to engage again in soul winning, and to preach the gospel of salvation to those hungering for it.

This experience has taught me the value of spearhead efforts. Not only are they a great encouragement to old church members, as they witness new members being added to the church by the score, but they quicken their souls to engage in support of the effort as they hear the stirring messages.

Aside from advertising the meetings through the daily newspapers, such efforts cost the conference very little in finances and produce the best results in adding new members to a church for the amount of money expended. Far more of these efforts ought to be held in our churches than are now being held, provided they are followed up with earnest personal work. This would result not only in the strengthening of our churches, but in giving the public and newcomers to the city an opportunity to hear the stirring messages that are given during such a series.

The times in which we live and the events that are transpiring prepare the soil for an abundant harvest. There is no difficulty in drawing large audiences, because the people are anxious to know and understand the meaning of coming events.

It is a good thing for swivel chair workers to engage in such soul-winning efforts every now and then. It helps them to be more efficient and practical in their own special line of work, and has the tendency to bring about a more cooperative spirit between office and field workers, as well as the laity. It puts fresh water in the well and new gold in the coffer, and brings peace and prosperity to the whole household of God.



If every soldier of Christ had done his duty, if every watchman on the walls of Zion had given the trumpet a certain sound, the world might ere this have heard the message of warning. But the work is years behind. While men have slept, Satan has stolen a march upon us.—*Testimonies*; vol. 9, p. 29.

Identity in Small City Effort

By A. C. MARPLE, *Pastor,*
Huntington, West Virginia

IT WAS a hot day last summer in the soft coal capital of West Virginia. The evangelist had shed his coat because of the extreme heat. He had stopped at a filling station, and noticed a man standing near by watching him. Finally the man spoke, "Do you know who I thought you were at first? I thought you were that Advent preacher from down at the tent. You resemble him a lot." The evangelist, desiring to get the outsider's viewpoint, merely answered, "Do I?"

"You sure do—look enough like him to be him. He certainly has been preaching the Bible. I always wondered what those Advents believed, and now that I'm finding out, I just about agree with them."

This was but one of the many results that came from advertising the campaign as being sponsored by the Seventh-day Adventists. The advertising was designed to create interest and eliminate suspicion. The people did not attend the services wondering who was conducting them. Before the opening night we placed a notice, similar to the following, in the newspaper and announced it on the radio:

"The Seventh-day Adventist Churches of West Virginia Are Pleased to Bring to the People of Logan, Evangelist Marple, Who Will Present Messages on Bible Prophecy."

The local Ministerial Association had a meeting and discussed the possibility of stopping the meetings which were about to open in the tent, but one of their own number reminded them, "Our hands are tied. There is nothing we can do. The Adventists have as much right to preach as we do." The one main argument that other ministers like to use against Adventists was eliminated, because our identity was not hidden.

The meetings opened with a capacity crowd, and all through the campaign the interest ran high. Meetings were conducted six nights a week for two months and five nights a week for the last month. Ministers from the other churches attended almost every night, and at some of the lectures there were as many as six present. They came, not to discover who we were, but to hear what we had to say.

Preceding the evening's lecture, we set up a projector and showed pictured truth on the screen. The plan was to present briefly on the screen the lecture that had been given the previous evening. This served two beneficial purposes. First, it reviewed the subject and fastened it more firmly in the minds of those who had attended the meeting the night before. Second, it gave those who had missed the lecture an opportunity to hear it, making it easier for follow-up work in the homes.

—Please turn to page 46

HEALTH EVANGELISM

Our Health Message a Part of Our World Mission

Scope of Our Medical Work—3

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

THE genius of the Advent Movement is against concentration of men and resources in one spot, it matters not whether the men be preachers, teachers, publishers, or plain church members. The genius of this great movement calls for spreading out and ever farther out. Can anyone give valid reasons why this principle should not apply to our medical men?

Thus far we have largely been defeated in our endeavors to spread out our doctors, and to set in motion practical medical plans integrated with conference evangelistic and pastoral endeavors. Now, defeat in itself need not prove disastrous. But the longer defeat continues, the greater the danger that we fall into the truly perilous state of becoming resigned to defeat, even of becoming content with it. If I were resigned to defeat, I would not be speaking at this time. But I am not, and I do not believe you are. I think there is something better, vastly better that can be done. But I cannot believe that we shall ever do it in terms of the pattern we are now following. We must create a new pattern. And that new pattern, as I have stated, calls, first of all, for a fundamentally new attitude on the part of most of us as to the significance of the whole health and medical doctrine we profess. We shall never find ourselves concerned to the point of learning how the new pattern should be woven unless we are persuaded deep within us that the pattern is worth weaving.

The medical garment, intended of heaven to give beauty and added attractiveness to the whole body of our truths, lacks symmetry and design. In one small area the garment lies heavy in folds. Most other parts of the body are thinly covered, and the extremities are bare. We have said much about the value of this garment to shield us from stormy blasts. But if we are depending on the present garment to do so, we are tempting providence. A second look at it reveals that only in a few spots is the fabric close knit. The remainder consists of loose strands.

What we need is a new pattern for the medical garment, new and more enthusiastic weavers, and new strands woven in to give added strength to the fabric.

Last installment of an address given at the Medical Council in Boulder, Colorado. The entire address will be printed in pamphlet form for wider distribution.

When we reweave the garment according to a new pattern, the first strong strands should be the grass roots of the Adventist constituency, and the weavers should be preachers and medical secretaries who present the doctrine of healthful living in the same sober, sensible way that we seek to present our other doctrines. The weaving should also be done by the teachers in our schools to a degree not now suggested by the curricula of most of our academies and colleges.

When I was in college I learned backward and forward the dynasties of ancient Egypt and Assyria. But when I traveled those lands I found that the drifting sands had covered up all the dynasties, and the mummies in the museums were a discouraging sight. I wish that part of the time that I spent in college studying about these dead men, for whom I could do nothing, might have been spent studying about living men, for whom I could do something. In other words, I wish I had received more training in our health message. Pray tell, what is the justification for our most costly school system, unless it indoctrinates us thoroughly in those distinctive tenets that justify our existence as a separate people! I know that something is done in behalf of health education in certain of our schools, but I am not speaking of exceptions.

Beyond our churches and schools the weaving should be carried on in public lectures. I think that the pattern, if skillfully woven, would attract the eye and draw men into an investigation of the whole fabric of our truth. It is here that a local conference medical department would most fully come into its own so far as the preaching and teaching phase of our medical work is concerned.

Practicing Phase of Our Medical Work

But this phase is only half of our medical work. There is a second phase—practicing. That brings us squarely to the question of denominational medical institutions.

There are those among us—and they are not all laymen—who ask soberly: "What is the difference between a sanitarium and a hospital?" I wish I could think there were only a few who make this inquiry. No question could more sharply reveal a blurred understanding of the real genius of our medical work. Was this Advent Movement ever commissioned of God to tie up millions of its limited resources and endless hours of responsible committees, simply to operate hospitals? True, a hospital can do a great service to humanity, and some may

plausibly argue that we are commanded to heal the sick. But we are also commanded to clothe the naked and feed the hungry. Yet no one thinks we should therefore establish clothing factories. And certainly we ought not to own or operate food factories or restaurants unless such establishments serve in some way to advance the distinctive teachings and objectives of the movement. Even so with our great establishment that produces doctors, and our medical institutions, called sanitariums.

This last prophetic movement was not raised up to remove bad gall bladders or appendixes, except as such removing aids in removing bad hearts and placing new ones within. This movement was not raised up to perform orthopedic miracles of making the physically lame to walk, except as such medical miracles aid us in making the spiritually lame to walk with steady stride toward the gates of heaven. To see in medical work an end in itself—that is, to see in the physical blessing it brings, a sufficient justification for that medical work—is to be guilty of the chief heresy of liberal Protestantism. That heresy teaches that good deeds, social improvements, better medical care, better housing, are in themselves sufficiently worthy projects to consume the energies of churches and churchmen. That is the doctrine of the social gospel. Against that doctrine we have ever inveighed.

Our stand has been right and has protected us from dissipating our limited resources and men on endless social-improvement campaigns. Consistency demands that we relate ourselves to medical aid for mankind in the same way.

The Price of Running Hospitals

Some of us, with pardonable pride, declare that Adventist medical institutions should be second to none, that we should offer the latest in every branch of medicine, have the latest and best of all equipment, and carry on extensive research. Did God set us in the world to compete with the world? I think not. If we seek, increasingly, to have our sanitariums offer standard hospital service, or essentially so, then these facts follow:

1. We shall be keenly and increasingly in competition with every local hospital.

2. We shall have little reason to hope that people will come a considerable distance to patronize our sanitariums. Why should they add travel expense to hospital bills?

3. We shall be involved in costly, elaborate, and ever expanding outlays in order to provide medical service. And it is hard to compete with tax-supported institutions in this respect.

4. In turn, this means that we must spend the limited funds available for medical work on constant expansion of existing plants rather than on creating new ones.

5. Our institutions will need to be very close to cities to secure their share of patient business.

6. Most of our patients will be the kind who hasten in for medical and surgical care, and who, as soon as their heads are clear of anesthesia, and their feet steady, depart again.

7. Many private physicians, who do not breathe the Adventist spirit, will increasingly claim that their patients should be admitted.

8. We shall find ourselves increasingly perplexed by the advance of socialized medicine.

We are appointed of God, in our medical work, as in every other phase of our work, not to compete with the world, but to offer something that the world does not offer. If I were asked to describe the ways in which I think our sanitariums are, or should be, different from hospitals, this is what I would say:

Sanitariums are unique in at least three respects. Viewed medically, they are places where a primary emphasis is placed on three therapeutic procedures—mental hygiene, physical medicine, and diet therapy. Viewed educationally, they are places where an earnest endeavor is made, not simply to cure the immediate malady, but to instruct the patient in basic principles of health, and if possible, to generate in his mind an enthusiasm to carry out these principles in his future living. Viewed spiritually, they are places where these health principles are presented in a religious setting, with the hope of furnishing the patient a spiritual incentive to live in harmony with physical laws, and to find release from the tensions of life in a fellowship with God.

To this end our sanitariums are operated as places of quietness, not too dominated by the odor of disinfectants, where men and women, sick in body and spirit, the victims of wrong habits of living and the tensions of our modern world, can come apart and rest in an atmosphere of faith and prayer, and be taught how to live aright.

It is no accident that some of our first medical institutions bore such titles as "Rest Home," "Rural Health Retreat," and "Health Reform Institute."

In general we should leave to private physicians and to great hospitals the routine practice of medicine. And as we do so we may sincerely thank God for these agencies, even as we are thankful for numerous material facilities that care for great needs in society. But let us, as a religious body, use time and sacred money in the field of medicine only so far as medicine definitely advances the distinctive spiritual aims that are the justification for our existence as a religious body. If we focus on the distinctly sanitarium type of institution, here are some of the gains that come.

The Advantages of Operating Sanitariums

1. We are no longer in keen competition with hospitals, for we are operating rather specialized institutions. Specialized practice and specialized institutions are surely in good standing. And there is nothing in my sugges-

tions that would convey any other idea than that the doctors in our sanitariums should be specialists in the best sense of the word.

2. We may hope to draw patients from a larger area.

3. We are not involved in so costly or extensive an outlay. That means we ought to be able to start small sanitariums within financial reason.

4. The sanitariums that we set up could be out a little distance from populous centers. That is imperative if these sanitariums are to do their best work for the patients.

5. Our patients will stay for longer periods of time, and thus provide us a real opportunity to instruct them in health principles and to help them spiritually.

6. We shall more completely control the program of the patients and of the institution, because the doctors who send in their patients will feel they are referring them to specialists.

7. We shall be specializing in therapies which the patient himself can be educated to employ in large degree when he returns home. I think it is no accident that our three distinctive therapies have that feature in common. And is it not of the genius of our whole work to seek to help men permanently? Our sanitariums fall short if we are content simply to relieve the immediate malady. Hospitals can do that.

Our sanitariums should have as a goal more actual instruction of patients, practical classes in cooking, and simple physical therapy, for example. And if we have a more definitely sanitarium type of patient, we can more easily do this.

8. Our specialized institutions will be at a distinct advantage, as compared with hospitals, in meeting the rising tide of socialized medicine. That is the experience of our largest sanitarium in the world, the Skodsborg Sanitarium.

It is not that we would decry other branches of medicine, or that we would wholly eliminate them—not at all—but simply that we would put a prime emphasis on certain therapies. Nor would I say that we do not need a few large key institutions, which can serve as training centers for medical interns, residents, and nurses, and which must therefore deal more in hospital cases.

If I read the signs aright, a distraught world, troubled with increasing cases of nervous tension and breakdowns; a world where bodily ailments now stand revealed as being too often attributable to dietary errors; a world which is doctoring itself with every kind of medication, most strikingly sedatives, stands singularly in need of the help of institutions that specialize in mental hygiene, diet therapy, and physical medicine. Such institutions, which seek not only to cure the malady but to prevent

its return, will not lack for patient business. I believe they will always have a waiting list.

In the 1920's, when medical men and doctors were beginning to sense the significant relation of religion to medicine, which is mental hygiene at its highest level, a joint committee was created by the Federal Council of Churches and the New York Academy of Medicine to explore the field. This committee, constituted of distinguished clergymen and doctors, did certain pioneering work. The committee carefully studied many possibilities for translating their convictions into practice in the care of the spiritually, emotionally, and physically sick. As I read their report, my eye was caught by these words:

A Remarkable Report

"Careful consideration was given to a project for helping to establish a Rest Home to be maintained by Church groups under supervision of physicians, to which people who were tired in body, mind, and spirit (including those attending psychiatric clinics), could go for the physical recreation, mental re-education, and spiritual re-generation needed to prevent a serious nervous breakdown. This project had the heartiest approval of the Joint Committee and it was with great regret that lack of funds necessitated putting off its fulfillment."—*History of the Committee*, p. 7.

That sounds to me strangely like an Adventist sanitarium. To think that this learned committee, when it sought to crystallize its thinking into institutional form, should have come forth with something so like the kind of medical institutions that God would have us operate today!

I plead for a reappraisal of our whole health doctrine—its uniqueness medically and its distinctive place in the Advent Movement. Surely the unfolding decades have revealed that this health doctrine is neither fanatical nor funny. Even with the limited use to which we have put our health principles we have obtained most gratifying results. Patients remember their visits to our sanitariums. But invariably their appreciation is not so much for the brilliant diagnosis or for the skillful surgery, as for the atmosphere of the place, the thoughtful attention, the evening prayers.

Would that we had sanitariums in every conference to dispense more of that atmosphere, and to teach men and women how to live, not simply for the next ten or twenty years, but for eternity.

Tribute to Ministry of Healing

By J. L. McELHANY, *President of the General Conference*

I AM a firm believer in the fundamental principles laid down for us in the writings of the Spirit of prophecy. The testimonies, of course, do not seek to go into details and give full instruction, but we have enough to guide us by the great principles laid down in these

volumes. I think the most wonderful book that ever was written on the health reform question is *Ministry of Healing*. In fact, the messenger of the Lord was instructed that that book contained "the wisdom of the Great Physician." It is a book of principles. It does not deal with details. It does not attempt to go into scientific explanations. When that book was written there was a great deal said about the type of foods that people ought to eat. Science today has developed many of the basic reasons for those principles.

I was called upon some years ago to give a talk on health. In the particular church where this talk was to be given, the pastor had been conducting Sunday evening evangelistic meetings. All unknown to me one of the home missionary secretaries had gone to him and asked him to invite me to give a health talk on Sunday night.

"Oh," the pastor objected, "I am conducting Sunday evening meetings for outsiders, and it would spoil my interest." "No," he said, "I do not believe it would. It might help your interest." Finally the pastor agreed. I had not taken any material with me, and the only thing I could find in this line was a copy of *Ministry of Healing*. And really, that was about all I needed.

That evening I told the people that Seventh-day Adventists were a peculiar people, that we even had a vocabulary that had to be interpreted to the public. And I said, "Now one of those things that we have to interpret to our friends is the expression *healthful living*. What do we mean by that?" Then I went on to explain, and I showed them *Ministry of Healing*. I said, "Here is the book that we believe has come to us through inspiration. It is a book of principles. It lays down certain great principles of health. Today we are glad to have the assistance of science in demonstrating, working out, and vindicating these principles."

I was very much interested in discovering the reactions of the people to that. There was one member of the church who was a lawyer, and before I got off the platform he bounded onto that platform and said, "Look here, I have been a member of this church for four years. Why haven't we been told about these things?" I said, "That is what I would like to know too."

One woman, not a member of the church at that time, the widow of one of the leading editors of a daily paper there, had the day before brought a lunch to the church because they were having all-day meetings. Her sandwiches were, of course, made according to her idea of what sandwiches ought to be. She came up and said, "I want to apologize for those sandwiches I brought yesterday." She had taken no offense. As a matter of fact she was deeply interested in our health work. I believe there is a great field before us as a people and as individuals for the proclamation of all these principles.

"Tobacco and Health"

SEVENTH-DAY ADVENTIST workers, both ministers and Bible workers, are very frequently called upon to supply some sort of book or booklet which gives the reasons for our stand on the question of tobacco. We have had various publications on this question in times past, and some of these have served an excellent purpose. These have been, however, for the most part, more largely a commentary on the tobacco and its general debilitating effect.

Dr. L. H. Loneragan, of our medical college, has prepared a properly documented and well-outlined scientific treatise on the whole field of tobacco and its effect. It is titled *Tobacco and Health*. Perhaps no one in our denomination is better prepared to speak on the effects of tobacco than Dr. Loneragan. He has carried out several years of intensive research upon the effect of tobacco, going into the matter very thoroughly, studying the effects upon various laboratory animals.

In this work Dr. Loneragan takes up the question of the quantity of tobacco being used by America and the rest of the world. He goes into the question of the various toxic elements found in this weed, and then goes into the question of the specific effects which tobacco has upon the human system. He mentions the relationship between tobacco and lung diseases, and its relationship to bronchial disturbances. He points out the occurrence of cancer of the lip, resulting from the constant irritation produced by cigarettes, cigars, and pipes. One of the outstanding effects of tobacco upon the human system is its deleterious effect upon the digestive system. This is a factor which is of interest to people perhaps more than almost any other one factor. He also points out the damaging effect of tobacco upon the unborn child.

Perhaps more important than any other single factor in the various harms done to the human body is the effect upon the blood vessels. The use of tobacco, with the poisonous alkaloids which are taken into the body thereby, results in very serious damage to the circulatory system. This cannot but reflect itself in the life expectancy of the user of tobacco.

In the closing chapter of this little booklet Dr. Loneragan gives us a splendid résumé of reasons for leaving tobacco alone. We can highly recommend this booklet to our workers generally as an authoritative work on the effects of tobacco.

This pamphlet of twenty-four pages is a reprint from *Life and Health* and may be obtained from the Review and Herald at ten cents a copy; less in quantities.

T. R. FLAIZ, M.D.



AFRICA'S LANGUAGES.—Of a population of 160,000,000 in Africa, there are 800 different languages. This is one reason for the difficulty of the work of missionaries.—*Gospel Minister*, June 23.

Radio Evangelism in Action

Plans, Methods, and Objectives

Midwestern Radio Workshop

THE Radio Broadcasters' Workshop held in Saint Louis, Missouri, May 17, 18, and 19 was the second workshop to be held in the history of this denomination. The general format was practically the same as the first workshop, which was held in Takoma Park, and which was reported in earlier issues of *THE MINISTRY*. A large part of the success of the workshop is due to the excellent cooperation of the Central Union, the sponsor of this project, under the direction of D. E. Reiner, secretary of the home missionary and radio departments. Upon invitation the Lake, Northern, Southwestern, and Southern Union conferences participated by sending the broadcasters and ministers they felt could be spared at that time.

The meeting was held in the Central Seventh-day Adventist church. This was an ideal location, for aside from the spacious church auditorium we had use of a smaller auditorium with a platform that was ideal for our purposes. There also were facilities for cafeteria service.

Al Bland, director of KMOX Saint Louis, was very helpful in assisting us to secure the help of men who are specialists in certain fields of radio, and among them were Dave Pasternak, director of special events for television on KSD-TV, and Richard Dutson, continuity editor for KMOX. Frederick Jacky, director of the Hymns of All Churches, came down from Chicago and demonstrated how to blend music with the message. Practical and specific instruction was given by Charles E. Weniger, professor of speech at the Theological Seminary; W. Fletcher Tarr, professor of speech, Washington Missionary College; W. H. Beaven, professor of speech and English, Union College, Nebraska. Milton Carlson, vice-president of Western Advertising Agency, Los Angeles, and accounts executive of the Voice of Prophecy, discussed the relationship of agency to radio broadcasts and explained how an agency can help religious broadcasters. Dr. E. R. Bertermann, director of the Lutheran Hour, was also in attendance part of the time, and told in detail of the operations of the Lutheran Hour. Dr. Elmer M. Pennewell came from Chicago to attend the workshop. He is director of the Midwest section for Spiritual Mobilization, an organization that is making a crusade for freedom.

Approximately ninety attended the Saint Louis workshop, and the men were kept busy from nine in the morning until ten o'clock at night. It would be hard to crowd more into three days.

No one will soon forget Charles E. Weniger's presentation and discussion on "Personality of Your Radio Voice," or his topic, "Voice and Diction"; or W. H. Beaven's challenge on "Specific Aims of Religious Broadcasting"; or W. Fletcher Tarr's demonstration of "Adding Color to the Radio Sermon." Besides the presentation by specialists from the industry in various fields of radio and by our own teachers of speech, opportunity was afforded for panel presentations and discussions on the problems that face broadcasters, and a broadcasters' clinic in which certain programs were appraised.

R. E. Crawford, of the Southern Publishing Association, and J. J. McConaughy, of the Pacific Press, presented available literature that is suitable for broadcast purposes and follow-up work. One of the high lights of the workshop was the fellowship dinner, prepared by the sisters of the Saint Louis church, and served in the supper room. The guest speaker at this dinner was Dave Pasternak of KSD-TV, and his subject was television. He presented a simple, understandable talk on television, its operation and programming. A television set was brought in so that the group could see television in operation.

These two workshops have stimulated the minds of our broadcasters to raise the standard of radio production and broadcasting, in order to make the most of the time that is available to us. It was impressed upon our minds that follow-up work is as important as any phase of the broadcaster's work. Workshops of this nature are invaluable. These three-day meetings give all an opportunity to exchange plans and ideas and to listen to the other man's point of view and the results of his experiments and experience. They give the necessary inspiration that each one needs in order to carry on, for the microphone of itself is of no inspiration. Through the years the forgotten men are those doing broadcasting, for they have struggled against odds, without having opportunity to benefit by the experience of those in like circumstances.

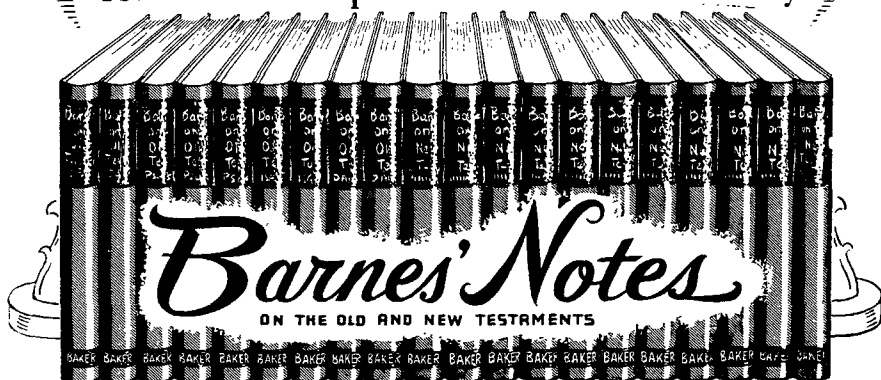
The Radio Department of the General Conference has nothing to promote other than good radio, and to foster the activities of all departments and phases of the ministry by promoting their interests in the best way and to the best advantage through this great medium. Within the scope of the denomination we have talent and professional experience along specialized lines, and there is potential talent and latent talent waiting to be used.

PAUL WICKMAN. [Chairman.]



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The Query Column

Bible Questions and Worker Problems

The "Oneness" Pentecostal Groups

By HAROLD T. GRUVER, *Missionary,
Costa Rica Mission, Central America*

Have you any suggestions on working with the "Oneness" Pentecostal group?

WE SHOULD be careful to distinguish the "Oneness" people from the trinitarian Pentecostal groups, as the following citation will show:

"In 1914, the same year that the Assemblies of God was organized, a schism developed in the movement involving belief in the Trinity. Some of the ministers withdrew from the newly organized Assemblies of God to form the Pentecostal Assemblies of the World. The schism involved the exaltation of the Lord Jesus Christ as both Father and Holy Ghost, and, therefore, was in essence Unitarian. These people became known as the 'One Name' people, and they taught baptism in the name of Jesus only (Acts 2:38), repudiating the baptismal form of Matthew 28:19.

"The 'One Name' people broke up into several groups which are not recognized by the trinitarians of the Pentecostal movement. These groups became known as the Pentecostal Assemblies of Jesus Christ, the Pentecostal Church, Inc., and the Pentecostal Assemblies of the World. However, the first two of these groups later combined under the name United Pentecostal Church, Inc."—J. ROSWELL FLOWER, General Secretary, General Council, Assemblies of God. (Quoted in *The Ministry*, October, 1947.)

This group is also variously known as "New Issue," "Jesus Only," "Pentecostal Oneness," and "Pentecostal Wonders." Besides the aforementioned organized groups, there are also some unorganized groups holding to more or less the same teachings.

The "Oneness" believers are generally inclined to more fanaticism and disorder in the conduct of their services than other Pentecostals, who sometimes speak of them as being under demon influence. Their chief point of difference is on the doctrine of God. They believe there is only one person in the Godhead, and that person is Jesus, who is also the Father and the Holy Ghost. This teaching is based on such passages as John 10:30 ("I and My Father are one") and John 14:7-11.

There are some differences even among various "Oneness" groups. All unite in baptizing by immersion "in the name of Jesus," "in the name of Jesus only," "in the name of the Lord Jesus," or "in the name of the Lord Jesus Christ." They say that since Jesus is the Father and the Holy Ghost as well as the Son, this formula fulfills Matthew 28:19. Proof texts they use are Acts 2:38; 8:16; 10:48; 22:16. The majority of them regard this baptism as essential to salvation.

All of them believe in baptism in the Holy Spirit accompanied by speaking in other tongues. Some regard this as an accompaniment of conversion, and others regard it as an experience subsequent to conversion. Those who teach it as an accompaniment of conversion expect the convert to receive the experience and speak in other tongues upon emergence from the baptismal waters. This teaching is based on Acts 2:38, correlating Acts 9:17 and Acts 22:16, and thus the reception of the Holy Spirit is made an accompaniment of baptism.

When we deal with these sincere but misguided people, it would be well at the beginning to use the same tactics as with other Pentecostals, and avoid as much as possible any reference to speaking in tongues and other distinctive features of their teaching. Teach them clearly and strongly the claims of God's laws and the perpetuity of the Sabbath, until they see the truth of it.

Inasmuch as they are secret rapturists, teach them, next, concerning the *manner* of Christ's return, and the millennium. When you have shaken their foundations loose on these points, they will become more receptive to teaching on their other doctrines, because they will begin to wonder whether, since they are wrong on these, it is barely possible that they are wrong on some other things. The following material may be used to enlighten them on the Godhead:

1. The three persons of the Godhead manifested separately. Matt. 3:16. Jesus, the Son on earth, the Holy Spirit manifested as a dove; and the Father speaking from heaven. Also Matt. 17:5; John 12:27, 28; 14:26. Call attention to the *three* in this last citation.

2. Jesus prayed to the Father. John 12:27, 28; 11:41, 42; 14:16. (Note that this is *another* Comforter, not the same one.) John 17:1, 5, 11, 25; Luke 23:34. Was He praying to Himself?

3. Jesus said that the Father was greater than He. John 14:28. How could He be greater than Himself?

4. Jesus was sent by the Father, came from the Father, and returned to the Father. John 6:38, 39; 8:18, 42; 9:4; 12:49; 16:28; 20:17. Did He send Himself, come forth from Himself, and return to Himself?

5. His cry on the cross. Matt. 27:46. Had He forsaken Himself?

Many other similar points may be found by a careful study of the Gospels, especially of the Gospel of John.

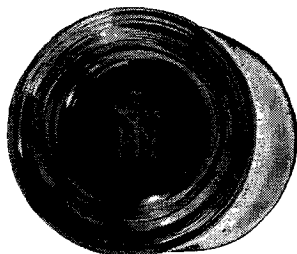
As to their use of the baptismal formula, it may be shown that Matthew 28:19 is a direct command of Jesus concerning the manner in which we should baptize. When we use this formula we are including the name of the Son, which is the real intent of the apostolic injunctions in such passages as Acts 2:38.

Show them from Acts 5:32 the necessity of

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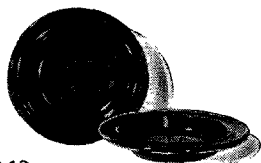
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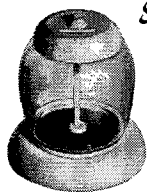
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obedience to God's law in order to receive the Holy Spirit. Place on them the burden of proof that the speaking in tongues invariably accompanies the reception of the Holy Spirit. They will be unable to bring clear Scriptural proof for this. Show how the conduct of their services directly violates the injunctions of 1 Corinthians 14 for the use of the gift of tongues.

More than anything else, it will require much patience and much prayer to enlighten them.

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pastors and workers sprang into action, and during the years of 1946, 1947, and 1948, more than 14,000 souls were baptized. Even beyond the iron curtain in the area occupied by the Russian Army 3,019 were baptized during 1948. This is a thrilling report, and we pray for God's continued blessing to be upon our faithful workers in Germany.

It is interesting to note that Brother Minck writes, "In Central Europe through all the years it was the duty of every minister to be an evangelist. From every minister it is expected that he hold one or more public efforts in our chapels or prayer rooms, or in rented halls during the autumn, the winter, and the spring." Herein lies the secret of success—hard work, great courage, and a devotion to the common purposes and objectives of this movement.

M. K. E.

Secretaries' Report to the Field

ANOTHER short report is now due the field concerning the busy life of your headquarters secretaries in recent times. First, as to our *field activities*. This has been the camp meeting season, and George E. Vandeman has been carrying major speaking responsibilities in the Columbia Union series (Potomac, East and West Pennsylvania, New Jersey, Chesapeake, and West Virginia, in addition to several workers'

meetings); M. K. Eckenroth met week-end appointments in the Southern Union camp meeting series; and L. E. Froom has been to two Canadian camp meetings (Saskatoon and Ontario-Quebec). Never have our people seemed more eager and receptive, or our workers more anxious to increase in power and effectiveness.

Brethren Vandeman and Froom also assisted in the Canadian Youth Congresses—Brother Vandeman at the Oshawa, Ontario, Congress, and Brother Froom at both the Oshawa meeting and the larger Lacombe, Alberta, Congress. These congresses are definitely worth while. This plan of belting the world with inspiring, practical, stimulative youth congresses, having excellent programs and able speakers, doubtless is the greatest single advanced contribution the Missionary Volunteer Department has made in this administration, and will bear marked fruitage. It presents the greatest single challenge ever made to our youth. It unites and motivates them as no other plan has yet done, and makes them yokefellows in advancing the cause through sharing their faith. We feel privileged to have assisted in a number of these congresses.

Next, as to *teaching activities*. During the full summer term both Louise C. Kleuser and M. K. Eckenroth have taught their special Bible instructor and field evangelism and related courses respectively, and L. E. Froom gave his history of prophetic interpretation course under the new speed-up but full course in six weeks' time with two classes a day. Several courses were given under this plan at the Seminary this summer, especially to accommodate teachers and as a tryout prior to the six-week-course periods just prior to and following the General Conference of 1950. R. A. Anderson has been in Cuba teaching a special course in evangelism in an extended ministerial institute.

The third feature is our *writing activities*. R. A. Anderson has just completed the long and intensive task of preparing an important manuscript specifically for our ministers. It will prove both practical and inspiring, especially to pastor-evangelists. It should be in the same category of association contributions as Miss Kleuser's *The Bible Instructor* and L. E. Froom's series on *The Prophetic Faith of Our Fathers*, the fourth volume of which is now being prepared, and which should be the most vital and valuable of the set to our workers. Miss Kleuser's Home Study Institute Correspondence Course lessons on advanced Bible instructor techniques are being well received and enthusiastically followed.

Plans for the 1950 Ministerial Reading Course are well along, and will be announced in due time. And of course THE MINISTRY goes on its steady way, blessing the lives of some nine thousand readers, as many of them tell us in their cordial letters.

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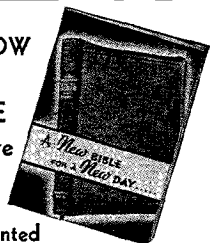
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Elder Vandeman and Miss Kleuser will begin college evangelistic workshops in the field in the West in the fall, and complete them in the East in the spring. Brother Vandeman is to teach in the Seminary during the winter quarter. Elder Eckenroth will begin his major evangelistic effort and field training school in Atlanta in mid-September.

R. A. Anderson and L. E. Fröom are scheduled for an eight-week teaching period in the South American Field Extension School of the Seminary, as members of a team of three instructors. The school will be held at Montevideo, Uruguay, and will be similar to the one conducted in Britain last year.

Many calls have come, but we can respond to only a quarter of them. The strongly expressed confidence of the field in these endeavors is most heartening. All appointments, it should be added, are made under officer counsel.

L. E. F.



There Must Be Some Word

By MARJORIE LEWIS LLOYD

There must be some word I can speak to the soul

That turns from its burden away,
And comes for a moment with all its need
Into the path where my Lord shall lead—

The path that is mine today.

There must be some word!

There must be some song I can sing to the heart

With a sorrow I cannot know—
A heart that would gladly trust, if it could,
In the Christ of the song I could sing, if I would,
From a heart with His love aglow.

There must be some song!

There must be some faith I can share with the man

Who knows no God to trust;
And if in the moment our paths are crossed
I can give a bit of that faith to the lost,
Then share it with him I must.

There must be that faith!

There must be some love that the Master of men

Can give to a soul through me,
Some bond of love that can find and win
And bring back some wandering one to Him,
As that love is seen in me.

There must be that love!

There must be some prayer that I can pray

With a soul in need at my side—
A prayer that will kindle anew the flame
Of long-lost love for the Master's name,
As the world is shut outside.

There must be that prayer!

O my heart is full of the song I would sing,

And the faith and the love, are there,
But I need to learn from the Master of men
The word that will reach to the hearts of them
That need my prayer.

There must be some word!

Take then, dear Lord, the faith and the love

And the song that sings in my heart,
And put them into a word today
For the souls that a moment cross my way
And then depart.

There must be some word!



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Valuable Current Excerpts

CRUSADE, U.S.A.—Throughout 1950, Protestantism would have its own Holy Year in America. Last week the 27-denomination Federal Council of Churches and 11 non-member churches announced a "United Evangelistic Advance" would be launched, to reach every community in the nation. (Total membership of the 38 denominations: 37 million.)

Beginning in October, for 15 months, the Advance schedules week-long revivals in local churches, preaching missions and community-wide solicitations to "come to church." Goal: a church affiliation for each of America's approximately 47.4 million unchurched citizens.—*Pathfinder*, July 13.

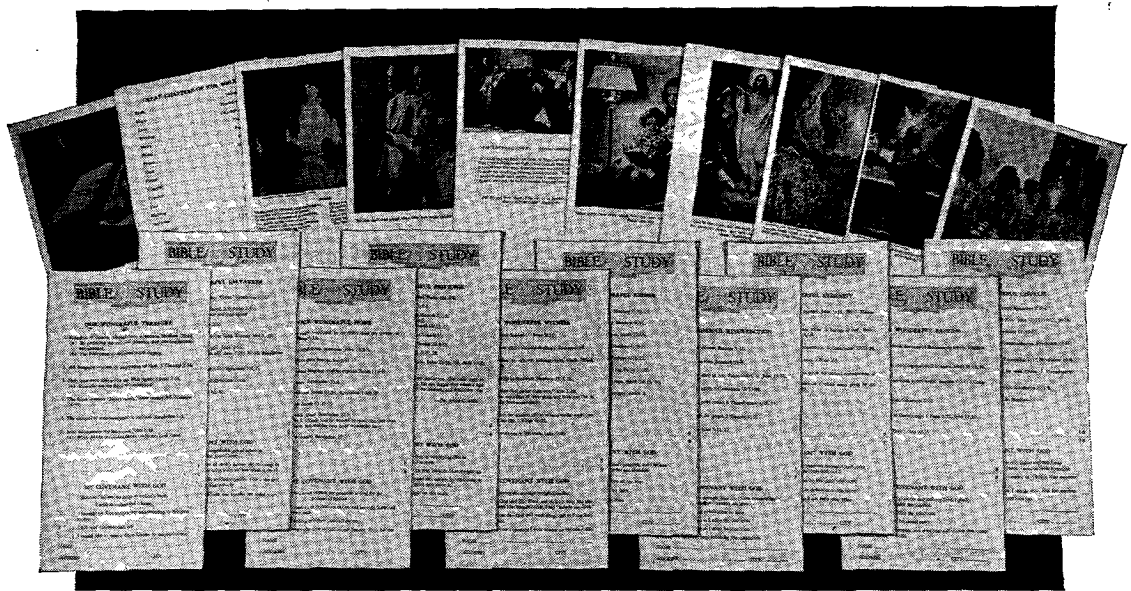
SHINTOISM REVIVING.—Japanese are returning to worship at Shinto shrines. According to a N.Y. *Times* report, more than a million Japanese visited Shinto shrines in the first five days of the new year and contributed over 1,500,000 yen in collections.—*Gospel Minister*, July.

ANOTHER MERGER.—After 8 years of negotiations, the Evangelical and Reformed Church and the Christian Congregational Church have agreed to merge, the name of the merger to be The United Church of Christ. The consummation service will take place in 1950.—*Watchman-Examiner*, August 4.

CHRISTIANS IN U.S.A.—More Americans—better than 1 out of 2—are church members than at any time in history, Samuel McCrea Cavert of the Federal Council says in a foreword to the 1949 issue of the *Yearbook of American Churches*. Pointing out that 150 years ago the ratio was 1 in 15, Dr. Cavert observes, that the annual rate of increase, while behind that in earlier decades, is running slightly ahead of the country's population. The yearbook's compilation of church membership based on latest figures from all sources totals approximately 76 million. In round numbers, there are 45 million Protestants, 25 million Roman Catholics, 5 million Jews and 1 million Eastern Orthodox. The fact that the 76 million members are split among more than 250 separate and independent church bodies—a fragmentation peculiar to the U.S.—is not as serious as it looks, Dr. Cavert says, pointing out that 97 per cent of all church members are on the rolls of the 50 largest denominations, while 8 denominational families embrace 80 per cent of all Protestants.—*Christian Century*, August 10.

SALVATION ARMY.—The rule of the Salvation Army that it should remain strictly free of all political activity or prejudice has been reaffirmed by thirty-five leaders of the Army from all over the world meeting at Sunbury-on-Thames, England. Endorsing a declaration by General Albert Orsborne, international Salvation Army leader, the conference stated that the organization would not accept interference by civil authorities with freedom for spiritual work in social institutions. The conference, described as a "council of war" intended to re-awaken the soul-saving zeal of former times, was attended by leaders from the United States, Canada, England, Japan, Korea, India, Pakistan, Indonesia, South Africa, and several European countries.—*Watchman-Examiner*, August 4.

ROOSEVELT-SPELLMAN EPISODE.—[The] discussion between Mrs. Franklin D. Roosevelt and the head of the Roman Catholic Church in New York City, Francis Cardinal Spellman, has been one of the more healthy episodes in the consideration of separation of church and state. Mrs. Roosevelt had spoken in honest support of the Barden amendment to the bill for Federal Aid to Education because she believes that separation of church and state is essential for religious freedom in America. Because Roman Catholicism has been so determined in its insistence that fed-



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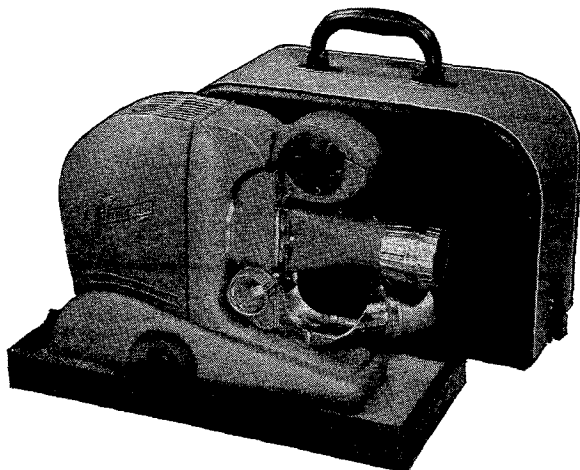
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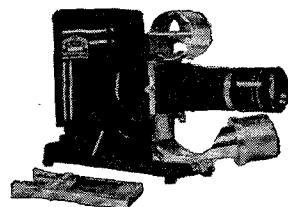


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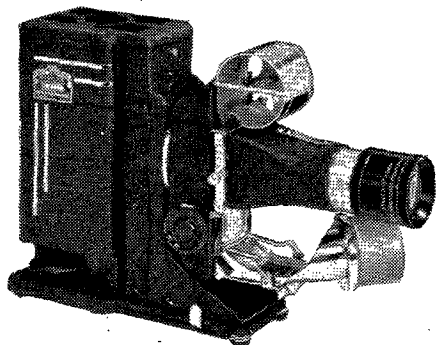
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eral and state taxation should be made available to it for support of its schools, Cardinal Spellman immediately issued a scathing indictment of Mrs. Roosevelt in which he labeled her as anti-Catholic because of her views.

Comment, for the most part, has not been in favor of Cardinal Spellman. *The New York Herald Tribune* said editorially, "Mrs. Roosevelt's approach showed a manifest intention to state her case objectively and temperately. If the subject cannot be discussed on this plane, it cannot be debated rationally at all. It is therefore regrettable that Cardinal Spellman, clothed with great spiritual authority among his co-religionists, and with the respect which so many non-Catholics have invested him, should have taken Mrs. Roosevelt's remarks as a personal attack involving anti-Catholic prejudice."

We believe that the discussion is healthy because it brings the issue into the open. If the cardinal represents the view of Roman Catholicism, then we know that we have a definite political struggle ahead to maintain separation of church and state. We believe that too many Protestants, Jews, and non-religionists have been asleep on this question and that episodes like the Spellman-Roosevelt discussion might well serve to arouse those sleepy people and send them into action. It is not anti-Catholic to oppose a political ambition of its hierarchy; our struggle is to maintain a complete freedom of worship in our democracy and we know full well that when state funds are used for sectarian purposes, that freedom is at once jeopardized. *Zions Herald* [M. E.], August 3.

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The Ministry

The Small City Effort

(Continued from page 27)

These meetings were conducted in a dark city, with not even one Adventist living there. The Voice of Prophecy and the Bible course were used to prepare the field, along with literature distribution and strong colporteur work.

As the result of these meetings twenty-one members with their children are looking forward to our Lord's soon return. Five others will join these at the next baptism. Of this group there are seven or eight united families.

We maintained the good will of the local ministers in Logan, and became especially friendly with the Catholic priest and the Presbyterian minister. For six months the Presbyterians opened their church to our believers, until we were able to buy a church building.

The Logan church was remodeled, and invitations to be present at the organization of the church were extended to the business people of the city, as well as to the general public. The local newspaper carried a write-up on the front page the day before the organization. When the day set apart for the formal organization of the Logan, West Virginia, Seventh-day Adventist church arrived, the seating space was inadequate for the people who came. Ten months from the beginning of the meetings a church was organized, with a permanent church home.



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ALL ABOARD!—A timetable is largely valueless apart from the medium of transportation available. It is simply a time schedule, showing the sequence of places to be passed and the time of passing. One may master this listed sequence of distances, populations, altitudes, and scenery—and never move a rod toward his destination. Such a theoretical study of the road and the features of the journey, as described, may be very intriguing to the student and impressive to the audience. But one must be aboard the means of transportation if he is to reach his destination at the end of the road. It is the provisions of the everlasting gospel that alone will transport us to the kingdom. Only the gospel saves, not knowledge of the prophetic outlines or the doctrines. The prophetic schedule simply outlines the progressive enactment of the plan of redemption, now drawing toward its climax, or destination. Carrying our timetable with us, let us be sure that we and our hearers are on board the gospel train. All aboard!

COURTESY!—When the congregation of another denomination seek to rent one of our churches for a few weeks or months, in a time of need, should we not as a matter of common Christian courtesy, and in application of the golden rule, respond to their appeal? How can we ask for a similar favor to meet our own needs—as we frequently do—and refuse others a like accommodation? Let us be consistent. Let us be kind and Christian, and reciprocate. Some, we fear, have been harsh and unsympathetic and aloof, thinking they are upholding some principle. Instead, they are simply disclosing a wrong concept and exhibiting a wrong spirit.

OUT OF STEP!—The persistency with which some men argue for their set opinions would be amusing if not so tragic. The complacency with which such individuals regard their own cherished views, which are rather uniformly out of harmony with the experience of our wisest and most able leaders, should give them serious pause. Instead, they march serenely on, complaining that the brethren are largely out of step with them. Seriously, brother, if you find yourself so constantly at variance with the views of the most competent men in our ranks, whose success is commonly recognized in their respective fields, would it not be the part of wisdom to swing into step with them (just as an experiment), and see

whether the march to the kingdom would not be a bit more pleasant and harmonious? The “right, left” of the march is not necessarily regimentation; it is just good sense in any united endeavor. In the army of the Lord there needs to be unity and close cooperation. There must be a common understanding and objective. There should be respect for the experience of lieutenants, captains, majors, colonels, and generals; and there should be harmony and willingness to adjust on the part of the men in the ranks. To succeed together, we should carefully follow the plans of those appointed to lead.

YOUTH!—Have faith in our Advent youth. Make friends with them. Join them in wholesome play and recreation. Guide them tactfully, train them patiently, counsel them faithfully. Challenge them to all-out consecration and service for God. Appeal to the heroic in them. Present before them the call to do exploits for God and the church. They will rise to the challenge of the heroic. In it all, be sure of your example and be consistent in life before them. Youth stumbles over inconsistency and detests hypocrisy. Yoke them up with you in ventures of service and sacrifice. Inspire them to do and to dare. They are our greatest resource, and constitute the best possible investment of time and effort.

DRAMATIZE!—Make truth live. Give it reality. Clothe it with something tangible, by means of picture, symbol, sound, or reproduction, as Christ did with His many parables and as the Old Testament prophets did with their similes and enactments. Dramatize your presentation with wholesome devices—devices that will grip the imagination, drive truth home, and stir the hearer to action. We have used slides, dissolving views, charts, diagrams, posters, cutout symbols. Why not try life-size papier-mâché beast symbols? They would be tremendously effective. In presenting the seven trumpets, why not have a hidden trumpeter sound forth a progressive series of fanfares, with the sounding of each trumpet? If well done the effect would be profound, and would never be forgotten. It calls, however, for skillful synchronizing. And it likewise calls for messages out of the usual order, commensurate with such a dramatic setting. But nothing can take the place of sincere, earnest, powerful preaching of the Word, enforced by the Spirit of God and enhanced by picture, symbol, or sound effect.

L. E. F.