

# The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

February, 1950

Vol. 23, No. 2

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MINISTERIAL BOOK-A-MONTH READING COURSE  
FOR FEBRUARY



# The Shepherd-Evangelist

## HIS LIFE, MINISTRY, AND REWARDS

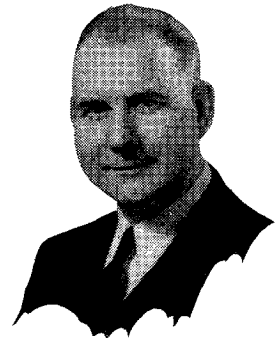
The worker will discover in this volume not only helpful information as to tested methods and a vast storehouse of evangelistic inspiration but also special emphasis on the principles of true evangelism which will enable every worker to become a more efficient soul winner in his sphere of usefulness. The very title, *Shepherd-*

*Evangelist*, infers pastoral evangelism, the backbone of the movement. We believe it will meet the longfelt need of the large majority of our men who are carrying the heavy responsibility of supporting the world movement through pastoral ministry, and yet who desire to blend with their pastoral ministry a larger evangelistic emphasis.

### About the Author—Roy Allan Anderson

Roy Allan Anderson, associate secretary of the General Conference Ministerial Association and associate editor of *THE MINISTRY*, is also an instructor in evangelism and pastoral studies at the Theological Seminary, Washington, D.C. An Australian by birth, the author began his preparation for the ministry in the land of his nativity, pursuing his broad research in Great Britain and America. His special burden at that time was the proclamation of the Advent message in the large cities, and he soon became known as a strong city evangelist.

Among other gifts the author inherited from his revered and versatile father a ready pen for setting forth the mysteries of the gospel. Elder Anderson loves people, and because he never fails to sense the need of the individual, he has become a skillful personal evangelist. During the first twenty years of his ministry his work was richly blessed in Australia, New Zealand, and Great Britain. Because of his sincere interest in the youth of the Advent Movement, the author then gave himself for a period of years to the training of ministers and gospel workers at La Sierra College, where he served as dean and instructor of theology and evangelism. In 1941 he was called to larger responsibilities as an associate of the Ministerial Association. In this capacity, as a world traveler, he brings his timely instruction to our believers in many lands. His dynamic personality and the influence of his dignified, sacrificing, and message-filled ministry continue to catch spark in the lives of many evangelists to whom he now speaks as a leader for God in his recent book *The Shepherd-Evangelist*.



For H. M. S. Richards' review of this timely book, see page 7, and to refresh your memory on the details of the new Book-a-Month plan, please turn to page 10.

Order the Set, Including *The Shepherd-Evangelist*  
From Your Book and Bible House

"God could have used angels to proclaim His message, but He chose to use men—simple men, humble men—that the excellency of the power may be of God, and not of us."—*The Shepherd-Evangelist*.



# The Ministry

FOR GREATER POWER AND MORE EFFICIENCY



Official Organ of the Ministerial Association of Seventh-day Adventists

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## Stepping Up Humbly—Stepping Down Graciously

By FRANCIS M. WILCOX, *Associate  
Editor of the Review and Herald*

**WE** LIVE in a changing world. We know not any day what new events wait on the morrow to be ushered into life's happenings. Kings and other rulers are dethroned overnight, and others are exalted to take their places. By the ever changing minds of men in the political, social, and economic worlds men are asked constantly to step up into new positions or to step down to give place to their successors.

And in our experience as a church this changing process has been carried out since our early organization. At nearly every conference gathering some changes in the personnel of leadership have been made, as well as at the constituency meetings of our colleges, publishing houses, and sanitariums.

It has been pleasing and gratifying to see with what spirit of kindness and cooperation these changes have been effected. We have seen men and women step up into higher positions of leadership and responsibility in the spirit of humility, and those whom they succeeded step down in the spirit of kindness and graciousness. This is ever as it should be. God is leading His people. He overrules in the affairs of men, and in all that pertains to His church and children.

It is unfortunate when a worker feels that he owns his position, and that no one else can fill it successfully. Oftentimes God in overruling providence places the humblest in a leading church position to demonstrate that divine power can work effectively through those whom others count of little worth.

**AN UNBALANCED ESTIMATE.**—Unfortunately, and I believe only occasionally, we see some worker in the field of evangelism who feels that the highest achievement for which he should aspire is to become president or some other executive of his conference. If at last he acquires his much-desired office, and after filling it for

several years is asked to give place to another, and return to evangelistic or pastoral service, he feels that he has been demoted. He may have stepped up humbly, but he failed to step down graciously. But is it "stepping down" to less important work to relinquish executive service, and devote time and energy wholly to preaching the gospel? Nay, verily. There is no work more noble, honorable, or exalted than preaching the gospel of God's saving grace.

This was the grand objective actuating the ministry of our blessed Lord. He meekly and gladly stepped down from His high and exalted position as one with His Father in glory, and took upon Himself our nature, that He might bring to us eternal salvation. "Wherefore God also hath highly exalted him, and given him a name which is above every name." Phil. 2:9. The apostle Paul declared, "Woe is unto me, if I preach not the gospel!" 1 Cor. 9:16. The early apostles declared that it was not meet that they should leave the preaching of the Word, and serve tables. (Acts 6:2.) If all our young preachers, and older ones as well, would possess this concept of the gospel ministry, we would never see any striving for official position.

Our conference presidents are rendering very necessary service in overseeing and directing the work in their fields, both in local and union conferences. They preach many sermons as they go from place to place. Oftentimes they assist and even lead out in evangelistic efforts, and they seek to encourage every minister to hold frequent evangelistic efforts. In doing so they are magnifying the purposes of true leadership. It has been justly said that he who leads ten men to engage in active service is doing a greater work than if he did ten men's work.

**AN OVERRULING PROVIDENCE.**—Let us believe, wherever we are or whatever may be our

—Please turn to page 22

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# THE PULPIT AND THE STUDY

*Biblical Exposition and Homiletic Helps*

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## Proper Decorum in Church Worship

By RICHARD LEWIS, *Associate  
Professor of English, Pacific Union College*

**T**HE church service should be conducted with the same emphasis on worship that ideally fits the Sabbath school, differing only in its greater formality and dignity. The place, the sacred pulpit, as well as the order of service, indicates greater solemnity. (Sabbath school should be conducted from a different place.) In such an atmosphere any awkwardness, any fumbling, any personal reference is doubly distressing.

**MUSICAL PRELUDE.**—In the small church the musical prelude presents a critical problem. Second-best efforts are often tolerated in this part of the service where unconsciously the quality of the whole sequence is set. Let the church leader exercise great judgment and tact in this matter.

Select the most promising talent in the congregation, making sure to pick those who understand, or who can learn, the meaning of worship. There are some who play instruments well, but who cannot play church music. They know the notes but not the spirit of worship. Talk earnestly with the selected musicians about the importance of musical worship. If they are in an elementary stage of musical development, it would not be out of place to encourage them to secure further training. Suggest as teacher a church organist who can train specifically for sacred musicianship.

Frequent talks with the musicians, conferences regarding the selection of preludes, offertories, and hymns will constantly re-emphasize the importance of the music and help to keep up the quality. Incidentally, if the timing of the entrance of the elders is determined by the musical prelude, the musician will be encouraged to plan appropriate music, instead of falling into the dilatory habit of playing through as many hymns in the key of F as are needed to fill up time pending the appearance of the elders. If the musician can count on an entrance at a given signal, a planned prelude will be feasible, but no one likes to be put in the position of repeating the last page of the prelude until the elders at last file in.

Where skilled musical help is available the best efforts are commanded by those leaders who know that cooperation involves adaptation in two directions at least. If a church bulletin

is used, the titles and composers of preludes, offertories, and postludes should be included as well as the numbers of the hymns. This encourages early selection and preparation of the musical service.

**INVOCATION.**—As the church elders enter they should hold their Bibles in uniform positions, such as in the left hand over the left breast. Kneeling toward, rather than away from, the congregation is the current practice; in any case the proper kneeling position is with both knees on the floor and the trunk erect. Soft music during the silent prayer of the elders is appropriate, joining onto the prelude and leading into either the congregational doxology, or used as a bridge to cover the seating of the elders. The invocation after the doxology is not a pastoral prayer but a formal invitation for the presence of God. It should not exceed one or two sentences in length, such as:

"We invite Thy presence, O God, at this hour of worship, and pray that our hearts may be open to receive Thy Holy Spirit and the blessing Thou hast promised for all who worship in spirit and in truth. Amen."

**ANNOUNCEMENTS.**—Many elders prefer to handle the business items first—a good practice which makes for unity in what follows. It is appropriate to begin with a brief word or reading of a spiritual nature to set the mood of the service, and follow at once with the King's business. Much has been written and disregarded about announcements. A church bulletin solves the problem unless the presiding elder chooses the unfortunate practice of reading what is printed, and sermonizing upon it. Effectiveness is the objective in announcements. Consider then the impact upon prospective prayer meeting attendants of a dull weekly harangue upon their duty as regards the Wednesday evening appointment. If the prayer meeting is suffering, the causative ills cannot be remedied during the making of announcements. The announcements should be varied and designed to create interest. The following is suggestive:

"The weekly appointments are unchanged: Prayer meeting on Wednesday evening at seven-thirty; Dorcas Society on Thursday evening at the same hour; Young people's meeting on Friday evening at eight. You will want to plan now for an unusually interesting service to be held here on Sunday evening, a week

from tomorrow at seven-thirty. Elder Brownell will report on his fourteen years of mission work in the South Seas. He will present colored pictures, both moving and still. Many of you will want to invite friends not of our faith.

"The following persons are recommended for transfer of membership to this church. . . . Since this is the second reading of the names, a motion is in order to receive these people into our membership. Is there a second? It has been moved and seconded that they be received. All in favor please raise the right hand. Thank you! All opposed please raise the right hand. The motion is carried."

These remarks have taken less than two minutes, including time for reading the names of eight families. An additional minute could serve for a warm welcome to newly accepted members. Note that parliamentary forms are simple, direct, and unvaried.

If visitors are on the platform, this is the proper time for introducing them and indicating their part on the program.

"To my left is Brother Smith, elder of the Middleton church. He will offer the pastoral prayer."

"Our guest speaker is E. C. Brown, a missionary on furlough from the South African Division. Many members of this congregation remember his years of ministry in this church before he left us for the mission field." (Notice the absence of personal references of the "I-knew-him-when" type. A safe rule is to leave the pronoun *I* out of all such introductions.)

It is customary in our churches for the speaker to occupy the center chair, flanked by those who will assist in the service. In civic gatherings the presiding officer is in the center chair with the speaker in the place of honor to his right. But custom in church services sometimes overrules logic.

At our large meetings, such as conferences and camp meetings, we are accustomed to seeing many ministers on the platform. This is good in helping the people to become acquainted with the ministers. But in the Sabbath morning worship hour the greatest simplicity is desirable. A presiding elder, a speaker, and an assistant to offer the pastoral prayer form an ideal group. The presiding elder is heard at the beginning, taking care of the business and giving the offertory prayer, and at the end, pronouncing the benediction. It is good form for him to begin and end the service. The assistant is heard but once, in the pastoral prayer. The speaker is heard in the invocation, if such is included in the service, and in the sermon.

I am aware of the custom of bringing many participants to the platform, but it is hard to discover justification for the practice. Simplicity in the form of few people for the audience to look at, and few for them to listen to as they come forward, will contribute toward the unity, dignity, and worshipful character of the service. The use of many assistants suggests a desire to find some excuse for giving a man some public notice.

**OFFERTORY.**—Two methods of adroitly getting into the offertory sequence are suggested. (1) At a prearranged signal, with the elder remaining at the pulpit if he is already there, or

coming forward, the organist begins an offertory prelude while the deacons come from the rear of the church. When they are in position the organist fades the music behind the offertory prayer, at the close of which the music swells for the offertory. (2) Or the deacons may be already seated in the front pew, having merely to rise at the proper time. Either form avoids the annoying and superfluous, "Will the deacons please come forward?"

If a printed bulletin is used, the hymns need no announcing. If there is no bulletin, number boards may be placed so that all can see, thus avoiding the interruption of the announcement. The organist can go from the offertory directly into the hymn prelude.

**THE PRAYER.**—The pastoral prayer should be presented as suggested for the Sabbath school prayer. The leader may say, "Let us pray" or, "Let us kneel in prayer" or the equivalent, so that all may kneel together.

**THE MUSIC.**—The object of vesting the choir is to avoid any temptation toward ostentation in dress. When the choir is robed, soloists and accompanists may well use choir vestments also.

Of all the parts of the worship service, the solo or anthem should be least involved with any personal reference. If it is programmed in the bulletin, no word is needed. Otherwise it is best announced at the time when other introductions are made and other business cared for. "The soloist this morning is Sister Alice Jones." Much could be said for the practice of having the music originate from a point out of view, but our churches are for the most part designed otherwise. In keeping with the spirit of worship any remarks that the speaker wishes to make about the solo or anthem should relate to the message of the music rather than to the performance or the performers.

Some may think it necessary to provide a "special" number each Sabbath before the sermon. The habit becomes so fixed that any type of musical production is accepted which can go by the name of religious music. Though many may be entertained by hearing young Johnny play his horn, and though Johnny may be ever so sincere in his attempt to play well, the church service is not the place to train him. Strictly speaking, the only appropriate music for this spot on the program is that which conveys a message in both words and music. When exceptions are made great care should be taken that the character of the music will contribute to worship. A second congregational hymn is far more preferable to music that is mere entertainment or that is produced by a novice.

**THE SERMON.**—If the service up to this point has been carefully planned, the minds of the congregation are in readiness to receive the thoughts of the speaker. An introduction of a guest at this point, especially a personal one, will break the continuity, and largely destroy

the effectiveness of what has gone before. Thus, let us re-emphasize the advisability of caring for introductions at the beginning of the service.

**BENEDICTION.**—After the sermon the service should be concluded with dispatch, without the presentation of forgotten announcements or interpolated reminders of appointments already made. The congregational hymn, selected to fit the sermon, followed by a half-minute benediction, will leave the audience with an unmarred Sabbath blessing. A quiet exit will be encouraged by fitting music.

In conclusion, let it be noted that care in the demeanor and the phraseology used by the presiding elder will do much to make divine service live up to its name. As in the Sabbath school, only unselfish joy in service will lead to a Sabbath blessing. Worship is the objective; good wording and efficient management are the technique; preparation is the secret.

## Episodes in the Great Controversy

(Sermon Outline)

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

**PURPOSE OF THE STUDY:** To demonstrate to whom victory in the great controversy belongs. Suitable for presentation after a study on the seal of God and the mark of the beast.

### I. PERSONAL ENCOUNTERS BETWEEN CHRIST AND SATAN, PAST AND FUTURE.

1. Michael contending with Satan over body of Moses in land of Moab. Satan defeated. Moses raised and taken to heaven. Jude 9; Deut. 34:5, 6; Mark 9:1-4.
2. Michael comes to assistance of Gabriel against "prince of the kingdom of Persia" (Satan). Satan's resistance overcome, and Gabriel free to discharge his mission to Daniel. Dan. 10:13, 14; John 12:31.
3. Counsel for the defense (the Lord) versus counsel for the prosecution (Satan) in case of Joshua, the high priest. Satan rebuked and discomfited; Joshua justified and acquitted. Zech. 3:1-5.
4. Christ encounters Satan in wilderness of temptation. Satan leaves Jesus after suffering a triple defeat. Matt. 4:1-11.
5. Christ battling with Satan for Peter's soul. Satan peremptorily dismissed. Jesus wins a soul. Matt. 16:21-23; *The Desire of Ages*, p. 416; Luke 22:31, 32.
6. War in heaven. Michael and His angels against dragon and his angels. Latter permanently ejected from heaven. Rev. 12:7-9.
7. Before the great white throne. Satan put under Christ's feet, and then destroyed. Rev. 20:7-15; Isa. 45:23; Rom. 14:10, 11; Phil. 2:9-11; 1 Cor. 15:24, 25.

## II. ENCOUNTERS THROUGH REPRESENTATIVE AGENTS.

### 1. Past encounters.

- a. Moses and Aaron in conflict with Jannes and Jambres, magicians of Egypt, in presence of Pharaoh. Satan's agents defeated, and their folly exposed. 2 Tim. 3:8, 9; Ex. 7:8-12.
- b. David and Goliath. 1 Sam. 17:34-54.
- c. Hezekiah threatened by Sennacherib. Isaiah 36, 37.
- d. Daniel's three companions resist Nebuchadnezzar and his mighty men on a point of religious legislation. Satan's agents destroyed by fire, which had no effect upon Christ's representatives through presence of their Leader with them. Dan. 3:13-27.
- e. Daniel versus his enemies, and incident of lions' den. Daniel preserved; his enemies destroyed. Dan. 6:1-24.
- f. Christ's body guarded by Satan's angels and agents, who are repulsed and scattered at appearance of heavenly messenger on resurrection morning. Jesus comes forth, a victor over death, grave, and Satan. Matt. 27:62 to Matt. 28:4; 1 Cor. 15:55.

### 2. A future encounter.

Satan bound for a thousand years. Evident signs of his weakening at long last, because an angel worsts him in personal encounter, while hitherto it has always needed Jesus to do this. Rev. 20:1-3; Lev. 16:20, 21.

### 3. A present encounter.

Champions of the Sabbath opposed by champions of Sunday in seal-of-God-and-mark-of-the-beast controversy, on a point of religious legislation. Sabbath champions stand victorious on Mount Zion and on sea of glass, and sing victory song of Moses and the Lamb. Rev. 13:15-17; 14:1-12; 15:2.

## Caution Concerning 2 Cor. 3:7

By ROBERT L. ODOM, Editor,  
Philippine Publishing House

**I**N MEETING the arguments of opponents concerning the meaning of 2 Corinthians 3:7, some of our workers, both past and present, have made much of the fact that the word "stones" in this passage is a noun in the plural form. On the strength of this they have alleged that the apostle does not refer to the Ten Commandments written by the finger of God, but rather to the ceremonial law penned by Moses. In support of this allegation they point out that the noun "stone" in the plural form is never used in the Bible in reference to the Decalogue. They state that the Holy Scriptures always

speak of the Ten Commandments as having been written upon "tables of stone," but never as having been written upon "tables of stones."

It is true that the Authorized Version of the Bible always speaks of the Ten Commandments as having been written upon "tables of stone," and never upon "tables of stones"; but when we turn to the Hebrew text we find that the argument made on this fact is not sound.

The phrase "tables of stone" is found thirteen times in the Old Testament of the English version. But only twice in those thirteen instances does the Hebrew text use the word "stone" in the singular form (Ex. 24:12; 31:18); in all the other instances—eleven times—the term appears in the plural form. (See Ex. 34:1, 4; Deut. 4:13; 5:22; 9:9-11; 10:1, 3; 1 Kings 8:9.)

In the Hebrew text the phrase appears as *luchoth ha'-eben* (tables of the stone) in Exodus 24:12 and 31:18 only. But in Deuteronomy 9:9-11 and 1 Kings 8:9 it appears as *luchoth ha'-abanim* (tables of the stones). And in Exodus 34:1, 4; Deuteronomy 4:13; 5:22; 10:1, 3 it appears as *luchoth 'abanim* (tables of stones).

Furthermore, does not the fact that the Ten Commandments were written upon *two* tables clearly indicate that this law was recorded upon more than one stone?

This shows that one cannot be absolutely sure of his ground when playing upon a word in a Bible text in English; unless he has compared the translation with the passage as it is found in the original tongue.

As a further means of refuting the argument of opponents who say that by the use of the word "stone" in the plural form in verse 7 Paul refers to the Ten Commandments, some workers, past and present, have countered that the apostle makes reference to the writing of the Mosaic law upon the plastered stones at Mount Ebal in the days of Joshua. (Deut. 27:2-8; Joshua 8:30-35.) Those who take this position maintain that the Ten Commandments were not written upon those plastered stones. However, this is not in harmony with the following instruction from the Spirit of prophecy:

"According to the directions given by Moses, a monument of great stones was erected upon Mount Ebal. Upon these stones, previously prepared by a covering of plaster, the law was inscribed,—not only the ten precepts spoken from Sinai and engraved on the tables of stone, but the laws communicated to Moses, and by him written in a book. . . .

"Silence was proclaimed by the sound of the signal trumpet; and then in the deep stillness, and in the presence of this vast assembly, Joshua, standing beside the sacred ark, read the blessings that were to follow obedience to God's law. All the tribes on Gerizim responded by an Amen. He then read the curses, and the tribes on Ebal in like manner gave their assent, thousands upon thousands of voices uniting as the voice of one man in the solemn response. Following this came the reading of the law of God, together with the statutes and judgments that had been delivered to them by Moses.

"Israel had received the law directly from the mouth of God at Sinai; and its sacred precepts, written by his own hand, were still preserved in the ark. Now it

had been again written where all could read it. . . . The law was not only written upon the memorial stones, but was read by Joshua himself in the hearing of all Israel. It had not been many weeks since Moses gave the whole book of Deuteronomy in discourses to the people, yet now Joshua read the law again."—*Patriarchs and Prophets*, pp. 500-503.

Thus, it is very plain that both the Decalogue and the Mosaic law were written upon the plastered stones at Mount Ebal. Therefore, the allegation that Paul refers solely to the Mosaic law in 2 Corinthians 3:7 is not sound.

We are not here attempting an interpretation of this portion of the Corinthian letter. Whether Paul was referring to Joshua's transcription of the whole law, including both the Decalogue and the Mosaic law, on the plastered stones, or solely to the Ten Commandments as written by the divine finger on two tables of stone—we leave to the reader to judge. But whatever our interpretation, let us be sure that our argument is based on a sound premise.

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## The Book Shelf

*Books, Reviews, and Discussions*

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### Book of the Month

**The Shepherd-Evangelist,\* Roy Allan Anderson, Review and Herald, 1950, \$3.75.**

The reading of this book was not only an enjoyment but a spiritual experience. It seemed that the author was speaking to my heart directly. This book led me to prayer. "Lord, who is sufficient for these things?" was the exclamation that naturally came to my mind, and then the glorious thought that in Christ we can do all things that need to be done in His service.

The book is divided into seven parts, and each part deals not only with the work of the shepherd-evangelist but with the man himself. Notice the headings: "The Call to Pastoral Evangelism"—this call is always personal. "Preparing the Church for Evangelism"—the work of the man of God in preparing the church is personal. "The Evangelist and His Method"—the evangelist comes before his method. There are dozens of methods, but there is only one kind of man Christ can use, and that is the man who is the personal representative of Christ.

In part four, "The Preacher and His Message," the preacher comes first; his message, second. Nowhere do we read in the Bible that God merely sends a message—it is always personalized. "There was a man sent from God, whose name was John." God sent a man; the man brought the message. Part five is on the evangelist and his fellow workers. What the

\* One of the five required volumes in the 1950 Ministerial Reading Course. This volume has been selected for February reading.



evangelist is and does will decide almost entirely what his fellow workers will accomplish. Part six is "The Pastor and His People." We often hear the phrase, "Like people, like priest"; and it works the other way too. A pastor's influence on his church is tremendous; it colors the whole thinking of the parish. He is the leader of the flock. Part seven tells of the pastor-evangelist's reward.

So through this book from beginning to end the pastor-evangelist stands out. It shows us what God can do with a man wholly consecrated to Him—a human, faulty, imperfect man, gripped by a mighty message, held by a mighty Saviour, guided by the Spirit of God.

One of the most impressive things about this book is that it is not a book written from books; it is a book written from experience, and comes warm from the heart of a successful preacher, who loves God and man. To read this book is to look into the heart of one of God's servants, who has been successful on the firing line of evangelism. One reason why this book will be used until the work is finished is that it gives some very personal details, which are so often forgotten or passed over lightly in books on evangelism. It tells how to do little

things gracefully, which are really big things after all.

The book is a spiritual book. It is a spiritual appeal from beginning to end, and I believe it will lead some of us preachers into a much deeper experience than we have ever known. Each chapter has two headings, and the most interesting is always from the Bible. Each chapter heading is a Scriptural heading, which itself would make a fine text for a sermon. Scriptural references are given where Scriptural passages are quoted, and notes are right where they belong—on the same page where they can be seen without any trouble and on the page to which they refer.

Every shepherd-evangelist, and that is every true preacher among us, should read this book. It will help us all toward that blessed experience which comes to those who are truly "separated unto the gospel of God." It is the privilege of each one of us to face vast audiences or small gatherings of believers or a single, troubled soul, and by faith feel upon our shoulder the hand of Christ, the great shepherd-evangelist.

H. M. S. RICHARDS. [The Voice of  
Prophecy, Glendale, California.]

## Elective Reviews—Initial January Suggestions

**The Way to Power and Poise**, E. Stanley Jones, Abingdon-Cokesbury, Nashville, 1949, 365 pages, \$1.25.

This most recent volume from the pen of the noted Methodist spokesman and missionary to India promises to have an excellent sale, perhaps larger than the two previous daily reading volumes, *Abundant Living* and *The Way*. We believe that every Seventh-day Adventist worker, who comes close to human problems and deals daily with men and women, will find in this little volume a safe balance in the help given by the mental sciences and the saving provisions of fundamental Christianity. Perhaps the most helpful of these daily reading volumes written by this man was his first, written in 1936, entitled *Victorious Living*. The simplicity with which he illustrates the great truths of righteousness by faith have not been repeated in any of these other volumes. This volume, however, builds upon the first and adds abundant illustrative material which would enrich one's ministry. Each week's study contains a well-rounded subject, fitting into the pattern of the whole. There may be some question regarding theology or emphasis on church union which we would rightly question, but there is little emphasis upon these items in this new, inexpensive volume.

G. E. V.

\* Elective, 1950 Ministerial Reading Course.

**The Christian Outlook**,\* Kenneth Scott Latourette, Harpers, New York, 1948, 229 pages, \$2.50.

"What Protestant Christianity needs; what all Christianity needs; what the world needs; what creation waits for with eager longing is 'the manifestation of the sons of God.' It is through this that in the past each new forward surge of Christianity has come. It is through this that Christianity will go on to added power.

"Always this 'manifestation of the sons of God' has begun with individuals and small groups. A man or a woman has been captured by the gospel and, radiant and compelling, has attracted others who in turn have become candles of the Lord."

That is but a sample of the gems which shine throughout this whole book, presented by a man well known to Seventh-day Adventist students and workers.

Obviously Protestant Christian workers and laymen will be the principal readers of this book. They are anxious to know the present condition of non-Christian minds, and the prospects for carrying out the great commission.

We think much about the going, the qualifications of the goers, and the message to be taught by those who go; but not often do we stop to study the *people* to whom we are to go, or the conditions to be met. Dr. Latourette has made this study, and done so very successfully.

The author raises the question as to whether God has asked the impossible of Christians when He sets before them perfection as His standard. He is somewhat confused in his de-



sire to have *all* men everywhere accept and live by the standards of the gospel, and at the same time honestly face the actual situation which exists in all parts of the world. His ideals and the realities conflict, but his section on the Bible answer to his dilemma sets forth the facts as they are in the Word and in the world today.

The sections, "The Current Threat and Challenge," "The Ultimate Springs," and "The Opportunity of Our Generation" are outstanding, and provide an abundance of excellent material for the thoughtful preacher and teacher. This book may well be placed on your must list.

D. E. REBOK. [President,  
S.D.A. Theological Seminary.]

**Separation of Church and State in the United States,\* Johnson and Yost, University of Minnesota Press, Minneapolis, 1948, 279 pages, \$4.50.**

Dr. Alvin W. Johnson, president of Emmanuel Missionary College, titled the thesis for his doctorate, *The Legal Status of Church-State Relationships in the United States*. This was printed by the University of Minnesota Press and had a good sale.

In the fourteen years since its publication there have taken place events which have caused many to take a renewed interest in church-state relationships. When the printing of Dr. Johnson's book was exhausted the University of Minnesota Press indicated an interest in a larger, more comprehensive work. Dr. Frank H. Yost joined with Dr. Johnson in a revision and enlargement.

The present volume is a well-prepared treatise. No book of its size can be said to be exhaustive. However, this work not only contains much factual material but, by copious references to court decisions, makes it easy for anyone to read further. The authors have made no attempt to tell the reader what to think. They have amassed evidence that will help anyone who reads the book to know that the conclusions he finally draws rest upon a solid foundation.

Every Seventh-day Adventist preacher ought to have the book. All who are interested in church-state relationships will find it informative and worth while.

HEBER H. VOTAW. [Secretary,  
Religious Liberty Department.]

**The Pastor's Helpmate,\* Douglass S. McDaniel, Broadman Press, Nashville, 1942, 144 pages, \$1.**

As fragrant and gentle as the scent of Southern magnolias comes the quiet urgency and challenge of this book to the women who serve the high calling of a pastor's wife. The author portrays very humanely the laughs and tears, the joys and disappointments that must come, but through it all the steady anchor of a true

Christlike life that can make the minister's wife a refuge of strength and comfort to all.

You'll smile as you see yourself walking through these pages, and sometimes it will pinch a little perhaps, but to the women who care about the values of life it will be a thrilling call to even more gracious and full Christian living.

The husband of the writer, Dr. George McDaniel, for many years filled some of the great pulpits of the Southland. So his helpmate comes to us in this little book, tempered by a wealth of long years of rich and varied experience, and her kindly understanding can no better be portrayed than to here quote the "Dedication" that appears in the front of the book: "To all those handmaids of the Lord, timid, tireless, or tired, who have been, who are, or who shall be co-workers of the Father, with the undershepherds of His flock." Thus it includes all of us, and though the standard is high, yet it will not fail of its reward.

The possibilities of a deeper devotion made clear by this book will bring the tears to your eyes and a new love to your heart. The little prayer verse at the close of one of the chapters breathes of the spirit throughout:

"You built no cathedrals that centuries applaud—  
But with a grace exquisite your life cathedraled God."

MARJORIE BURNS. [Minister's Wife,  
Rockville Centre, New York.]

**The Finances of a Church,\* Robert Cashman, Harpers, New York, 1949, 159 pages, \$2.**

A worth-while book on the subject of church finance has been provided by Robert Cashman, a layman and business manager of Chicago Theological Seminary. His name is appropriate as author of this book. Although it is written particularly to provide for the needs of local congregations, it has much to say with reference to the general features of finance. He says:

"Church obligations may seem heavy, but the average member is not a sacrificial giver, for his total subscriptions to the world-wide work of the church are usually from one to two per cent of his income. If all church members would give 3 per cent of their earnings, the surplus would be so great that it would become a real problem for the boards of trustees and denominational officers to spend it wisely."

He further says, "Congregations that tithe have no financial troubles." Probably we would not fully agree with him on that point. He quotes another minister as saying, "If every member of my church were on relief and would tithe, we would have all the money needed for our work."

One excellent chapter is written on "Preparing the Budget." Another is on "Financing the Budget." He is wise in saying that some money-raising schemes cheapen the goals that are being sought. He stresses sacrificial giving throughout the book. There is one excellent chapter on "Mission Support." Helpful matter is found with reference to debts and the impor-

\* Elective, 1950 Ministerial Reading Course.

tance of liquidating them. He gives good counsel on keeping property insured, and the church property in a good state of repair. I like one of his statements on page 158: "The difference between the difficult and the impossible is that the difficult can be done immediately, and the impossible takes a little longer."

His closing paragraph is also an appealing one: "Let us put our church properties in order, making them places of quiet and restful beauty, havens of refuge for those with troubled hearts, spiritual lighthouses on the dark and stormy coasts of life."

This volume may well be read by our ministers. JAY J. NETHERY. [Vice-President of the General Conference.]

**Victory Over Suffering,\* William Goulooze, Baker Book House, Grand Rapids, Michigan, 1949, 145 pages, \$2.**

Written by a minister, *Victory Over Suffering* is the outgrowth of his personal conflict with suffering. Reflecting on his sufferings, his conflicts, and his victories, Dr. Goulooze was led to a sense of fellowship with other sufferers and with a burden to share these experiences with them. As his plan for a book began to formulate, the author corresponded with hundreds who were ill, incapacitated by illness, or bereaved. From this correspondence he has selected experiences of suffering and sorrow, and tells of the lessons that the sufferer has learned through his suffering.

The book is divided into two main sections. The first deals with "Questions About God's Relation to Victory Over Sufferings." The other portion deals with the personal application, and is entitled "My Relation to Victory Over Suffering."

Each chapter contains brief meditative reflections on the author's own experience, covering such subjects as "Why Am I Sick?" "Does Satan Trouble Everyone?" "Does Jesus Care?" and "Why Do I Fear Death?" In addition to the discourse there are the testimonials, Bible texts, poems, and hymns that are applicable to the subject of the particular chapter.

The title of the closing chapter, "What Shall I Do With Jesus Christ?" well illustrates the aim of Dr. Goulooze throughout the book—to draw the sufferer to Jesus as the all-sufficient and only answer to his problem.

An unusual feature about the book is that it was not written for monetary profit. The royalties as well as donations of interested persons are being used to make the book available to those who are not able to purchase it. By writing to the author, one may receive copies for prisons, hospitals, homes for the aged, and other institutions.

The book is written in a manner that gives evidence of the author's sincerity and of the in-

tensity of his experience. From this standpoint it is of real value to the minister who would like to put himself into the moods, feelings, and inner conflicts of one who is suffering, in order to be sympathetic and constructive in visiting with the sick.

*Victory Over Suffering* can also be recommended to an invalid, to a convalescent, or to the family of one who is seriously ill. But it is probably too intense for a person who is very ill.

Ministers and Bible instructors will appreciate having the compilation of poems, Bible verses, and hymns that are scattered appropriately throughout the book.

BESS NINAJ, R.N. [Bible Instructor, Washington Sanitarium.]

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## "Book of the Month" Plan 1950 Reading Course

THE MINISTRY is grateful to note the enthusiastic response reflected from the round-the-year reading plan launched during the month of January. This plan is to take the place of our usual one-time impetus, heretofore given at the close of the year.

Under the new plan the Ministerial Association will sponsor one of the specially chosen, or *required volumes, every other month*, and will include not only a helpful summary of the book, but with several of the volumes there will be outlined homiletic pointers, giving direction and inspiration for reading, as well as a few paragraphs regarding the life and work of the author.

On the *alternate months*, there will appear five or six *electives*, covering a wide variety of ministerial interests, from which the worker may choose.

One readily recognizes this plan as an adaptation of the well-established "Book-of-the-Month" custom of the reading public. Again we suggest that you purchase the books as a set, thereby availing yourself of the club discount, and read them as suggested by the new plan. The five required volumes are: *The Shepherd-Evangelist*, by R. A. Anderson, *American Freedom and Catholic Power* by Paul Blanchard, *Temperance* by Ellen G. White, *Bridge to Islam* by Eric Bethmann, and *Studies in Creationism* by F. L. Marsh. February is the month chosen to present

### THE SHEPHERD-EVANGELIST.

For a biographical sketch of the author see page 2.

The special club price for the 1950 Ministerial Reading Course set is \$12.95. Order through your Book and Bible House.

\* Elective, 1950 Ministerial Reading Course.

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# THE LARGER OUTLOOK

*A Study of Principles, Perils, and Developments*

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## Danger in Being on Denominational Payroll\*

By HARLEY E. RICE, *Manager,  
Porter Sanitarium, Denver, Colorado*

I WISH to warn you against a great danger that confronts those who are denominationally employed. This problem has very recently come into focus before me as I have at the moment a request from a group of Seventh-day Adventist workers, as good and as bad as you, for a five-day working week. I shall become an antiquarian, however, and select the illustration for this lesson from the dust of the past. It is just as pointed and perhaps less embarrassing.

I refer you to 2 Kings 5:14-27. You remember how Elisha's servant Gehazi was not satisfied when his master refused to accept gifts from Naaman after curing him of leprosy. So after they had taken their leave Gehazi decided to run back and "take somewhat of him." Although the prophet was not present he knew what happened, and rebuked Gehazi, pronouncing the curse of Naaman's leprosy upon him in turn.

This lesson frightens me, for I stand in Gehazi's shoes as do you. How could a man wait upon a prophet of God, join in his devotions daily, see his power, share in his prayers, breathe his influence, and not partake of him? Constant contact with holiness had tarnished its luster. You have stood at the side of the ocean, seen the tide come in, and engulf some rock and cover it; and in due time the tide recedes, and the rock engulfed in the tide is unmoved thereby.

What is wrong with Gehazi? Was the sin in the falsehood? "Sin has many tools, but a lie is the handle which fits them all." Was there anything basically wrong in Gehazi's having a raise in wages? Everybody is seeking something. One hundred years ago this very year clouds of dust were rising from the Western prairies as wagons lumbered westward seeking gold. What was Gehazi seeking? The work of God had become merely a job. Gehazi could say, "I am in God's work. I am part of the organized work." And yet the work had ceased to be the objective of his heart. He approved of it. He had a part in it, but he compromised the objectives of the prophet's work with his

own interest. The prophet by inference puts his finger directly on the thing that is wrong, "Is it a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and menservants, and maid-servants?"

Elisha looked about him, and saw the evil nations that knew not Jehovah. He saw a great and tremendous work to be done. His eye discerned that a large portion of Israel had lost interest in the objectives of their religion, and his heart recognized that it was not a time to focus the attention of life on gold and raiments and lambs. The focus of Gehazi's life had changed from seeking to bring a knowledge of Jehovah to the nation to seeking to gain a few paltry gifts for himself.

And what are we seeking? Our vision can be clouded just as easily as could Gehazi's. We stand in Gehazi's shoes. There were times perhaps when the acquiring of lands and vineyards and possessions might have been proper. But what about now and this time and us? One of the greatest dangers that confronts our work is that the enthusiasm and conviction will be lost, that the focus will change, that money will become more and more important.

### Examine Motives in Our Work

Nearly everyone sees the *Readers' Digest*, and yet I cannot refrain from referring to recent lines there. This little story was among the lines at the end of an article. If I recall correctly, it was of a French claim office that had recently been closed in Paris. Perhaps it was established for settling claims from the Franco-Prussian War, but it had been in operation without a claim's having been presented for settlement for thirty-five years. Every morning at nine the doors opened, and every evening at five they closed, and yet there was not the slightest intention of ever finishing the work.

As I read this a great lesson came home to me. Are we working *at* the work, are we working *for* the work, are we working *with* the work, or are we *sincerely endeavoring to finish it*? There is great danger that we work at it and for it without any serious intent of actually finishing it, without any undried tears for our lack of concern. "Is it a time to receive money,

\* Portion of paper presented at workers' institute, Southern New England Conference. At that time Mr. Rice was manager of the New England Sanitarium.

and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and menservants, and maidservants?" I would like to refer you to a text found in Jeremiah 45:5: "And seekest thou great things for thyself? seek them not."

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## Radio Evangelism in Action

*Plans, Methods, and Objectives*

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### Radio Preachers Back in the Saddle

By MILTON CARLSON, *Radio Director,*  
*Western Advertising Agency, Inc.*

THE pendulum has swung back again! Once more the religious broadcaster is welcomed by radio station managers. Once again doors are opening to dignified and sincere sponsored religious programs. We recall the early days in radio when the steady dollars of religious sponsors were depended upon to support sagging station incomes. Later the pendulum swung again during war years of lush radio when regular commercial business swamped stations, and religion was curtailed because it appealed to only a small audience. It was during this period that vacillating station policy makers hid behind their shield of public service, and made available only a portion of the F.C.C. required public-service time for sustaining religious programs. But today, as the pendulum is swinging strongly toward the religious advertiser again, there are many reasons why we should be encouraged to hope that this time gains may be held permanently.

Open time on radio stations should become more plentiful. With the return of normal business conditions, and strong competition from newspapers and other printed mediums, local radio will have to work harder to sell all time available. The long-term contracts of legitimate religious sponsors will seem very desirable to the radio business. Likewise, the inroads of television on radio revenue are becoming a serious concern in certain areas.

In all fairness to station owners revenue is not the only reason for looking anew to the religious field for paid programming. During the lean years of restricted religious radio through which we have just come, those programs remaining on the air in good spots were carefully controlled in commercial message and continuity. Programming improved as a result. The dignified commercial, with a free offer, proved to be as effective as the former pleading to bring in listener support. Radio men now have a more favorable attitude in considering this type of program. We can build upon this situation.

The importance of maintaining good station

relations is being considered by religious broadcasters. Because radio is such an important medium in molding public opinion, station owners cannot be blamed for judging more critically the methods used by ministers in dealing with them for time. Not always have such methods been above reproach. That is why station managements, upon being confronted with a request for religious broadcasting, have often immediately taken a defensive attitude rather than rolling out the welcome mat. This attitude was brought about by being disappointed too often in religious broadcasters who went on the air under acceptable format, including the appeal for support; but after a few broadcasts began to edge away from rules and regulations in their eagerness to pull more response.

Management realizes, of course, that every sponsor must be successful, or he could not pay time bills. And that is why the radio owner is tolerant of the religious broadcaster and his needs. But the real danger lies in stretching this liberality too far, and thereby forcing strict and harsh interpretation of policy.

Asking for money is always the major issue. Experience has proved without a doubt that a dignified appeal is more successful than an out-and-out entreaty for funds to keep the program on the air. Many local stations have always permitted a direct appeal for funds, and more are opening up on this policy. A regional network of forty-six stations recently revised its policy, and will now accept daytime religion and permit an appeal for funds. The trend is in that direction. But the immense gains of recent years could be wiped out by an unwise use of this new freedom.

During recent years sponsored religion, particularly of network stature, has gathered around itself a cloak of dignity and respect which was forced upon it by strong network policy in controlling commercials and continuity. Let us not drop it off! Why not carry into local broadcasting the same dignity and assurance, so that good programming, with a true message and spiritual inspiration, will be self-supporting because it will give the people what they need and want.

Rarely is a station manager influenced favorably by pressure from congregations, or by sudden phone or write-in campaigns. In the smaller cities such pressure moves become all the more obvious. It is understandable why religious leaders who use these tactics to win their argument usually fail. Full recognition of the station problems, a businesslike approach to a problem, sincerity in all dealings, and a spirit of cooperation will bring better results.

Station relations mean looking at the other fellow's problem. There is always a reason why a program may or may not be acceptable, why a time period cannot be opened up, why your program may not produce a large enough audi-

—Please turn to page 18

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# PASTORAL PRINCIPLES AND PROCEDURES

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*A Discussion of Opportunities, Problems, and Responsibilities*

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## Pastors, Know Your Youth

By ARNOLD V. WALLENKAMPF, *Assistant Professor of Religion, Union College*

**M**ORE youthful converts are leaving our message than we can afford to lose. I have discovered one reason for this, and would like to point out how this exodus can be partly prevented.

Since I left the preaching ministry and entered teaching as an instructor in Bible a few years ago, I have spent two summers soliciting students for our schools. At this time I endeavored to point out to Adventist youth and their parents the well-nigh imperative need of attending one of our colleges, if they hope to withstand Satan's subtle inducements and be ready to meet our soon-coming Saviour.

During these two summers of visiting different conferences and talking with pastors and district men, I have been forced to recognize their varying attitudes toward, interests in, and concerns for, the lasting conversion of the youth in their churches or districts. Some of these pastors, sensing their spiritual responsibility to help young people grow in grace and steadfastness in the message, are alert, and know every young person of academy or college age under their charge. They are acquainted with their educational attainments and varied circumstances, and are ready and prepared to give a school representative all requisite information and every aid in order to have their own hopes fulfilled of seeing the youth go to one of our schools.

A few, I am sorry to say, hardly know whether they have any young people in their churches. If they are finally able to recollect the existence of some youth, they seem to know nothing about their ages or educational attainments. They rather seem to be surprised that one even poses a query concerning possible prospective students in their districts.

To illustrate their varying interest in education, I shall relate a specific instance that could easily be multiplied. In one small church an evangelistic effort had been conducted a few years ago. Among the converts were two girls from a divided Adventist home. Last summer, when I visited their church, I learned about these two young women through lay members. The district pastor apparently did not know about them, or else he did not think of them as prospective college students.

Shortly after the effort had ended, the evangelist had left the small city, and neither he nor

the district pastor who followed him had ever spoken to these young women about going to one of our colleges. Their parents, not possessing an abundance of this world's goods, nor being acquainted with our schools and the ways in which penniless students can finance their education, had naturally not encouraged them to go to college. Thus, they had stayed in the church for a short time and then slipped back into the world, inasmuch as they were the only young people in the church, and had encountered difficulty in securing employment with Sabbath privileges. When I met them they were both working on the Sabbath, even though they were still nominally members of the Seventh-day Adventist Church into which they had been baptized a few years before.

In a church in a neighboring conference I found the very opposite. An evangelistic series had been held here, and several young people had accepted the message, from both Adventist as well as non-Adventist families. Here, however, both the evangelist himself and the pastor who followed realized the absolute need of sending these young and new Seventh-day Adventists to one of our colleges, that they might be spiritually transplanted and might develop into firm and stanch church members.

Even though the young people had no financial backing, both the evangelist and the pastor recognized that the enduring results of their labors would depend upon sending these young converts to an Adventist school. Thus, they exerted their powers and exhausted all possible resources to see this plan materialize. Their efforts were gratifying and successful, and to one of our colleges these young people went, even though the means were as scarce here as in the other place. Today one young woman from this group is a secretary in one of our local conference offices; another is preparing for the nursing profession; and two of the young men are studying for the ministry. The fruitage of that effort has been preserved, and in time it will multiply.

It is almost essential that a youth from a small church go to one of our schools if his spiritual life is to be preserved. In many churches there are only one or two lone youth. All the other church members are older. As a result these young, recently converted church members have no one with whom to associate. Because all of us are social beings, and because these lonely young people have to find associates, unfortunately they will inevitably be found outside the church.

Their non-Adventist associates may be fine,

outstanding young men and women, clean and respectable young people; and yet they will exert a constant pull away from the Seventh-day Adventist Church and beliefs. All of us who have been district pastors over small churches have repeatedly seen this gradual weaning away from our faith, until finally life friendships with non-Adventists have been formed which have resulted in marriage and consequent severance from the church.

In larger churches where there are more young people the danger is not quite so acute, inasmuch as the church young people usually associate together in smaller groups, as well as in larger gatherings and recreational activities. But even in such instances the danger of drifting away from the church is great for youth in their impressionable teens.

Therefore, we should frankly recognize that it is not sufficient that our youth attend academy, and then return home to stay on the farm or in a small community. With the young people completing academy at so early an age as they do today, the most crucial period in their lives, when they make decisions that are freighted with weal or woe, invariably comes after they have finished high school. Just at this time, after academy days, they need to be with other Seventh-day Adventist youth, so that their life friendships can be formed, and their marriages be contracted, within the pale of the church. Thus, after they have finished academy let us direct the eyes of our youth to college and help them all we possibly can to get there.

To this end may we as pastors or district men learn to know the young people in our churches as individuals. May we feel impelled to point out to them and their parents the importance of attending one of our Christian schools, at least for a few years, even if the youth do not intend to devote their lives to a profession, but merely to gain a firmer and more enduring hold of the faith once committed unto the saints. And if they are financially destitute, may we sense our responsibility of showing them and their parents ways in which even students with meager means can make their way through a Seventh-day Adventist college. Thus will we be instrumental in transplanting many of the youth in our churches in Seventh-day Adventist surroundings and influences, and as a result have the joy of seeing them develop into strong and sturdy church members who will "be able to stand against the wiles of the devil," and some-day be presented faultless before the Father.



☛ 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.—*Evangelism*, p. 292.

## God's Diagnosis and Remedy

By ARTHUR E. LICKEY, Author,  
*Twentieth Century Bible Courses*

THE following are six pointed statements made in the Spirit of prophecy concerning the condition of the church.

1. "It is a solemn statement that I make to the church, that not one in twenty whose names are registered upon the church books are prepared to close their earthly history, and would be as verily without God and without hope in the world as the common sinner."—*Christian Service*, p. 41.

2. "To-day a large part of those who compose our congregations are dead in trespasses and sins. They come and go like a door upon its hinges."—*Testimonies*, vol. 6, p. 426.

3. "We see large churches gathered in different localities . . . content to hear the word of life without seeking to impart light. . . . Therefore they are weak in faith, deficient in knowledge, and children in experience."—*Ibid.*, pp. 424, 425.

4. "Here is our great sin. We are years behind. . . . The members of the church have not done a hundredth part of that which God requires of them."—*Ibid.*, p. 425.

5. "When the churches are left to inactivity Satan sees to it that they are employed. He occupies the field."—*Ibid.*

6. "O that God would set this matter in all its importance before the sleeping churches!"—*Ibid.*, p. 434.

Do these statements fully apply to us today? I do not know. We may be better or worse than when the statements were written. The work has made great advancement. That is one good omen. I am perfectly willing to grant, as some suggest, that the percentage of "one in twenty" may be only a figure indicating our desperate need. In any case, let us face the picture squarely and fairly. Church members unprepared . . . dead in sin . . . like a door swinging on its hinges . . . receiving light, giving none . . . "weak in faith" . . . "deficient in knowledge" . . . "children in experience" . . . "years behind" . . . asleep. "And yet the general opinion is that the church is flourishing, and that peace and spiritual prosperity are in all her borders."—*Ibid.*, vol. 5, p. 217.

It is well known to most of us that in those sections of the field where per capita financial income is greater per capita freewill offerings tend to be lower than in less-favored parts, judged on financial ability. This is just as true in regard to general spiritual privileges. The more spiritual privileges we have, the greater the tendency to accept them as signs of God's pleasure, rather than as indications also of greater responsibility to impart to others.

STATISTICAL MAGIC.—We dare not trust too much to statistics. One wonders sometimes how much wisdom there is in being so concerned over who gets the credit for what. We dare not forget that had we been faithful, we would long ago have been in the kingdom.

Inflation is a dangerous thing, especially when dealing with figures relating to our deeds. Truth is the gold standard. And when it comes

to statistical riches it is better to be thought poor when we are rich, than to be thought rich when we are poor. Comparing ourselves among ourselves may be as unwise today as it was in the days of Paul. Dwight Morrow, one-time American ambassador, is reported to have said to his son, "The world is divided into people who do things and people who get the credit. Try, if you can, to belong to the first class—there's far less competition." The pulling engine wastes little steam through the pop-off valve. It is the standing engine or coasting engine that breathes like an asthmatic giant, and blows off steam without turning a wheel, or while slowing down.

Christ, the true witness, found it necessary to say to His church, "I know thy works, that thou art neither cold nor hot. . . . Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." Rev. 3:15-17.

It is a good thing to take courage from good reports of things already done. It is then wise to survey what yet remains to be done, together with the agencies for its accomplishment and the shortness of the time.

GOD'S WARNING.—The Lord in His mercy has given us many warnings. Here are three: (1) "Let the churches awake before it is everlastingly too late."—*Ibid.*, vol. 6, p. 437. (2) "Those who are 'do-nothings' now, will have the superscription upon them, 'Weighed in the balance, and found wanting.'"—*Testimonies to Ministers*, p. 237. (3) "So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." Rev. 3:16.

We will awake, or perish. We will do something, or be found wanting. We will experience a change of temperature, or be spewed out.

GOD'S PROMISE.—Thank God, a change is coming! He has promised it. It is a thrilling certainty. Mark these familiar words, repeated so frequently that we can all say them in our sleep, and often do: "The work of God in this earth can never be finished until the men and women comprising our church-membership rally to the work, and unite their efforts with those of ministers and church officers."—*Testimonies*, vol. 9, p. 117.

Every one of us believes that the work will be finished. And God has declared that before it is finished the church members will "rally." Therefore, we take it as a promise, and a certainty. Our people will rally. It is only a matter of *when* they will rally, and *how* the rally may be brought about and maintained. The rally is long past due, but it is bound to come. When it does come the ministers will be the center of the rally, for the church members are to "unite their efforts with those of ministers." God's plan is a minister-trained and minister-directed program. This calls for a happy and close co-

ordination of those departments of our work touching ministers and laymen in this united endeavor.

Here is another striking and oft-repeated statement: "When the reproach of indolence and slothfulness shall have been wiped away from the church, the Spirit of the Lord will be graciously manifested."—*Ibid.*, p. 46.

This is not to say that activity alone brings power, but it is to declare in full assurance that God's abundant power is being held for those who in consecration go forth to save men. It will not be given to those who "are idly waiting for some special season of spiritual refreshing by which their ability to enlighten others will be greatly increased."—*Acts of the Apostles*, p. 54.

Yet there is to be a promised revival. "A revival and a reformation must take place under the ministration of the Holy Spirit."—*Christian Service*, p. 42. "In visions of the night representations passed before me of a great reformatory movement among God's people. . . . Hundreds and thousands were seen visiting families, and opening before them the word of God."—*Testimonies*, vol. 9, p. 126.

(Next installment: "The Place of Preaching in Revival and Rally.")

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## Religious World Trends

*Import of Leading Press Declarations*

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### An Archbishop's Admission

By FRANK H. YOST, Associate  
Secretary, Religious Liberty Association

THE Calgary, Canada, *Albertan* of October 28, 1949, contained a most interesting item. The Reverend Philip Carrington, Anglican archbishop of Quebec, is quoted as saying in a church meeting at Toronto, Canada, that "nowhere in the Bible is it laid down that worship should be done on Sunday." The archbishop, it is reported, said this to "a hushed, still audience. Local parsons read his comments today with set, determined looks. They refused comment."

We appreciate the archbishop's frankness. It is a matter of recurring astonishment to the careful Bible student that churchmen continue to read the Bible in this enlightened time, and yet are not willing to admit, as does the archbishop, that the observance of Sunday has absolutely no basis in Scripture.

We could wish that the archbishop took this position because the matter was called to his attention by an earnest missionary-minded Sabbathkeeper. We wish even more that he had



made the discovery in his own personal Bible study. But, as a matter of fact, this is the official position of the Anglican Church concerning Sunday observance, as it is also official in the Lutheran Church.

Luther held that the Jewish Sabbath was of no concern to Christians, and indeed that every day was equally important to the Christian in his service to God. However, since Christ had risen on the first day of the week, and the church had for centuries tendered worship on that day, and moreover, since Christians should have a day when they could assemble together, Sunday, the Lord's day, was a fitting day for Christian observance. Luther was not in favor of a legalistic observance of Sunday.

The Anglican position is very similar. To the well-informed among the Anglicans anyone who insists upon a restrictive observance of Sunday is a Sabbatarian. Many among the Anglican clergy are not in favor of Sunday laws. They consider that it is the duty of the church, not the state, to legislate concerning Sunday observance. In spite of this, however, it is a fact that most areas under the Commonwealth of Nations (once the British Empire) have on their books exacting Sunday laws, which in some places are strictly enforced.

The attitude held officially in the Anglican and Lutheran churches, as well as that maintained in those denominations the members of which insist upon Judaizing on Sunday, is thoroughly inconsistent with Scripture. We would wish that the light from the Word of God would shine with yet more converting power upon the pathway of our friends in the Sundaykeeping churches.

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## Kindly Correctives

*Correct Speech and Cultured Conduct*

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### Make a Strong Beginning

By HOWARD A. MUNSON, *Manager,  
Manila Sanitarium, Philippine Islands*

ONE of the requisites of an effective talk or a good sermon is a strong beginning. Yet how often our ministers and those who lead out in church services forget or ignore this important fact!

Recently a minister of long experience in teaching and preaching stepped to the pulpit, and in a lifeless voice said, "When I was asked to take this service I wondered what I might say to you. I, er, thought a lot about it, and finally decided to talk on the subject of——" The manner, tone of voice, and words of that minister had about the same effect as if he had

said, "I'm not very well prepared to speak to you, and I have nothing much to say."

That opening did something to the members of that congregation. A psychological reaction passed through many minds in the group, something as follows: "This will not be very good. Apparently he does not have notes or convictions on many subjects. I doubt if he will have much of a message for us. I can now indulge in a little private meditation. It will be easier than listening, and it will bring me about as much benefit."

This minister went on to develop his subject, and before long made a statement that partly aroused the interest of the audience. The reaction was: "He said he didn't have much to offer, but he has just given us a challenging thought. He may have something worth listening to after all."

A little later other good thoughts were presented, and soon the audience began to realize that this study was going to be worth while. But the sad part of the story is that it took this speaker at least ten minutes to win his doubting hearers over from passive sitting to active listening. And many never did recover enough to get the full benefit of the study.

We have often heard the statement that first impressions are the most lasting. And this applies to a speech. Many speakers must work hard during their speeches to wake an audience that has been lulled to repose by a beginning that in itself announced that it was not going to be necessary to think for the next half hour.

A strong beginning involves the manner, the voice, and the words. How much better it would have been if the minister in question had stepped to the pulpit in an energetic manner, and in a voice full of life and strong enough to be heard in the back row combined his manner, his voice, and his first twenty-five words to make his audience feel that they were going to hear something that would be useful to them the rest of their lives!

When a speaker steps before an audience he naturally has their curiosity and interest for a few seconds at the very beginning. The way he acts in those few seconds will determine the amount of interest he will have for the next half hour. If he loses that interest in the first few seconds, it will be very difficult, if not impossible, to win it back.

With the first sentence, seize the attention, and then do not let it go. Arouse the curiosity of the audience, and make them anxious to know what is coming. This can best be done by a well-planned opening. Do not leave it to chance or the inspiration of the moment. Plan it; think it out; use your voice, your words, your personality, to put it across. Then the words of life you have to give will fall upon the fertile soil of listening ears and attentive minds.

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# EVANGELISTIC OBJECTIVES AND TECHNIQUES

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*Devoted to Soul-Winning Plans, Problems, and Methods*

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## Doctor-Minister Brothers Go All Out

By ROBERT L. BOOTHBY,  
*Evangelist, Potomac Conference*

FROM one thousand to fifteen hundred people on Sunday nights, and from two to five hundred during the week, attended the evangelistic series which my helpers and I conducted seven nights a week this summer in Lawrence, Michigan, a village of only six hundred population. People came from forty-four cities and towns. We were located almost midway between the cities of Kalamazoo and Benton Harbor. The new tent, purchased by the Michigan Conference, was erected in the village park on U.S. Highway 12, one block from the town center.

The field was well prepared to receive the message by the influence of several S.D.A. doctors in the immediate and surrounding territories. Two of my brothers, Doctors Paul and Fred Boothby, are practicing physicians in Lawrence; and a third brother, Dr. Carl Boothby has a medical practice in Hartford, six miles from the evangelistic center. Two more of our doctors, C. H. Palmer and A. L. Stagg, are also located in Hartford; Dr. Anderson is in Watervliet; Dr. Spalding, in Gobles, Dr. McFadden, in Bloomingdale; and Dr. E. B. Johnson, in Allegan. These doctors have all had a tremendous influence for the message in their communities, and the influence of their services is a demonstration of how the medical work allays prejudice. We need many more consecrated Adventist doctors in our cities, towns, and villages throughout the United States.

My brother Fred paid the salaries of the campaign workers, and the evening offerings covered the operating expenses. The Benton Harbor radio station gave a week of free broadcasts. On the opening night the president of the village of Lawrence gave a speech of welcome, and the Lawrence High School band played. The president and the secretary-treasurer of the Michigan Conference gave the most helpful and sympathetic cooperation. The district leader and the pastors of our near-by churches, as well as the entire membership of the local churches, gave loyal, sympathetic, and untiring service. It was an inspiration to see how our dear people of the Advent faith co-operated in bringing the message to their communities.

Seventy-two people were baptized, and others are to be baptized later. They joined several of our churches in that territory. A new church was organized in Lawrence. Dr. Fred Boothby donated a valuable building on a main corner, which has been converted into a neat chapel, seating 125 people.

The twelve weeks allotted for the effort went all too soon. We had the interest that could easily have resulted in fruitage of 150 to 200 conversions. More than a hundred people in Lawrence and the rural area surrounding it have enrolled in the Twentieth Century Bible Course.

We have been instructed in the counsel of the Spirit of prophecy that every city, village, and hamlet is to hear the message for this hour, and that memorials for the truth are to be raised up in all these places. The evangelistic meetings this summer demonstrated that a big work can be done in the small towns by launching out into large endeavors.

We advertised the meetings in nine small-town newspapers and in the two near-by city newspapers. We placed window posters in all the near-by small towns and in the business places between these towns. Our members from the various churches distributed handbills in their communities.

This is the great day in evangelism for Seventh-day Adventists. Never were the opportunities greater, never were the prospects more challenging, never was the great prophetic Advent message more timely, and never was the hour more solemn and serious.

## Transfer From Hall to Church

By MERLE L. MILLS, *Pastor,*  
*Tabernacle Church, Battle Creek, Michigan*

WHEN plans were first formulated for a recent evangelistic campaign in Battle Creek, an attempt was made to rent the W. K. Kellogg Auditorium, the most popular and spacious auditorium in the city. We asked to rent this auditorium for three nights a week for a period of three months, but this request was refused. However, after some negotiation

it was learned that we could secure the auditorium for ten nights. This, of course, raised a number of questions.

First, we questioned whether ten nights would give us sufficient time to arouse the interest of the people, and to gain their confidence to the extent that they would be enticed to go to our church building. Then there was the question of what subjects should be presented. Should distinctive truths pertaining to our church be discussed, or should we deal only with those truths of a general nature, assuming that most of those attending could be transferred to the church?

The other alternative was to conduct the campaign in the church from the very start. If this were done, it was believed that many who had religious prejudices would never come to the church to begin with, but would come to an auditorium where there would be no marked religious environment. Yet, if they could be surrounded with a spiritual atmosphere in a secular environment, and if their confidence could be won by speaking on basic noncontroversial truths, it was concluded that many who otherwise would never come to the Tabernacle could be inveigled to come.

Consequently, vigorous plans were laid to take advantage of the ten nights which were available in this spacious auditorium. Such themes as the prophecy of Daniel 2, the origin of evil, the fall of man, the plan of redemption, and the new birth were discussed. The attendance was good, and the reaction was favorable. At the end of the ten nights in the auditorium our offerings fell short only four dollars of covering the rental expense.

Since it was at the time of the cold war between the East and the West, with the war being the main topic of conversation, Armageddon was the subject chosen for the first Sunday night after the transfer into the church. We also thought that we should have some extraordinary feature in connection with this first meeting as a special attraction. A musical feature was chosen which consisted of a half-hour program of viola music by Dr. George Wargo of Washington Missionary College. Arrangements were made to fly him to Battle Creek, for this was the only way he could meet the appointment. In our advertising in the newspaper, on the handbills, and on the radio full advantage was taken of the topic so widely discussed, and the reputation of Dr. Wargo as a virtuoso of the viola.

The success of the opening meeting was most gratifying. The Tabernacle was crowded to the top of the gallery, and the offering was more than was necessary to cover the expenses of the musical feature. Most important of all, we were able to bring practically all the people who attended the lectures at the auditorium with us to the Tabernacle. Thereafter, the attendance and offerings continued to be very

good, and at the close of the seven-month campaign the Lord gave us 114 souls.

I am convinced that in a city of any size where there is a reputable church building in a good location and the evangelistic budget is limited, or where an auditorium cannot be rented for any length of time, the plan followed in our recent campaign can succeed.

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## Radio Preachers Back in the Saddle

*(Continued from page 12)*

ence to fit the schedule. There is an explanation why programming before and after a religious period is more difficult to sell commercially. Is it not the same reason why it is good business for the religious sponsor to sandwich his period between two popular programs in order to inherit a better audience? When we admit that the religious program rarely builds an outstanding audience for the program to follow, we see why stations must "block-program" religion in a time bracket that will not interfere with their regular audience promotion during the balance of the day, which is their very life blood.

To you as S.D.A. broadcasters, I would say that the following can be included in a station-relations policy: paying station-time bills promptly; maintaining a cordial contact with station management; cooperating to the fullest with continuity editors; submitting scripts on time and in good order; selling management thoroughly on program objectives and results, to promote real understanding; building favorable attitudes by claiming partnership in the local field with worldwide Seventh-day Adventist achievements; and reserving contacts with radio management to those who know and appreciate the problems of your program. The local minister who uses these tools may often enjoy preferential treatment in radio station circles.

## New Approach to Temperance

THE series of weekly Sunday evening broadcasts known as The Fifth Freedom (freedom from the slavery of alcohol) have created a great stir throughout Hawaii. Sponsored by the Temperance League of Hawaii, these broadcasts were started a little over a year ago in the face of considerable disparagement from various quarters. However, from a listening audience of nil at that time the programs have so captured the interest and imagination of Hawaii's radio listeners that the present listening audience is conservatively estimated by radio station officials as being in the neighborhood of fifty thousand.

The success of the programs, it might be said, is due in large measure to the untiring efforts

of a Seventh-day Adventist physician, Donald W. Hewitt, who is responsible not only for collecting the material but also for the major share of the script writing and the entire responsibility of its narration.

The programs are only of fifteen minutes' duration, but are packed with interest. After a short introductory recording of Kate Smith singing "God Bless America," the program's theme music, Dr. Hewitt immediately begins an arresting true-life drama of alcohol. This is taken from actual medical case histories in his files. Names, dates, places, and other possibly identifying data are purposely altered to preserve the patient's anonymity and to comply with professional ethics.

It is hard to overestimate the powerful effect these stories have, coming as they do from the lips of a well-known professional man. When the story has been related it is followed up by hard-hitting, cogent facts and figures concerning the liquor traffic, tearing down its specious arguments and pulling aside the veil of sham, hypocrisy, and half-truths with which it cloaks its nefarious activities.

The language used in the broadcasts never violates the dictates of decency or respectability, but it is sometimes vitriolic, often sarcastic, and always arresting. This style of approach has been found to have the maximum effect in arousing the attention and holding the interest of the lukewarm or indifferent listener. Having once heard a Fifth Freedom broadcast, a casual listener becomes a regular listener in the majority of cases.

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## Profitable Forum in Germany

*(Continued from page 26)*

it is not necessary to keep the Old Testament law. All the texts which speak against the Old Testament law were cited, and it was stressed that if we kept that law, we should also keep all the other laws and ceremonies given in Old Testament times. We countered with the explanation of the difference between the moral, ceremonial, and civil laws, and that the ceremonies no longer have any substance—they have been fulfilled. In conclusion Professor Ahland seemed to feel it necessary to express his regret at the strict adherence to the Word.

The students followed our explanations with much interest, and often expressed their approval. They were open in their attitude. The discussion was supposed to occupy two afternoon class periods from two to two-thirty, but since the discussion had not terminated by that time, the next period was also used and additional students attended. The time spent before the forum was of great value to all.

We were very happy for the privilege of bringing our truths before such an audience.

*The Ministry, February, 1950*

After about a week Professor Ahland called me and begged me to pardon him in case he had been too sharp with us in the debate. He emphasized that he would like to keep in touch with us. Several students have gotten in touch with us in order to learn more of our doctrine, and we believe that the discussion was not in vain. A. BURGER, [East German Union.]

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## Bible Instructor Council

*Methods, Experiences, and Problems*

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### Who Is Israel?

*(Study Outline)*

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

INTRODUCTION.—To God's people in the Scripture there are applied certain terms which are of heavenly origin. One of these terms is *Israel*. God first applied this to the nation that He called to be His people, to whom He revealed the whole plan of salvation, and who were the type of all those who are finally gathered in the heavenly Canaan. When God applies these names to His people it is because they have had an experience which fits them for the name. The word *Israel* means "a prevailer with God," an "overcomer." It is of heavenly origin. Let us follow this through the Scripture and see just who *Israel* is, and to whom God applies the term.

1. *Upon whom was the name Israel first bestowed?* Gen. 32:28. Jacob, son of Isaac, was a deceiver. After wrestling with this heavenly Being Jacob was renamed *Israel*.

2. *Who afterward was called by the name Israel?* Ex. 1:1-5. The name passed to his posterity. The descendants of Abraham are Hebrews. Gen. 14:13. In Egypt they were known as Hebrews, or Israelites. We read, however, in Genesis 17:1-6 that Abraham was the "father of many nations." God here is entering into a covenant ("new covenant") with, as the margin says, a "multitude of nations" through Abraham, who was called the father of the faithful.

3. *What special blessing is bestowed upon the literal Israel?* Rom. 9:4, 5. The promises: Forgiveness, regeneration, re-creation, sonship, inheritance, kingdom, name, crown, life evermore. The great and precious promises that make the soul of faith a partaker of the divine nature all come through the literal *Israel* of God, and all center in Jesus Christ of the seed of Judah.

4. *What constitutes a true Israelite?* Rom. 9:6-8; 2:28-29. An inward experience, not outward appearance.

5. *Why were they called Jews?* Ten of the tribes apostatized. Judah remained loyal to God, and gradually those from the tribe of Judah came to be known as Jews. Jesus was of the lineage of Judah. Rev. 5:5. Jesus was a Jew, of the stock of Israel (Jacob), Abraham's grandson, as were all the prophets and all the apostles. Jesus Himself declares salvation is of the Jews. John 4:22; Rom. 3:1. 2. Abraham is "the father of us all"—Jew and Gentile. Rom. 4:16. The Roman converts were counted as the seed of Abraham. Paul was talking to Romans who were Gentiles. The book of Hebrews was addressed to the Hebrews—spiritual Hebrews. The literal Hebrews had long before been cut off. The book of James was addressed to the twelve tribes. There were no more literal tribes, as such, at that time; but James is writing to the twelve characters of God's people found among all nations, to spiritual Israel, the overcomers.

6. *What did Jesus say of the true children?* John 8:39, 40.

7. *What determines us to be a child of Abraham?* Gal. 3:7; 4:4, 5.

8. *To whom must we belong to be a child of Abraham?* Gal. 3:29. A Christian is a true child of Abraham, according to the promise, "thy seed shall possess the gate of his enemies." Gen. 22:16-18. The seed refers to Christ according to the flesh. In Galatians it cannot refer to literal seed, because they profess not Jesus. God counts Christians of every nation as the seed of Abraham.

9. *Are the followers of Christ recognized as Israel?* Gal. 6:15, 16.

10. *How does anyone become the child of God or part of Israel?* Rom. 11:17-24.

NOTE.—The Lord uses an illustration to make it easily understood. He is speaking to the Gentiles, using the grafting method of nature, showing them how they must come into Christ. To make a sturdy tree we usually use a wild root and graft a tame branch into that for strength, and the fruit then is from the trunk and not the root. So, contrary to nature, the wild branch is grafted into the *good* olive tree, and the fruit comes from the root instead of the branch. Christ is the root; Abraham, the trunk; the branches are his posterity through faith. Some *natural* branches (Jews) were broken off, and wild branches (Gentiles) grafted into the trunk, thus drawing off because of unbelief. The Gentile has nothing to boast of. If he continues in unbelief, he will be broken off also.

11. *Before the Gentiles become Israel, in what condition are they?* Eph. 2:10-22.

"Jesus had made an offering of Himself for both [Jew and Gentile], and if saved at all, both must believe in Him as the only offering for sin, the Saviour of the world."—*Early Writings*, p. 209. No longer is the test circumcision

or uncircumcision, Jew or Gentile; but all are one in Christ.

Converted Gentiles must conform to the law of Israel, which God gave them when He chose them as His people; else it would be the commonwealth no longer of Israel but of the Gentiles. Commonwealth pertains to law, politic, art, or science of government. The Gentiles must bear the name Israel.

12. *The twelve gates of New Jerusalem bear names of the twelve tribes.* Rev. 21:12. Will only Jews be saved? No. There are no literal tribes today. Only those who will have been grafted into Christ, Jew or Gentile, will pass through those gates.

13. *"And so all Israel shall be saved" by a Deliverer out of Zion.* Rom. 11:26. Those He saves are Israelites indeed of the commonwealth of Israel and the household of God.

14. *Whose names are in the foundation?* Rev. 21:14. Those who believe in Christ are built upon the foundation of the apostles and prophets, Jesus Christ, the chief cornerstone. Acts 17:26. He "hath made of *one blood* all nations of men."

15. *Who will come into the city?* Rev. 21:24. All nations.

16. *What do they have in their hands?* Rev. 7:9. All nations, kindreds, people, and tongues have palms—emblems of victory—overcomers, prevailers, Israelites indeed. They all must enter through *one* of the gates that bear Israel's name, according to their characteristics.

NOTE.—Jacob's name was not changed till he had a new experience. That was when he prevailed with God. Not till he learned to talk and walk with God, and to obey God did *God own him*. We are saved not by nationalities, but as individuals (grafting in one bud at a time). Overcoming, which is obedience to God, is the condition on which we enter the city of God—New Jerusalem. If we are Christ's, then are we Abraham's seed, and heirs according to the promise. God knows His people as Israel, no matter what nationality they may be, or where they come from. Only Israel is saved. "And so all Israel shall be saved." "My sheep hear my voice, and I know them, and they follow me." John 10:27.



#### Pet Peeves Against Public Speakers

SYLVESTER TOUSSAINT of Colorado State Teachers College of Education asked 500 persons in 59 occupations to name their "pet peeves" against public speakers.

Topping the list of 999 grievances, he told the current convention of the National Association of Teachers of Speech, were:

1. Mumbling.
2. Long-windedness.
3. Obvious lack of preparation.
4. "In closing" remarks running on and on.

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# CHALLENGE OF A WORLD TASK

*A Survey of Mission Problems, Methods, and Relationships*

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## Double-Session Method in Kroonstad

By I. E. SCHULTZ, *Evangelist,*  
*North Bantu Mission Field, South Africa*

THE natives of South Africa who live in a location near one of our towns have come a long way toward what we call civilization. These natives have gone to school, and can read and write in English as well as in their own native language. They have the same prejudices that modern Christianity has placed in the minds of people the world around, and the usual arguments are used against many Bible truths, including the Bible Sabbath.

In the question box much the same questions are asked as would be asked by Europeans, including the one, "Where did Cain get his wife?" But there are also some great differences. They ask, "How can a black person be saved if sin is black?" They have been taught that God and righteousness are white, and that Satan is black. Some have been cruel enough to teach that there is no hope for a black man.

Still greater differences are seen when one attempts to find suitable illustrations to make the Word plain. After an illustration was used about a ship on the sea, the people were asked how many ever saw the ocean. Only a dozen out of the audience had ever seen the ocean. Their experience is very limited, and their life is very simple. Their language has many limitations, but the gospel, if presented in its simplicity, will take hold of their hearts and transform their lives.

Kroonstad is one of the medium-size towns of South Africa, and the location has a little more than a thousand native homes. On the first Sunday night the people came in large numbers, and long before seven-thirty all the seats were filled. They pressed together until ten chairs held fifteen or more. Soon all the aisles were full, and the space on each side of the platform was occupied. Even then many had to stand outside the tent. We tried to count them, and finally estimated that there were more than seven hundred. We had only three hundred chairs.

There was no time to provide a larger meeting place, nor even to lay careful plans for a double session. So we simply announced that the next night (Monday) we would have two meetings, one at six-forty-five and the second at eight. The people were asked by a show of hands which session they would attend. The

preference was for the early hour, so those who did not vote were asked to come at the later hour.

On Monday night again the seats were packed very early, and people began to stand around the sides. Some thought that perhaps all had come to the early meeting, but at the second meeting there were still more than we had accommodations for. The double session was continued for two weeks, five nights a week, and the tent was packed each night.

At six-forty-five we had our song service, led by a native man. At seven o'clock we went onto the platform and had the announcements, the offering, and the question-answer period. Then at seven-fifteen the native minister would give the review of the preceding night's subject, stopping promptly at seven-twenty-five, so that we could have thirty-five minutes for the sermon, and start the second service at eight o'clock. The second service was just like the first, except that we omitted the song service.

The review seemed to prove very helpful. It summarized the subject, and even more important, it helped those who missed a night to catch up with the trend of the subjects.

Wednesday night of the third week we announced a prayer service after the meeting. More than two hundred remained, and many joined in a season of earnest prayer. During one of these earnest prayer services a native woman began to sing. At first I tried to think of a way to stop the disturbance, but as this woman sang, as only an African can sing, in perfect English, "Nearer my God to Thee, nearer to Thee, e'en though it be a cross that raiseth me," I knew that it came from a broken heart, and that it was a sincere prayer. A deeper reverence seemed to fall over all as she continued in a beautiful solo voice without accompaniment, "Still all my song shall be, nearer my God to Thee."

Twice a week until the close of the meetings we had these prayer services. One woman especially seemed like Mary, whom Jesus forgave much. She loved Him much. We had an especially touching prayer service on the night that the announcement was made that the tent must soon come down. This woman, who always sat on the front seat, said in her testimony, "Be-

fore the meetings started I had a strange dream. In my dream I saw a large umbrella with a great number of children standing around the edges." She continued by saying, "Now I have seen that big umbrella, and when every seat was taken by the adults the children all stood around the edges."

Others said, "How can you take this tent away? It is where God has met with us." Some answered by saying, "He can't take the ground; we will come here to pray even though the tent is gone."

The Lord blessed us in this eight-week effort with a large baptismal class. (We ask the candidates to remain in a Bible class from six months to a year before baptism.) At the first baptism we had twenty-five go forward in baptism, and we still are looking forward to another baptism from this class.

The double session is strenuous but heart warming. The problems are far outweighed by the joy of seeing the enthusiasm that always goes with a full tent. Even the newspapers are willing to do more at this time. With this method of taking care of the large attendance, one has the joy of a full house all the way to the end of the meetings.

## Reaching the High Caste in India

By A. E. RAWSON, Ministerial Association Secretary, Southern Asia Division

WITH some fear and trembling we launched the Voice of Prophecy Bible School in Southern Asia, scarcely daring to believe that the really educated non-Christians would be attracted by it. It is true, however, that we had sought to prepare a course of lessons that would fill the needs in a field of many religions and varying strata of society.

In less than two and a half years from the time of launching, the enrollment reached sixty thousand, of which 75 per cent are active members. Probably a conservative estimate would place 20 per cent of these in the high caste category. Literally thousands of these are men with degrees ranging from B.A. to Ph.D. They represent university and college professors, lawyers, judges, government officials, bankers, royalty, et cetera.

Not only are they enrolled, but many are showing marvelous interest, indicating that they are on the verge of the kingdom. Many hundreds have already accepted Christ. Be thrilled with us as you read a few of the testimonials constantly pouring into our office:

"I am ready to accept Jesus as my personal Saviour."—HINDU, B.L., M.A., Ph.D.

"I have definitely decided to keep the Sabbath and have been doing so for the past month."—CHRISTIAN, M.A., F.I.S.A.

"Only through Christ can we get salvation. . . . I have wholeheartedly accepted Jesus as my personal Saviour. There is no other name among men whereby we must be saved."—MOSLEM.

"After finding out the truth I began to consider that all my positions would not give me any spiritual benefit or salvation. Hence, I have decided to hand in my resignation so as to join the Adventist mission where, I feel, I can serve my Lord better and lead a true Christian life."—A BAPTIST MINISTER.

"Thanks be to Heaven! I have benefited beyond expectation through your lectures."—M.A., M.D., Ph.D., Sc.H., M.H.S.L., V.V.S.R., and author of many books.

"May Christ help us to realize our glorious heritage and destiny."—HINDU, M.A., Ph.D.

"I fully accept Jesus Christ as my Saviour. I consider the unsearchable riches of Christ of more value than the acquisition of the whole world."—A. BRAHMAN.

"I feel I cannot thank the Voice of Prophecy sufficiently for the untold good it has done me."—M.A., Provincial Education Service.

"Your messages embody all that is beautiful and sublime in Christianity, and serve as an incentive to me to probe deep into the religious truths of the Holy Bible."—B.A., L.T.

"The lessons give a vivid description of the matchless personality of Jesus—the cornerstone of humanity, the embodiment of truth, and the only Saviour of the world."—B.A., L.T.

"I can definitely tell anyone that your lessons are excellent. . . . You can count on me as one of your friends for life."—B.A., M.A., L.L.B., Ph.D.



## Stepping Up Humbly—Stepping Down Graciously

(Continued from page 3)

work in conference or institution, that God rules and overrules. Let us believe that if we will but trust Him, He will cause all things to work together for our good. This will give to us abiding faith and trusting peace.

And what we have said of these responsibilities in the conference applies equally to positions in church and Sabbath school, and other departments of church work. If we have accepted some office in God's work in the spirit of humility, and have maintained that spirit while in office, we shall be able to relinquish the office graciously when necessary.

May God bless all our dear workers who at any time in their labors may be called upon to pass through any of the experiences or changes suggested in this discussion. May they step up humbly to any and every position they may be asked to fill, and may they step down just as graciously and willingly when this action is indicated, sincerely believing that an overruling Providence works all things for the benefit of His work and His workers.



¶ THE Bible gives no indorsement to idleness. It is the greatest curse that afflicts our world. Every man and woman who is truly converted will be a diligent worker. . . . It is the duty of every Christian to acquire habits of order, thoroughness, and dispatch. There is no excuse for slow bungling at work of any character.—*Christ's Object Lessons*, pp. 343, 344.





## Divided Pulpits and Divided Churches

THIS journal has, on previous occasions, frankly set forth the architectural significance and historical origin of the divided pulpit—that is, the pulpit on one side and the lectern on the other, with the altar in the center. This definitely springs from Catholic parentage, where this concept predominates—with the altar and the ritual of the mass exalted, and the pulpit and the sermon, or the preaching of the Word, subordinated and pushed to the side. And those Protestant communions that most nearly simulate Catholic form and ceremony, the Anglican and the Lutheran, are usually to be found perpetuating or emphasizing this concept and trend. Sometimes in Protestant churches the communion table has been substituted for the altar, but usually it is the altar that is central.

And in the distinctly Romeward trend in certain other sections of distinctly evangelical Protestantism the swing to altar-centered, divided-pulpit architecture is one of the characteristic current steps away from rugged, historical Protestantism, with its pulpit-centered architecture and Bible-preaching emphasis. This following-after-Rome movement is subtle, and the arguments are alluring at first glance—esthetic beauty of architecture and symmetry, and superiority of worship, and the example of all the great and grand cathedrals. Catholic and Anglican have this form of construction. Pro-Catholic church architects are persistently pushing the idea, as their books reveal, and are finding willing Protestant ears and action. The idea is gaining definite ground among Protestant churches that have lost their evangelistic mission and message, and are turning as a substitute to the “enriching” and “beautifying” of their own worship for personal edification, to hold and enthrall the people with form and ritual. It is an effective line of reasoning and action, and distinctive Protestantism is submerged in the current.

Curiously but logically enough, a more ornate, cold, stately music normally goes along with the divided pulpit as its handmaiden. This too is patterned after those ritualistic churches that press for aesthetics, with messageless music that matches the architecture and the form. Beautiful but devoid of moving power, it fits perfectly into the picture. But it leaves the heart without a glow and the spirit without

life. And, most serious of all, a new type of preaching—erudite, ornate, but detached from the throbbing heart of the everlasting gospel that saves—tends to follow along with the architecture and the music.

Patterning after formalism’s architecture and formalism’s music, the almost unconscious tendency is to ape formalism’s sermon emphasis and the dominant note of the popular churches. Even distinctive Adventism is being touched in the process. Not only is a portion of Protestantism definitely and deliberately reaching hands across the gulf in these less flagrant compromises and departures, but occasionally some of our own churches feel the alluring pull of the undertow, and are attracted in that direction. This is plainly recognized and is resisted by some, both in the pew and in the choir.

Hence it follows that the divided pulpit tends to be followed by a divided church and a divided choir, or, more accurately, a division over the choir and the music. Partisanship becomes intense. Adherents to the proritual concept, of the Anglican and Lutheran type, are ardent in their support of this “superior” worship. On the other hand, conscientious adherents to the principles of the simple, Bible-centered, spiritual, saving, Protestant gospel and its attendant music and preaching, deplore and resist such compromises and encroachments. Partisan feelings and alignments follow, and divided congregations result. This very aftermath should indicate the peril of the trend. We are to press together in unity, not to pull apart.

This recital is not a happy picture. Fortunately the situation is not widespread. Nevertheless, it is a distinct trend that is not always sensed by the congregation, or even by the preacher. This journal would be derelict to its duty were it to neglect to point out the significance of it all, and to warn against these first steps in architecture, music, and message that lead away from the founding spirit and essence of this message, which arose in the providence of God to call men and women out, among other things, from the very spirit and form that now seeks to entice some of our own ministers and musicians away from our clear founding platform, and the true Protestant position concerning Rome and all her accouterments, as well as from those Protestants who pattern most nearly after her.

L. E. F.

**I**N ORLANDO, "the city beautiful," is the office for the Florida Book and Bible House. Situated three blocks from the main street of the city, and half a block from Lake Eola, which attracts thousands of residents and visitors each year, this location is an ideal one in which to have a complete and detailed display of our literature.

Because of the continual seasonal influx of tourists in the winter and exodus in the summer, our office has never enjoyed very large sales from colporteur activity. By far the most of our business comes from our churches and from over-the-counter trade. To build up sales over the counter, we must advertise our literature by displaying it as attractively as possible.

In July, 1948, a great deal of effort was put forth to arrange the facilities in our display room to accommodate, in a systematic manner, the wonderful literature that we have. As the accompanying pictures will show, shelves were constructed in the archways to display books face out, so that titles and colorful jackets would have full opportunity to create curiosity and interest in the contents.

Books have been grouped by subject matter into six separate sections—current reading courses, young people's books, Spirit of prophecy volumes, doctrinal books, music, and miscellaneous. Each one of the archways is equipped with a four-foot fluorescent lamp which makes possible a clear view of all books. One special counter space, covered with gold cloth, is used exclusively for Bibles. In addition, there can be found at one end of the room a display rack holding from fifteen to twenty copies each of eighty Crisis books; and at the

## LITERATURE

*"The Press Is the Right"*

### Creating Public Interest

By HAROLD W. BR  
Book and Bible House

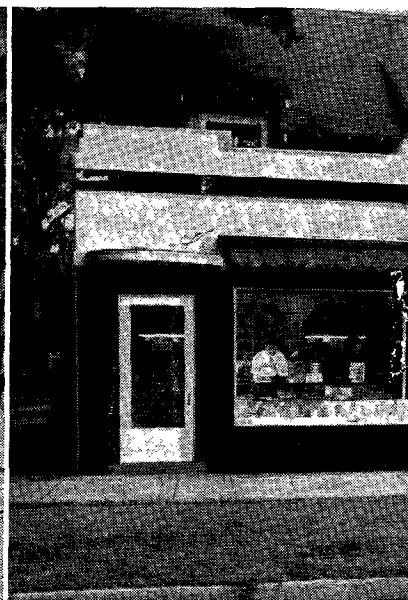
other end is a similar arrangement accommodating *Bedtime Stories*, *Children's Hour*, *Bible Pageant*, and other books for children. On the top of this rack will be found Bible games and similar items.

One rack holds twenty-five each of thirty-six different religious music records. There are seven other racks for Little Giant books, tracts, cards, health foods, and miscellaneous items; and an eight-foot glass showcase houses such items as fountain pens, pencils, and communion ware. We have a two-piece wicker set—a desk and chair—for the convenience of those addressing post cards. There is also the desk of one of our secretaries in the display room. Thus, at all times there is someone to greet customers and visitors.

Our office has two front doors, between which is a fifteen-foot show window. A shelf twelve inches high, running the entire length of the window, was built to accommodate an exclusive display of colorful jacketed books



Interior View



Exterior View, Florida B

# EVANGELISM

*Arm of Our Strength*

## Interest in Our Books

WICKER, Secretary,  
Florida Conference

and other items of special interest. They are rearranged at intervals. At each end of the room a thirteen-foot show window has received the same attention. A small ledge the entire length of the three show windows provides a place for a number of four-foot fluorescent lamps, which gives indirect lighting to this forty-one feet of "front line" display.

Outside is a large neon sign, "Florida Book and Bible House," eighteen inches high and fifteen feet long. This, together with the four-foot lamps in the archways and the forty-one feet of lighted display in our three show windows, is lighted from dark until ten o'clock each evening, except Friday, and then turned off automatically by a time clock. Fortunately there is nothing to hinder the view, and our entire display can be seen for a whole block in each direction.

Now the question is asked, Is all this extra work rewarded with extra sales and souls? At the end of 1948 it was found that our Bible

House sales had sustained a loss of \$13,700, as compared with 1947, as far as our colporteur work was concerned. The decrease in total sales was only \$9,000, however, which meant that we had an *increase* of \$4,700 in trade sales. This is attributed almost entirely to the display that was arranged the latter part of the year.

Space would not permit mentioning the number of people who have come in to make a purchase, because they were either walking by or driving by the evening before, when their eyes were attracted to the lighted display and fell on a book or item of interest.

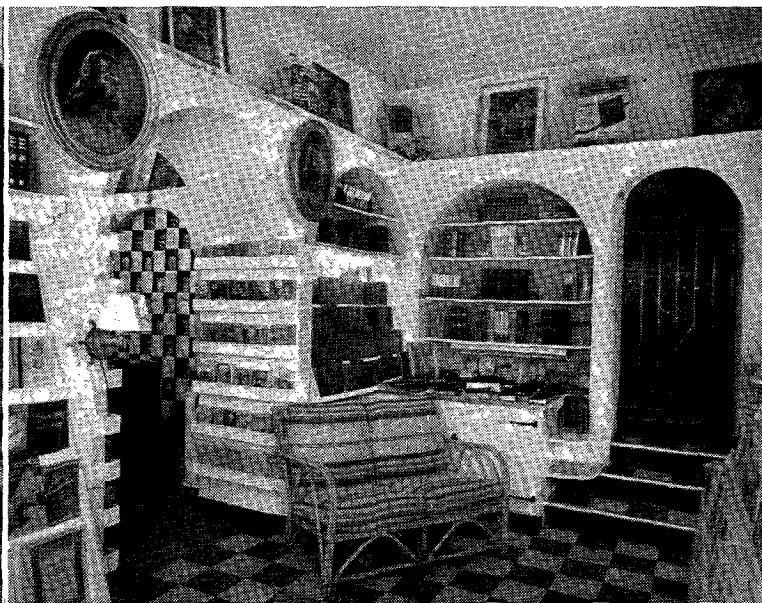
A Sunday school teacher from the Church of God, while passing by, was attracted to our store, and as a result has now been subscribing for almost a year for one Picture Roll and fifteen sets of Memory Verse cards for her children's division.

Several Catholic sisters have been coming in on an average of twice a week to buy pictures, children's books, and other items for their school. Several times one of the sisters noticed some of our literature on the subject of Catholicism, but dared not buy any of it in the presence of the other sisters. Someday she may come in and purchase some of this literature, and time alone will be able to tell the result.

In Orlando there are four or five stores that sell books and Bibles, but a man driving down the street noticed our Bible house, came in and purchased sixteen nine-dollar Bibles for young people in his church who had completed memory work. There is another man who comes in every few days to make a purchase, because, as he says, we "have the best literature in town."



Book and Bible House



Another Interior View

Our lighted display one night caused a teacher in one of the Christian church schools to come in the next day. She bought the *Children's Hour* set and stated she would be back soon to purchase *The Desire of Ages* and *The Great Controversy*.

After going in and out of every bookstore in town, representatives from the Mount Zion Missionary Baptist church, including the pastor, were drawn to our store to see what literature we had available on the subject of stewardship. An unusually favorable comment was made after they examined *Counsels on Stewardship* by Mrs. White. Sixteen copies were taken to be used in their vacation Bible school.

There is every reason to believe that the added blessing of God, attending the reading of these books, will mean souls in the kingdom of God. "We are fast approaching the end. The printing and circulation of the books and papers that contain the truth for this time are to be our work."—*Testimonies*, vol. 8, p. 39.

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## The Field Says

### Echoes From Our Letter Bag

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### Referring to Spirit of Prophecy

EDITOR, THE MINISTRY:

In our churches, at workers' meetings, at conventions, or in other convocations what should we call the Spirit of prophecy when we are reading from or quoting these writings? Through the years I have observed that on many occasions when there were visitors in the audience our speakers have repeatedly said, "This is what Sister White says about it," or, "Let us now read from Sister White," or a similar expression was used. Sometimes they will say, "The messenger of the Lord says this." One minister I know often says, "This is what the Lord has said about this." It is unlikely that there is an Adventist in the world who would not know what the speaker had reference to if he said, "Here is a quotation from the Spirit of prophecy," and then went ahead and read it. The Bible speaks of the Spirit of prophecy. Would it not be much better if, without exception, these writings were always referred to by the Scriptural term "the Spirit of prophecy"? ALLEN WALKER. [Minister, Lakeland, Florida.]

### Corrections in Projector Article

EDITOR, THE MINISTRY:

In my article "Pictures in Evangelism," in the December MINISTRY, there are two obviously typographical errors, which might be confusing to one trying to follow the sugges-

tions given. The first one appears on page 25 in the main body of the article in the fourth line from the bottom of the column. It now reads, "The 2-inch-focal-length lens produces a desirable-size image," but it should read, "The 7-inch-focal-length," et cetera. Two-inch lenses are seldom obtainable for slide projectors, and they would produce very large pictures on the screen with the projector only a short distance from the screen.

The second for which I would suggest a correction appears on page 26 in the second column, and the seventeenth and eighteenth lines from the top. The sentence now reads, "When this rheostat did operate in a three-way circuit, my electrician solved the problem." To give the thought intended, it should read, "Since most rheostats are not made to operate in a three-way circuit, my electrician solved the problem."

To one whose technical knowledge of projectors and electricity is limited, these statements could be very misleading.

ARTHUR J. PURDY.

### Profitable Forum in Germany

EDITOR, THE MINISTRY:

Some weeks ago Doctor Ahland, of Humboldt University, in Berlin, asked us whether we as a denomination of Seventh-day Adventists would be ready to debate our teachings before a group of students. He stated that the purpose of this was an academic one. We told him we would be willing. Professor Ahland wished us to omit two items in our debate on doctrinal points. One of them was the baptism, since they had already discussed this on several occasions, and the other was the question of immortality, since according to his idea there was nothing clear concerning it anyhow.

The debate took place on Monday, June 27, 1949. K. Kohler, G. Ronisch, and I went to the university. Brother Ronisch gave a brief summary of our denominational history, and then the discussion opened, with about forty students participating. The first point considered was the time of the end. Professor Ahland tried repeatedly to prove that we had set a time for the second coming of Christ, because of our teaching of the 2300 days. The discussion was brought about mainly because he and the students interpreted the text in Daniel as applicable to his time, but it was possible for us to prove to them that it applied to the end of time, and must especially take into consideration the existence of a heavenly sanctuary. Very few legitimate exceptions could be given against the proofs taken from the letter to the Hebrews.

The second point was our way of interpreting the law. Our opponents tried to prove that

—Please turn to page 19

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# HEALTH EVANGELISM

*Our Health Message a Part of Our World Mission*

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## Meeting the Challenge \*

By EDNA F. PATTERSON, M.D.,  
Silver Spring, Maryland

BEFORE Christ comes to take His people home there is a great work to be done. A message of healing is to be carried to the world. "That thy way may be known upon earth, thy saving health among all nations," Ps. 67:2. And it is our generation that must carry this message.

Evidently God intended the remnant church to be a great medical missionary people. His remnant people were to be known and recognized for their work in saving human life. They were to be specialists in disease prevention, health preservation, and the art of successfully treating the sick. With what meticulous care God has outlined the methods to be used and the program to follow!

Our medical work dates back almost to the beginning of this movement. Only twelve days after the General Conference was organized in 1863 Mrs. White was given that memorable vision of the great fundamentals of health and healing. This occurred on June 6, 1863, at the home of Aaron Hilliard in Otsego, Michigan. It seemed to constitute a part of the marching orders of the infant church, coming from her Chief Captain and Counselor.

Before we had a school or a college we had a sanitarium (by divine arrangement). When light came that we were to have a medical institution the reasons were plainly given. It was to use methods different from those of the world. It was to follow a system of healing after God's order in harmony with nature's laws. On Sabbath afternoon, December 25, 1865, at the home of Brother Lampson, Mrs. White was given another vision from heaven regarding our health work. Please note that our medical work was guided by counsel from heaven. (This is all recorded in *Testimonies*, vol. 1, pp. 485-495.)

Let us note a few of the points emphasized in this vision. First, the Sabbathkeepers had neglected to follow the light on healthful living. The reason given was, "As this reform restricts the lustful appetite, many shrink back. They have other gods before the Lord."—*Testimonies*, vol. 1, p. 486. On the same page the health message is declared to be a "part of the

third angel's message, and is just as closely connected with it as are the arm and the hand with the human body. I saw that we as a people must make an advance move in this great work." Again, in this same chapter we have the impressive statement revealing the relationship between diet and destiny.

"There are but few as yet who are aroused sufficiently to understand how much their habits of diet have to do with health, their characters, their usefulness in this world, and their eternal destiny."—*Ibid.*, pp. 488, 489.

In *Ministry of Healing* this pen picture is given: "Disease and wretchedness are everywhere. Many transgress the laws of health through ignorance, and they need instruction."—Page 126.

We are living in a sick world today. America has seven million men and women sick in bed every day of every year. This costs the stupendous sum of four billion dollars, besides all the headaches and all the heartaches. Who is responsible for all the sickness? "Is there no balm in Gilead; is there no physician there?" Jer. 8:22.

"There is sickness everywhere, and most of it might be prevented by attention to the laws of health."—*Ibid.*, p. 146.

"Disease never comes without a cause. The way is prepared, and disease invited, by disregard of the laws of health."—*Ibid.*, p. 234.

"Teach the people that it is better to know how to keep well than how to cure disease."—*Testimonies*, vol. 9, p. 161.

Dr. Haven Emerson, for years professor of public health in Columbia University, has shown that during the past fifty years medical science scored a notable triumph in the control of acute infectious diseases. Deaths from scarlet fever have decreased 99 per cent; diphtheria, 96 per cent; tuberculosis, 76 per cent. Death from pneumonia under our new antibiotics has reached the vanishing point. And no longer need we fear such dreadful calamities as deaths of mothers from child-bed fever. Meningitis has lost its horrible fear. We are today able to cure, as well as prevent Rocky Mountain spotted fever, typhoid, and many others. These diseases may be called "wholesale," because they are of epidemic form and are germ borne. We can legislate against them.

But what about the retail diseases, the so-called degenerative diseases, those which are under the control of individual health habits? During this same fifty years deaths from heart trouble have increased 186 per cent; hardening of the arteries and apoplexy, 663 per cent; diabetes, 1,150 per cent.

\*Presentation on Medical Missionary Day, May 7, 1949.

Think of the mentally ill. There are more inmates in our mental institutions than we have students in our colleges and universities. And most of it might be prevented. We hold the key. What are we doing with it? I once asked a medical superintendent of a large institution for the insane the cause of this terrible insanity. He replied, "Intemperance, lack of self-discipline."

Even the mention of the word *cancer* sends a shudder over us; yet every year in the United States five hundred thousand persons die a living death from cancer. Half a million people now living in our civilized nation are earmarked to die of cancer. Its incidence is increasing all the time. In 1928 one person died every hour; today one person dies every three minutes of cancer. A chilling thought is how little children are even being visited by cancer. Harold Dargeon, M.D., says, "Among the causes of childhood mortality, cancer and allied diseases stood tenth in the two-year age group." He also says it stands third in the ages three to ten years, and sixth from ten to fourteen years. Today everyone is asked to give generously to help stamp out cancer, and millions of dollars are being given and spent in cancer research to find the germ of this mystic killer. Could it be that certain conditions of health are brought on by one's own poor health habits, and this disease is thus invited? Sir Arbuthnot Lane, one of England's cancer specialists and a noted surgeon in London, said before the Clinical Congress of American Surgeons, "Cancer is a world disease; cancer is a world peril. Each person can say for himself how far he is willing to go to avoid cancer." The doctor then proceeds to state that if we would avoid cancer, we must "forgo the use of white bread, and shun all meat."

Dr. William Mayo has said, "Cancer of the stomach forms nearly one third of all cancers of the human body. Is it possible there is something in the habits of civilized man, in the cooking or other preparation of his food which acts to produce precancerous conditions?" Within the last one hundred years four times as much meat has been eaten as before that time. If flesh foods are not fully broken up, decomposition results, and active poisons are thrown into an organ not intended to take care of them and which has not had time to adapt itself to the new condition.

Dr. L. Duncan Bulkley, for years consulting physician of the New York Skin and Cancer Hospital, says, "Analyzing the various data obtained, we find cancer has increased in proportion to the consumption of three articles—flesh, coffee and tea, and alcohol. The first element of treatment is an absolute vegetable diet." Years ago we had this light given: "Cancers, tumors, and all inflammatory diseases are largely caused by meat eating. From the light God has given me, the prevalence of cancers

and tumors is largely due to gross living on dead flesh."—*Medical Ministry*, p. 278.

How thrilling it is today to see scientific men of the world proving these statements to be true. Are they taking the torch out of our hands? An outstanding example of what such a diet will do is the experience of John Gunther, Jr., son of the famous journalist and author, who was dying of brain tumor. He had had all the super specialists in New York City, surgery, X-ray, radium, penicillin, and even mustard gas given intravenously. The boy was given one week to live. Someone urged that he be taken to a doctor who believed in diet (Dr. Max Gerson). He went. All flesh food was taken out of his diet; and other foods, such as fresh vegetables and juices, were given in abundance. The boy, in spite of his poor health habits and heavy studies, lived on, not for one week but for fourteen months. (JOHN GUNTHER, *Death Be Not Proud*, book condensation in *Reader's Digest*, March, 1949.)

Treating disease without drugs was the basis of our health education in the beginning. It seemed very inadequate at the time given, but today, as one doctor puts it, "the slogan of the profession is 'Nature must heal herself.'" Even penicillin does not kill the germ. It cripples it, and one's own tissue cells can then overcome it.

Everyone knows what the march of dimes represents—poliomyelitis. Headlines in the *New York Times* said that Benjamin P. Sandler, of Asheville, North Carolina, ex-Navy doctor claims "diet halts polio." Avoid sugar and starches, he advises. He says, "Without reserve a controlled diet will immunize a person from infantile paralysis within twenty-four hours." This discovery was made in North Carolina where 1,172 persons had been struck by this malady. "Polio immunization" diet means avoiding sweet foods, soft drinks, ice cream, candy, pastries, bread, rolls, pancakes, and potatoes. Too much sugar in the diet causes a lowered blood sugar, and then one more readily falls prey to poliomyelitis.

Besides diet, think of the work of Sister Kenny, who has relieved thousands of polio victims. Our people had the light of hydrotherapy fifty years before Sister Kenny was ever heard of. But what did we do with that light?

Remember what instruction was given us on the necessity of eating foods in their natural state, and how millions are being spent today on vitamins.

(Concluded next month)

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❖ READ "Trail Blazer in Medicine," in the November, 1949, *Reader's Digest*. It is the story of Elizabeth Blackwell, the first woman to receive an M.D. degree. It is an epic worth preserving. We can learn some wholesome lessons from it.

# Shall We Return to the Old Paths?

By T. EDWARD HIRST, *Manager,  
Middleboro Sanitarium, Massachusetts*

GOOD crops come from good soil properly fed with the right fertilizer, sufficient water, and intelligent care, with the use of every God-given means to foster the planted seeds until the harvest is gathered.

Is there a close relationship between good health and good gardening and good farming? Should we as Seventh-day Adventists study more closely the relationship between the low ebb of physical health among our people and the food we are eating—not solely from the standpoint of a vegetarian diet, but as to the food actually consumed, whether it contains health and vitality, or whether it has been robbed of its life-giving properties through failure on the part of the farmer to supply the soil with the nutrient elements so badly needed?

These are questions which we ought to do more than talk about. We ought to try to answer them. Even though we may find the answer to be one we do not like, if it is true, then let us accept the facts and put into practice a higher conception of our privileges as growers of crops, whether in a small garden or on a big farm.

Our reluctance to accept new conclusions may, perhaps, be illustrated by the experiences some of us had in accepting the seventh day as the Sabbath. It simply wasn't so because we had never heard of it before; it wasn't in the Bible; our parents never kept the Sabbath; how could so many million people be wrong?

In growing a garden or running a farm successfully we must take the attitude of a learner, and turn away from wrong practices no matter how long followed. The preparation of the soil, seed sowing, cultivation, care of the growing plants, and finally harvesting the ripened crop must all be done in the light of the best knowledge obtainable.

What should we do to prepare the soil? In a small garden someone must spade the soil, or it must be plowed. If the gardener is fortunate enough to have access to a supply of animal manure or compost, the soil is liberally dressed down with these before the spading or plowing takes place. If not, after the garden is spaded up and it comes time for seed sowing, the gardener then should buy fertilizer and apply it to stimulate the growth of his plants.

Right here I wish to point out that many close students of farming methods have also come to believe that most of the difficulties of our modern farming originate in the use of commercial fertilizers made from chemical sources. Moreover, it has been stated, and substantial proofs can be offered, that many of the ills of the body today arise from the use of

commercial fertilizers in the raising of our food crops. Why should this be so? Why should this type of fertilizer cause such damage to us?

The origin of commercial fertilizers is interesting, because in them we also catch something of the pictures which have passed through men's minds through the years. Medicine and crop raising have unconsciously intermingled their research and practice in the production of fertilizer. A few hundred years ago the idea was first expressed that, inasmuch as the body was made up of certain minerals, the supplying of these minerals should be through mineral rather than organic sources, and this led to the development of the modern drugstore, with its more than seventy-two thousand different drug concoctions for the healing of the body. The same reasoning led Liebig\* and others to develop the commercial fertilizer to bolster up sick soil.

These fertilizers are coincident with the increase of cancer, heart disease, and other terrible scourges which threaten the life of the American nation today. Granted that commercial fertilizers do substantially increase the yield of crops from poor soil, it is also true that a careful examination of all the end products from the use of these fertilizers will reveal facts which will astound any thinking person who is willing to lay aside his preconceived ideas concerning the use of the soil.

There is no magic that makes good farming or good gardening. The farmer merely returns to the soil the elements he receives from the soil in the form of harvested crops, and unless he does this the soil will soon be exhausted.

In the use of commercial fertilizers the farmer returns to the soil a few of the minerals taken out by the plant, but returns them in artificially manufactured minerals, rather than in nature's form of organic minerals from decomposed plant life and natural fertilizers.

Let it be understood, then, that in making a return to the soil of a few of the elements extracted by the plant, the use of commercial fertilizer gives back to the soil an entirely different set of minerals. It is similar to the use of

\*Justus von Liebig (1803-1873) was a German chemist and professor of chemistry at Munich University. The last thirty-five years of his life were devoted to the chemistry of the processes of life, both animal and vegetable. He pursued vegetable physiology with special reference to agriculture, and advocated that the chief care of the farmer and the function of manures are to restore to the soil those minerals which the crop is found to take up in its growth. This is determined by the analysis of the ashes. On this theory he prepared artificial manures containing the mineral substances he thought essential. (*Encyclopaedia Britannica*, vol. 14, pp. 37, 38.)



synthetic vitamins in the manufacture of white flour—the miller is putting back into the flour and cereals, not the vitamins and minerals found in the outer coatings of the cereals and grains, but a chemically pure, entirely mineral product, rather than the true organic minerals and vitamins taken from the soil and created in the growing plant by the sun, rain, and season.

Now, in the natural life of the plant grown on composted and properly manured soil in nature's way, there are hidden elements of which we know but little. There are trace elements, perhaps even vitamins, of which we are entirely unaware as yet, but they are there nevertheless.

In the natural life of the soil there is a bacterial process constantly going on which is one of nature's most astounding displays of its Creator's intelligence. There is a balance of nature in which there are destructive bacterial life properly balanced by creative bacterial life. If the soil is properly prepared and cared for, these two contrasting forms of life are held in perfect balance. Thus the crop is planted in a soil which will protect and care for the plants from seed beginnings to harvest, and will, under almost every circumstance, practically guarantee a sure crop of healthy plants which can give us the vitamins and minerals we so greatly need to maintain good health.

It does not stop there, however. Properly prepared and properly cared for plant life will remain practically free from destructive insect life so that there is no necessity for the constant use of poisonous sprays to destroy the bugs and insects which infest the plants grown on soil where commercial fertilizers are in common use.

It is a startling, provable fact that when you have built up your soil with compost and green manures, when you plan and apply true principles of organic culture to the use of the soil, there will be such a decrease in the presence of destructive insect and bacterial life that it will seem a miracle to you. But it is the miracle of returning to the divine plan, rather than a miracle of divine intervention, which takes place.

Soil free from the commercial fertilizer and properly composted will be fairly living with earthworms, and earthworms are the farmer's greatest helpers. Here is one of the most startling facts in connection with the use of commercial fertilizer. The soil will gradually lose its earthworm population until the earthworm becomes almost as rare as a visitor from Mars.

The use of commercial fertilizers makes the soil into a barren desert, as far as the hidden life of the soil is concerned. The destructive nematodes, strange to say, seem to be harmed less than the protective bacterial life, and thus the perfect balance of nature is thrown out of balance. Such destructive life as cabbage mag-gots multiply in great number in soil where the

protective elements are destroyed by the use of commercial fertilizer, and this illustration could be carried further to an almost endless degree.

Let me give you a few personal experiences from our own gardening work here at Middleboro Sanitarium in Massachusetts. I have been endeavoring for the past few years to put into active practice the farming principles enunciated in this article. Last year I had over three acres of garden, which included about every kind of vegetable grown in the North. Not one ounce of spray did I use on my garden last year, and the only thing I was bothered with were bean beetles. I have not entirely solved that problem yet.

My crop of potatoes grew well, and the plants were a healthy dark green, practically free from potato bugs all season. My onions were just about perfect. Last year my family was still using old onions in June, and here is another remarkable fact in regard to composted crops. Their keeping ability is so much better that there is no comparison with commercially fertilized crops. Beans, peas, carrots, parsnips, and other vegetables grew in abundance, yielding prolific crops. The corn was outstanding.

A crop grown on composted soil is so much better in flavor and other ways than commercially fertilized crops that there is no fair comparison between them. As an experiment one year, I planted two patches of corn. One patch, about one third of an acre, was grown on soil where I used only green manures and compost. The other third of an acre of corn, side by side with the first and planted the same day, was grown with commercial fertilizer. As they grew there was very little difference, until maturity set in. The stalks in the composted soil were a heavy green, the ears were very much larger, and the flavor was simply delicious. There was a noticeable lack of smut, and this corn was practically 100 per cent work free.

The second patch grown with artificial fertilizers had yellowed stalks, smaller ears, and poor flavor, and a large number of ears were infested with both worms and smut.

Still another factor of good farming appears when we follow true organic principles of farming. When there is a lack of humus soil grows hard, packs easily, and fails to drain to the subsoil in heavy rain. The water rushes off the hard-packed soil, causing erosion, and the precious mineral elements so vitally needed by the soil will leach away. But the soil that is properly cared for with a heavy amount of decomposed plant life is friable and drains to the subsoil quickly, preventing the washing away of the precious minerals. Then in dry seasons it gives off the water in the subsoil to the plant life on top of the soil, preventing crop loss through drought.

A few years ago, when practically every farm around us had lost most of its garden

crops in a prolonged drought, our gardens remained fresh, green, and moist. I recognize too, of course, the blessing promised of God to the tithepayer, but I also know that we tried, to our utmost, to protect and cherish the soil He had entrusted us with.

To those interested in correct methods of farming and gardening and soil conservation, let me recommend for your reading such books and magazines as: *Pay Dirt*, by J. I. Rodale, Rodale Press, Emmaus, Pennsylvania; *Pleasant Valley and Malabar Farm*, by Louis Brunfield, Harper Brothers, New York; *An Agricultural Testament*, by Sir Albert Howard, Rodale Press, Emmaus, Pennsylvania; *Organic Gardening and Organic Farming Magazine*, Rodale Press, Emmaus, Pennsylvania; *Make Friends With Your Land*, by Leonard Wickenden, Devin-Adair Co., New York.

Above all things, give earnest consideration to the need of reformation and change in our own practices of growing a garden. The Lord has said, "My people perish for lack of knowledge," and the earth grows old and decays like a moth-eaten garment. Is it not possible that many of the sicknesses we suffer from are caused by nutritional deficiencies which come directly from food grown on poor soil, rather than an unwise choice of selected foods on the table?

Thousands of Seventh-day Adventists are sick today; yet they have been carefully trying to follow health-reform ways of eating. They are puzzled and bewildered as they seek to obey the Lord, yet apparently fail to obtain the desired results in better health. Cause and result are not far apart, and there is a solution for these problems. God does answer prayer, and bless His people. It may be that He is waiting for us to move onto higher ground in the study of soil improvement, and to return to more natural practices of farming.

If it is wrong to administer drugs to the body, why is it not wrong to administer chemicals and poisons to the soil, and then second-handedly take these poisons into our bodies through and on the plants.

In former years I have sprayed plants in early spring, and, then in late fall after several months of rain and weather, have seen these plants frosted, lose color, and plainly reveal the residue of these poisons still retained on the leaves. The constant use of sprays and poisons has another sad ending. The birds which so delight the eye and charm the senses gradually disappear from a place where the insect life is constantly being destroyed by poisons. With nothing to eat, they move on, and another balance of nature is also destroyed.

We have been told that "the reproach of the soil will be taken away" as we in faith care for the soil as we should. Country living and divine help will lift the reproach of so much unnecessary sickness from our midst, and our vege-

tarian diet will stand out as a shining light of testimony to a dying world. Let us study the Spirit of prophecy for the instruction so wonderfully given to us on this whole question of living, and apply the knowledge being discovered today. God will bless such a program.

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☪ HIDDEN in the depths of the earth are blessings for all who have the courage and will and perseverance to gather her treasures.—*Ministry of Healing*, p. 188.

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## S.D.A. Dentists Meet

THERE are in North America approximately three hundred Seventh-day Adventist dentists. Seven years ago a handful of these men organized themselves into a group known as the National Association of Seventh-day Adventist Dentists.

The purpose of the organization is to encourage the association of these dentists spiritually as well as in a scientific and social way. The group has given considerable time and consideration to the study of the feasibility of a denominational dental college, so that this field of study might be opened up to our youth in a larger way.

On Friday, October 14, of this year, this organization held its seventh annual meeting at the Bellevue Hotel in San Francisco in connection with the meeting of the American Dental Association. The meeting was opened by the president, Dr. M. Webster Prince, of Detroit, a nationally known dentist; and a devotional hour was conducted. Several scientific papers were presented. Dr. George T. Harding, president of the College of Medical Evangelists, spoke to the group on two occasions and encouraged them to use their profession to reach the souls of men through their personal influence and through service to the body.

On Sabbath, October 15, seventy Seventh-day Adventist dentists met at Pacific Union College for the Sabbath services. In the evening another meeting was held, at which there was considerable discussion regarding the possibility of a dental college for our denomination so that young men and women might be trained in this line. Prof. E. E. Cossentine, of the Department of Education of the General Conference, was present, and spoke to the group.

Fifty new members were added to the National Association of Seventh-day Adventist Dentists. The total now is 135 active members.

The officers elected for the year 1950 are as follows: President: Dr. Gerald A. Mitchell, of Atlanta, Georgia. Vice-President: Dr. Ralph Halverson, of Napa, California. Secretary-Treasurer: Dr. Albert C. Koppel, of Washington, D.C.

## Temperance Booth at State Fair

By KENNETH H. WOOD, *Temperance Secretary, New Jersey Conference*

EVERY Adventist evangelist would be thrilled if he could preach a portion of the gospel to 3,369 different people in a week's time and at a total cost of only \$325. In a sense we had this privilege through our temperance exhibit this year at the New Jersey State Fair.

Recognizing that education concerning the evils of liquor drinking is badly needed by the masses, we pitched a 40-by-60-foot tent on the fairgrounds at Trenton, September 25 to October 2. A large sign announced plainly that this exhibit was sponsored by the American Temperance Society. In the center of this sign was a large emblem of the A.T.S., and on either side were the words: "A Subsidiary of the Seventh-day Adventists' Worldwide Movement," and "Publishers of *Listen Magazine*."

The tent was partitioned off into three sections. The front part was used for literature display; the center section provided an auditorium seating nearly one hundred people; and the rear was used for miscellaneous supplies and sleeping quarters.

As you know, people who wander around a fairground grow very tired and become eager for a place to sit down and rest. Consequently, we had a large sign out in front with the lettering "Come in and Rest." Also on the sign were the words "Free Motion Pictures—Seven Different Films—Educational and Inspirational." A large clock with movable hands was painted on this sign under the heading "Next Showing." These hands were moved throughout the day and night to announce the time when the next film would begin.

In addition to the canvas wall, which separated the front display from the auditorium, we used a backdrop of black percale, which followed the contour of the tent ceiling. On this the word *Listen* was mounted in letters about three feet high and made from the covers of *Listen* magazine. In front of this were two long counters placed at right angles to each other. These held our record player, public-address system, and a good display of literature, some of which was for sale, but most of which was free.

At least two of our sisters were present all the time, handling the literature, counting the number of individuals who saw the motion pictures, playing records between showings, and assisting in other ways. At times only one minister was present to help in the program, but most of the time there were two.

From the outset the Lord blessed this program with success. During the seven days that we were open, 3,369 people came in and were seated during the pictures, learning the truth that "alcohol belongs in industry, *outside* the

human body." In addition to this number, hundreds of others came in merely to view our illustrated report of Dorcas activities, and to receive free literature. A large group of students said that they planned to use the material in *Listen*, *Liberty*, and *Life and Health* in their schoolwork as subject matter for reports. On one day alone more than one thousand young people were shown the evils of liquor through our motion pictures.

One man came back to the exhibit several times, stating that the atmosphere was extremely uplifting compared with everywhere else on the grounds. Several alcoholics came, declaring that they knew they must leave liquor alone, or it would ruin them even further. Other individuals wanted to know what counsel we could give them to break the tobacco habit. Laymen who were interested in temperance in their local communities wanted advice on how to win local option elections. Several individuals expressed surprise that any temperance organization was strong enough to put on such an exhibit.

More than 355,000 people attended this fair. We spent approximately \$325 to reach them, including the \$96 for the space. Surely this was a relatively small amount, considering the potential good which may come from it. We believe that the value of this exhibit was not confined to the general public. It also gave our own people a wonderful lift to realize that aggressive methods are now being used to bring the temperance message and our work before the world.

Millions around us are held in bondage by habits of sin other than alcoholism. May God help us to reach them all with the liberty-imparting message of His power.

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☞ DEMONSTRATE what can be done with the land when properly worked.—*Ministry of Healing*, p. 193.

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☞ WE should work the soil cheerfully, hopefully, gratefully, believing that the earth holds in her bosom rich stores for the faithful worker to garner, richer than gold or silver. The nigardiness laid to her charge is false witness. With proper, intelligent cultivation, the earth will yield its treasures for the benefit of man.—*Testimonies to Ministers*, p. 243.

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☞ THE time is near when the large cities will be visited by the judgments of God. In a little while these cities will be terribly shaken. No matter how large or how strong their buildings, no matter how many safeguards against fire may have been provided, let God touch these buildings, and in a few minutes or a few hours they are in ruins.—*Counsels on Health*, p. 268.

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# MUSIC OF THE MESSAGE

*A Discussion of Ideals, Objectives, and Techniques*

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## Music Instruction for Church School Children

By LILLIAN WOOD, Music Teacher,  
Church School, Orlando, Florida

Much thought, care, and preparation has been given to the study of music in our academic and college training program. However, there is another important age group which has not benefited in music lines to any great extent, and that is the church school. Here and there we find a musically trained teacher sharing her talents with her more fortunate students. The field of church school music training is worthy of our thought-provoking study and earnest attention.

In our Orlando churches we have caught the vision of the possibilities of successfully trained grade students in music lines, vocal and instrumental. Not only is the school inspired and invigorated through this avenue, but the whole church program is strengthened. Mrs. Wood, who has ably demonstrated her qualifications in this particular field, presents excellent material for your perusal. May it stimulate us all to care more thoroughly for the lambs of the flock.—FENTON E. FROMM.

MUSIC can be a great power for good or for evil. Hence, it is important to the saving of our Seventh-day Adventist young people that they learn to love that which is good in music. During the unsteady and sometimes turbulent teen-age years, the association of good music is a stabilizing influence.

The church school board in Orlando feels keenly the importance of music in the development of our boys and girls. We have a four-teacher school with a peak enrollment of 120. Our principal has wholeheartedly supported the music program. A music instructor was engaged to spend thirty minutes a week in each room. In addition, glee club was offered to students of grades five through eight. The matriculation fee for each child included one dollar for music instruction.

We planned for the children to become aware of their singing voices, to know the joy of singing, to learn musical terms and theory, to become acquainted with the masters and their music, and to develop interest in the use of an instrument. It is natural for boys and girls to enjoy singing. Songs should be chosen which they can enjoy, according to the experience of their years. The songs should have good melody and text.

From grades one through eight, whether in singing, listening, or band practice, the most important element is to maintain a good swinging rhythm. In this way music becomes alive. Every living soul responds to rhythmic music, whether it is Bach or Stephen Foster. All music should be taught in an atmosphere of

freedom, joy, and relaxation; yet the instructor must have the undivided attention of each one. A bit of humor is always acceptable, and praise for endeavors gives real stimulus.

Knowledge of theory is a requirement in grades five through eight. These children should be taught to read music, and to know the values of notes, rests, key signatures, and musical terms.

For music appreciation the children are taught the lives and music of the masters. To every composition presented for their musical storehouse, a story or clue is always given. In teaching the little ones the music of Schumann, six selections were used from his *Album for the Young*. The "Soldier's March," was first demonstrated with the "goose step," to show them how stiff-legged toy soldiers would march. When the piece was played they were delighted and wanted to hear it again. The "Lullaby," "Knight Rupert," "Happy Farmer," "Wild Horseman," and "Traumerei" were all appropriately introduced before the music was played. One week later these little folks in grades one and two were able to recall the composer, and every piece they heard the week before.

The same method was used for grades three and four. I have had the thrill of playing for twenty-eight active youngsters from eight to eleven in a room so quiet you could hear a pin drop.

Grades five, six, seven, and eight will always listen to a good story, and I have stories for every composition. For Schubert's *Unfinished Symphony* I wrote on the blackboard three



Junior Male Chorus

principle melodies for them to hear. As we listened to the recording we counted the number of times they appeared. For the Tchaikovsky *Nutcracker Suite* I wrote on the board the outline of some of the rhythmic patterns as found in the more difficult numbers. With a little practice beforehand we were able to beat out the rhythm. I also called their attention to the various instruments they could hear. Another way to help identify compositions is to fit the title to the opening phrase of the music, which is easily done in such pieces as Schubert's "Impromptu" and MacDowell's "To a Wild Rose."

A rhythm band is thrilling to the little folks. We start by clapping in unison. Then half the room holds one clap while the other group has two claps. The little folk were not all able to keep the rhythm at first, but we did not make an issue of it. We went ahead with the band, and soon, one by one, the stray members were keeping time with the others.

For the loud instruments, such as cymbals and blocks, we used only the good timekeepers. These gave the beat on the first count. Sticks were given a little more freedom. We let them fit into the rhythm either on the first and third beat (in four-four time) or lightly on all the beats. It must be remembered in a rhythm band that the children should have freedom to express themselves, yet a certain amount of direction is in order.

In learning a new piece they were asked first to listen as it was played, thinking of the interpretation, whether vigorous, or light and dainty—and

then use their instruments accordingly. On just one number, "The Parade of the Wooden Soldiers," I asked them to play according to direction, and we worked for different effects, using various groups of instruments. This helped them to be keen for changes of mood and pattern in the music.

Last year the children in the third grade had an enjoyable time in the rhythm band. This year before many months had passed they felt the lack of their band activity so keenly that they requested a flute band. I can assure you that a flute band has a much greater chance of success when the youngsters are begging for it than if it is imposed upon them. Flutes were purchased at fifty cents each, and we began. After spending a few periods in mastering the mechanics of flute playing, definite assignments were given to be learned before the next practice. Meanwhile the children of the fifth and sixth grades requested a flute band also. When both groups could play fairly well, we combined for practice. Approximately 50 per cent of the third- and fourth-grade group and about 90 per cent of the fifth- and sixth-grade group mastered the flute.



Those who played band instruments were asked to join our flutes. Two trumpets, three saxophones, and three drums were added to the group. They were given music to practice, so that when all came together each was ready for his part. The result was a nicely balanced band.

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Children's Flute Band  
(Above) and Glee Club  
(Left), Orlando, Florida

The glee club, to which the children of grades five through eight were invited, represented our highest musical attainment. We learned songs in two and three parts, using the best music and endeavoring to perform it correctly as to interpretation and pronunciation. During the last fifteen minutes of every period the students selected the songs they most enjoyed for pure relaxation.

In connection with our glee club we organized a junior male chorus of about fourteen boys with a director aged eleven. They were inspired largely by the senior male chorus who sing on the weekly Adventist Hour broadcast. These boys were delighted to have their own junior chorus, and have practiced faithfully and enthusiastically. On Sabbath afternoons we sing for shut-ins. We have also taken part in young people's meetings and the radio broadcast.

This spring we held a music festival. Since the entire student body of more than one hundred participated, care had to be taken that groups entering and leaving the platform would not consume precious time which would quickly tire the audience. We chose a building which had a large platform with two outside entrances. The groups lined up outside and entered from the right in the order in which they appeared on the platform. When their part was finished they made their exit through the left side, and a new group was ready to take its place from the opposite side.

The program was divided into four sections, with well-chosen instrumental numbers between. The four sections were: the primary songsters, the rhythm band, the glee club, and the flute band.

In our program material care was taken to include a variety so that the program would not become repetitious. Music of different tempo and mood was chosen, as well as specials, solos, and ensemble groups, for lively interest.

The rhythm band members were dressed in uniform with red-and-white crepe paper capes and hats. The flute band members wore white cotton T shirts, with a green crepe paper ribbon crossed diagonally from shoulder to waist.

The ministers of our three churches in greater Orlando were notified a month in advance of our plans so that there would be no conflicting appointments. Very attractive announcements were sent home to every parent and given out in the churches. When we opened the curtains at the appointed hour an eager audience occupied all available space in the hall. Over one hundred were standing outside, and many were turned away.

A grade school music program is a most effective way of interesting parents, friends, and students. The children showed by their deportment that they were doing their best to live up to the occasion. The parents were justly proud of the children, and all spent a most enjoyable evening together.

## The Organ Prelude

RECENTLY I attended a panel discussion on church music in which a brilliant and accomplished instructor on the music faculty of a large university made the statement that an organ prelude should *always* be quiet so that the organ tone would not intrude on the private devotions of worshipers waiting in quietness for the service proper to begin. This statement was made with an intensity, idealism, and a point of view which greatly appealed to me.

As would be expected, the instructor's assertion struck some sparks in the gathering. Some felt he was not realistic. "Walk into a typical Protestant Church on a Sunday morning before service" they countered in effect, "do you find quietness or hubbub; do you find people in private devotions or chatting?" In the heat of the discussion the question was punctuated with an exclamation point rather than a question mark as though the answer were obvious. Personally, but this was only my opinion, the answer to the question is *not* obvious. One never knows how many are engaged in silent prayer, and a very few people talking can do more to create the impression of hubbub than a thousand people listening. We can hear the hubbub but not the silent devotion.

Still, an organist must attempt to provide a ministry of organ tone in the pre-service period. Certainly it should not be intensive but should be helpful, inviting the spirit of and participation in worship. Quiet organ tone does not always seem to do this. Sometimes quiet organ music seems spineless rather than meditative.

After some sessions of experiment, inquiry, and observation of congregational reaction, I have come to observe the following formula:

1. Begin the organ very quietly (never startling the people with sudden loud tone) playing a familiar but good hymn, for a minute or two.
2. Then start the preludes announced in the bulletin but making sure that in the next few minutes a stirring climax is reached. This, we hope will help to focus congregational attention, and will above the "confusion level" of people entering, being seated, and getting settled reach the spirits of those listening.
3. Make sure there is a gradual diminishing of volume so that the last five minutes before the service are meditative in character.
4. Save the final minute before the service for very soft improvisation and modulation to the key of the introit.

Such a "formula" permits considerable variety in selection of repertory and, it is hoped, provides music for both kinds of listeners in the great schism of those who like their organ music loud and those who like it soft.—DONALD D. KETTRING in *Church Week*, Jan. 14, 1949.

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## With Your Association Secretaries

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*Headquarters Staff and Overseas Divisions*

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### Evangelistic Workshops

IN THE counsel of the Spirit of prophecy there are two significant statements regarding workshops. (See *Evangelism*, pp. 573, 635.) A careful study of the context of these references leads us to conclude (a) that all God's children are in His workshop for hewing, squaring, and polishing their characters for service; (b) that our ministers and evangelistic workers especially should enter God's workshop to learn the very best methods for presenting the truth to various types of people. For this reason the term *workshop*, as applied to our aggressive evangelism, is most applicable and suggests great possibilities.

The Ministerial Association shares a deep interest in cooperating with the field in continually raising the standards for the proclamation of our message. The association serves as a helpful exchange for successful ideas and

field evangelistic plans. Its personnel are kept alert by frequent participation in public and personal evangelism. Our department calendar reveals that by far the larger portion of each associate's time is spent in field work.

The Ministerial Association workshop plans during recent months have touched large sections of the United States and Canada. Right after the camp meetings several larger ministerial workshops were held. A workers' gathering at Topeka, Kansas, and another at the Cedar Falls camp in the San Bernardino Mountains of southeastern California became most helpful occasions for our conference workers with their families, not only to breathe the free air that a natural setting provides, but also to refill their souls with soul-winning zeal. George E. Vandeman led out in the instruction from day to day, and reported a most wholehearted participation on the part of all the workers in attendance at these meetings. In the Los Angeles area the camp was later followed up by a week of individual counseling with our ministers and their evangelistic associates. After returning from the Cedar Falls camp they immediately planned an evangelistic program in their districts. During the week of this counseling Elder Vandeman and I visited



Southern California Workshop at Cedar Falls Camp



many church efforts which were then swinging into full progress. Southern California was conducting simultaneously thirty-three of these public meetings.

Next many field visits provided pleasant contacts with scores of interns and younger evangelists of the Northwest. Often we would visit a different evangelistic meeting each evening after having spent the day in personal counseling with the workers, and visiting the interested people with them. Just such an inspiring evangelistic council was held in Portland, Oregon. Although our time in this area was limited because of our pressing schedule elsewhere, most profitable hours were spent with these workers in prayer, study, and fellowship. Our younger men, some of whom were but recently out of college, greatly welcomed this workshop help by the Ministerial Association.

After four months of evangelistic workshops we climaxed our plans Thanksgiving week in the North Dakota Conference with an inspiring workers' meeting at Jamestown. Here J. A. Buckwalter joined us, and provided help from his rich evangelistic experience. Several evening meetings in one of the city's auditoriums featured strong messages on the second coming of Christ and temperance. Our North Dakota workers gave proof of the same evangelistic enthusiasm we had witnessed in other sections of the field.

**WORKSHOPS AT OUR COLLEGES.**—In our recent itinerary the Ministerial Association also carried its workshops to our Western colleges. Never has there been in our midst a larger and more promising group of young men preparing themselves for the ministry. They and their wives manifest zeal for the proclamation of our message. The Ministerial Association brought to the colleges a breath of evangelism. Great interest in these workshop meetings was apparent. They were well attended by many students not directly in ministerial training. Our membership in these college communities did not want to be crowded out of the workshop meetings, and large audiences attended. The week's meetings usually climaxed with an impressive service of dedication to the ministry. Such a service leaves its profound impression on the audience and lends dignity to the ministry as a profession.

Our Bible department leaders in these different colleges wholeheartedly cooperated with the Ministerial Association. Classes were often merged to share in the instruction that might be gleaned from helpful field experience. Our workshop meetings were crowded to the doors.

La Sierra College was the first of our colleges to be visited during this school year. Our next visit was to Loma Linda for the Week of Prayer; the note of soul winning here also became the keynote of a rich Christian experience. It was an impressive sight to see the large student body of Loma Linda grouped into

campus prayer bands. Under the lovely palms and evergreens one sensed the rich blessings of Heaven and the peace that a consecrated Christian life imparts. But we also sensed anew that although the church of Christ is called to proclaim the everlasting gospel to the world, her disciples must first seek that necessary heart preparation that alone bespeaks heavenly power for the task. These meetings were deeply spiritual.

After visiting Loma Linda our schedule brought us to Pacific Grove, California, where a large group of academy and elementary teachers assembled for their annual convention. Here on the shores of the Pacific Ocean it was refreshing to meet with these devoted men and women who so diligently continue to mold the lives of our youth. The spiritual tone of this gathering deserves emphasis. After a few days spent with the workers in the Bay Area, where we also had occasion to investigate the possibilities of television in evangelism, we visited Pacific Union College; and then after its profitable workshop we went to Walla Walla College and later Canadian Union College in the heart of Canada. The workshop program was welcomed at each of these schools. These days were not only inspirational to all the students but definitely helpful in molding their objectives for God's work.

Our plans are laid to bring an evangelistic workshop to each of the remaining colleges at an early date. Acquainting our students in training with the plans and methods that are successful in aggressive soul winning today lends impetus to the everlasting gospel. At these training bases the first vision of service is received, and a consecration is often entered into which eventuates in a lifelong service for Christ. Both the field and our colleges are growing aware of our great opportunities for the proclamation of our timely truths, and we have reason to believe that the best days for the Advent message are still ahead. L. C. K.

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## Minister in the Making

*Plans and Methods for Theological Students*

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### Are You Called to the Ministry?

By CLIFFORD A. REEVES,  
*Evangelist, Sydney, Australia*

AS HIS clear blue eyes searched mine, this question came with quiet earnestness from a fine young man in one of our senior colleges: "How can I know and recognize God's call to the ministry?" It was toward the end of a Week of Prayer. I had preached that morning on the words of Paul, spoken as he lay stricken

in the dust of the Damascus road, "Lord, what wilt thou have me to do?" A number of students had sought interviews about their spiritual experience; and John, a college senior, now faced me with this question. I could see it was causing him considerable concern. He had a deep urge to be used of God in the service of souls, but with it he also had a great sense of his own inadequacy. He was not sure that God was calling him. How could he tell?

Because I have found many young men here and there in churches and colleges facing this same problem, I make bold to record some of the things I tried to say in seeking to answer John's question.

Today we do not get the assurance of God's clear call as easily as did Gideon when he spread out the fleece of wool. (Judges 6:36-40.) But the call of God is brought home in divers manners to the hearts of those who are willing to make their lives the instruments of His purpose. To some it is communicated with the directness of a command that admits of no refusal, in an overpowering sense of the world's need for the truth which is in Christ. Thus the poet expresses it:

"Then with a rush, the intolerable craving  
Shivers throughout me like a trumpet call:  
Oh to save these! to perish for their saving,  
Die for their life, be offered for them all.

"Quick, in a moment, infinite for ever,  
Send an arousal better than I pray:  
Give me a grace upon the faint endeavor,  
Souls for my hire, and Pentecost today."  
—W. H. MYERS.

To others the call is less direct, their decision issuing from the honest weighing and balancing of advice, capacities, and circumstances. The voice of the Lord calling laborers into His harvest comes to men by every conceivable channel. Moses heard that voice at the burning bush. It was in the temple courts at Shiloh that Samuel heard the call, and God spoke to Amos as he followed the flock.

In whatever manner the call comes the worker for God needs to have a real sense of vocation. This will give certainty and authority to his message. Perhaps one of the first signs of the heavenly call is an inward conviction or prompting to share one's faith and experience in God with others. As the worker responds this grows into a passion for souls, and there comes an urgency which cries, "Necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!" 1 Cor. 9:16.

With this inner call there will also be an *outward* call. God does not give us a task for which we are obviously unfitted. He will endow the one He calls with that competence, or at least potential ability for the work, which will constitute an evidence to others of the call to preach. Writing to a friend who was in doubt as to whether God was calling him to preach, John Newton, the hymn writer, suggested that he consider three things:

"A call must include, first, a warm and earnest desire to be employed in this service. But besides this readiness to preach, there must in due season appear some competent sufficiency as to gifts, knowledge, and utterance. Surely, if the Lord sends a man to teach others, He will furnish him with the means. That which finally evidences a proper call is a corresponding opening in providence, by a gradual train of circumstances pointing out the means, the time, the place, of actually entering upon the work."

A man who persists in doing a work for which the church is unable to see that he has the requisite gifts may be neglecting some other work for which he is more fitted. The story is told of a man who went before the leaders of his church and earnestly informed them that he had seen written across the sky the letters "G. P. G." He felt that this was a personal message to him, and that it meant, "Go Preach Gospel." But a leader of deeper discernment, knowing this brother's capacities, submitted that the letters might more truly be interpreted as "Go Plow Ground." C. H. Spurgeon once truly remarked that there is many a poor preacher who is a good farmer spoiled. The Lord guides the leaders of the church in choosing those called to labor in this sacred work.

"The fact that one can pray and talk well is no evidence that God has called him. . . . The question whether this one or that one should devote his time to labor for souls, is of the deepest importance, and none but God can decide who shall engage in the solemn work. There were good men in the apostles' day, men who could pray with power and talk to the point; yet the apostles, who had power over unclean spirits and could heal the sick, dared not with merely their wisdom set one apart for the holy work of being mouthpiece for God. They waited unmistakable evidence of the manifestation of the Holy Spirit. I saw that God had laid upon his chosen ministers the duty of deciding who was fit for the holy work."—*Testimonies*, vol. 1, pp. 208, 209.

And yet, though called and fitted for the work, the true laborer for God will feel woefully inadequate as he faces the task; He will feel like Moses, who said, "but, Lord, I am no speaker, I never have been and I am not now, not even since thou hast spoken to thy servant; I am slow of speech, I have no command of words." Ex. 4:10.\* We are told:

"Those whom the Lord blesses with power and success in His work do not boast. They acknowledge their entire dependence on Him, realizing that of themselves they have no power. With Paul they say, 'Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God; who also hath made us able ministers of the new testament.'"—*Acts of the Apostles*, p. 328.

After all, we are dependent not upon our own but upon God's enabling. If we should wait until we felt that we were ready, we would probably never start. It is as we begin to serve that we grow adept at serving. Many of the most effective preachers, missionaries, and teachers in the cause of God stumbled and staggered in the beginning. One of the most suc-

\* From the Bible: A New Translation by James Moffatt, copyrighted in 1935 by Harper & Brothers, used by permission.

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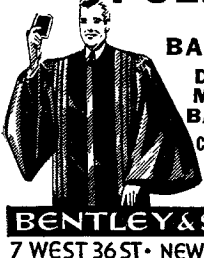
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Successful evangelists of our generation said to me one time, when I remarked upon his self-possession and facility of speech, "Though I have been preaching for almost forty years, I have never faced a congregation without actual fear. It is not until I become lost in the giving of my message that I begin to feel at ease."

It is truly a solemn responsibility that one accepts upon entering the ministry, to proclaim a life-and-death message to perishing men. It was this sobering thought that led one of our older ministers to say, "If you can by any means keep out of the ministry, do so." We do not enter this sacred calling as we would any other lifework or profession. Not merely is the question one of personal interest or desire, but most important of all, the question must be, "Is God calling me?" The minister deals with the souls of men. His results are of greater

value than the lifework of any other man. If you are sure that there are no ulterior motives of the baser sort, and that you are not drifting into the ministry because of any associations or environment; if you feel that inner urge that you are confident is the voice of God, you have no alternative. You go. And in the work of God you will receive the final proof of your divine calling. When a man has a call the Holy Spirit will make it effectual, and that worker will reveal in his fruitage that he is thus honored of God.

"The conversion of sinners and their sanctification through the truth is the strongest proof a minister can have that God has called him to the ministry. The evidence of his apostleship is written upon the hearts of those converted, and is witnessed to by their renewed lives."—*Ibid.*

Being sure of the call of God, you will go on, and no difficulties will keep you back. Disappointments may come your way, and doors may seem to be closed; but in spite of all these things, if you are really called of God, you will triumph over them, and find your place in the greatest work in the world. The need is great; the men are comparatively few. God is seeking men who, knowing how tremendous a cost it will be to do the work as He wishes it to be done, are willing to go on giving all that they are and can ever hope to be to His service.

Be sure of the call first. Other things will follow in due time.

## The Association Forum

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### The Creation of Matter

EDITOR, THE MINISTRY:

Two ideas currently prevail regarding the time when the matter of our earth was brought into existence. Some Seventh-day Adventists believe our planet was created on the first day of creation week, and others believe it was created billions of years ago when the rest of the universe was brought into being. Obviously both cannot be right, but is it possible to find out which idea is correct?

There are some who feel that this subject is one which does not merit study but would be best left untouched. It is especially to those who feel that the subject is closed that I would write. Currently appearing in the 1949 *Naturalist* is a treatment of this subject in two parts. One writer has compiled material from the Spirit of prophecy and from the Bible dealing with the time of the creation of our planet. Another writer, an expert in Hebrew, presents an analytical study of the original Hebrew words involved in this discussion. These articles indicate clearly where we as a denomination should

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stand. I present the following digest of the first of these articles.

Of prime importance is this first consideration: Has the Sabbath real significance without a belief in the creation of nonliving matter during creation week, some six thousand years ago? The Sabbath commandment states that "in six days the Lord made heaven and earth, the sea, and all that in them is." Is it possible, then, that this statement refers only to a formation of animals and plants from matter already present? Could it mean that the earth was actually here *before* creation week, perhaps created when the rest of the universe was created?

The only evidence for pre-existing matter in the creation of this world is in the statement in Genesis 1:1: "In the beginning God created the heaven and the earth." Many take this to mean that "heaven" here refers to the starry universe in general, thus tying in the creation of our planet with the creation of the universe. This verse may be made clearer by verse 8, which defines "heaven," as here used, as the firmament in which the birds were created to fly, and above which was suspended a large mass of water vapor.

Verse 2 continues: "The earth was without form, and void; and darkness was upon the face of the deep." There has been much argument over the meaning of "without form, and void." We must agree that the earth will be in that condition during the millennium (Jer. 4:23), and that could not mean in an unorganized or

gaseous state, but rather devoid of life—just as it was on the first day of creation week. This is no description of the earth during eons of time; it is the condition on the first day of creation, after matter was brought into existence.

In a vision Mrs. White was directed by the angel to the fourth commandment. "Said the angel, 'It is the only one of the ten which defines the living God who created the heavens and the earth and all things that are therein. When the foundations of the earth were laid, then was laid the foundation of the Sabbath also.'"—*Testimonies*, vol. 1, p. 76. We find the date of the laying of the foundation of the earth in Hebrews 1:10, 11: "Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: they shall perish; but thou remainest; and they all shall wax old as doth a garment." Surely, we would not wish to say that the Sabbath was made billions of years ago, then left all through those ages without any use until man was finally created. On the first day of the weekly cycle matter was called into existence.

The following statement appears several times in the writings of Mrs. White:

"In the creation of the earth, God was not indebted to pre-existing matter."—*Ministry of Healing*, p. 414.

"The theory that God did not create matter when He brought the world into existence, is without foundation. In the formation of our world, God was not indebted to pre-existing matter."—*Testimonies*, vol. 8, p. 258.

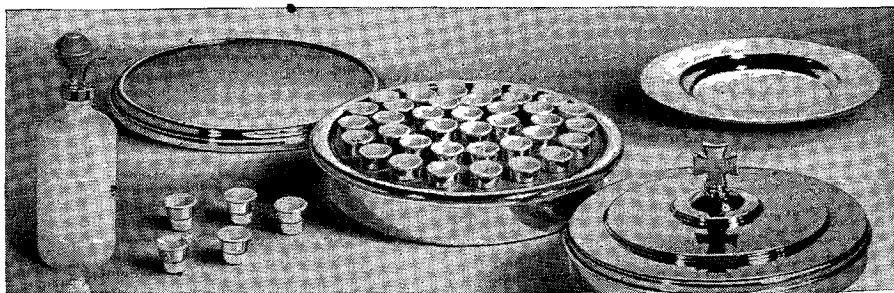
Also of importance in this connection are these quotations:

"When the Lord declares that He made the world in six days and rested on the seventh day, He means the day of twenty-four hours, which He has marked off by the rising and setting of the sun."—*Testimonies to Ministers*, p. 136.

"I was then carried back to the creation and was shown that the first week, in which God performed the work of creation in six days and rested on the seventh, was just like every other week."—*Spiritual Gifts*, vol. 3, p. 90.

We have evidence, therefore, that the sun rose and set on each day of creation week. Obviously the sun was not created on the fourth day but was either already in existence (as was possibly our entire solar system), or was created on the first day of creation week, when God said, "Let there be light." On this matter we have little data. A careful reading of verses 14-19 will show that what probably took place was a further clearing of the atmosphere so that the heavenly bodies could function "for signs, and for seasons, and for days, and years." After all, these bodies are not set in our firmament literally. We know that unnumbered worlds and stars were in existence before our planet was created. (Job 38:4-7; *The Great Controversy*, p. 651; *Counsels to Parents, Teachers, and Students*, p. 66; *Spiritual Gifts*, vol. 3, p. 36; *Patriarchs and Prophets*, pp. 36, 154.) Yet under this account we read that "God made two great lights; . . . he made the

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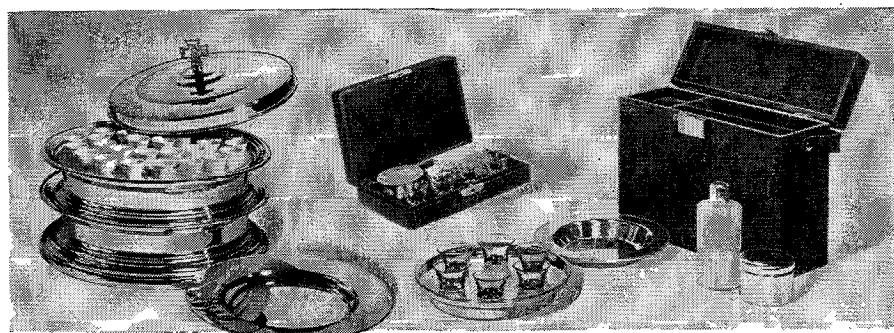
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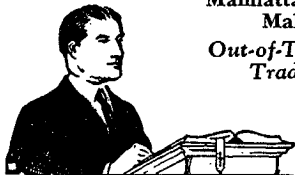
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stars also. And God set them in the firmament of the heaven."

So if you agree with this interpretation, may I invite you to study this problem further? If you disagree, I also invite your further study. This is merely an introduction to the data available in the *Naturalist*. If, after studying these articles on creation week, you do not agree with the writers and the editors, we would be glad to hear your comments. We are interested in developing the study of creation, the Flood, and related topics. The editors of the *Naturalist*, the biology teachers of our Seventh-day Adventist colleges, feel that it is very important that we know where we stand on evolution and creation, and why we stand as we do. We are not at all united regarding these topics. Cannot we work together, and solve some of these problems?

ERNEST R. BOOTH. [Professor  
of Biology, Walla Walla College.]

## The Religious Press

Valuable Current Excerpts

**CHURCH'S SPHERE.**—The church is the divinely established agency to proclaim the Gospel of Christ. . . . That task is fulfilled only in part when it sends missionaries to distant lands. The church is remiss in paying its debt to the Lord when it fails to sponsor a program of evangelism. It must organize its constituency, incite its members to action, and give guidance and direction to all who are minded to serve the church in such a program.

For too many the church is only a fellowship into which men enter to enjoy communion with each other. It is a fellowship. But God intended it to be much more than that. It was intended to be a missionary institution and its sphere of activity is not limited to any place or country.—*Christian Digest*, December, 1949.

**CHRISTIAN EDUCATION, JAPAN.**—Dr. Hachiro Yuasa, Japanese educator, who resigned his post as president of Doshisha University when Japan's militarists clamped down on his ideas of international educational outlook, and who spent the war years lecturing and writing in the United States, has been announced as the president-elect of the new International Christian University of Japan which is to be opened in 1951.—*Gospel Minister*, Nov. 10, 1949.

**CHURCH MEMBERSHIP.**—In a recent press release Dr. Samuel McCrea Cavert, general secretary of the Federal Council, stated that the membership in the Christian Churches of the United States of America now numbers 75,000,000 souls. Although a large majority do not attend worship services regularly, the fact that so many are connected with the church was considered quite significant. A comparison with the figures of many years ago shows that, whereas once only fifteen per cent of the nation's population were members, today fifty per cent are affiliated with the Christian church.

Although the figures given are imposing, they should not deceive us. Christian workers who have taken surveys of their communities know that an alarming number of those who wish to be counted as Christians seldom, if ever, attend church services. They apparently are still ignorant of the truth and the way of salvation. Church membership is for many a badge they wear in order to have standing in the community. . . .



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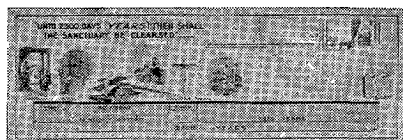
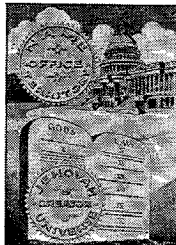
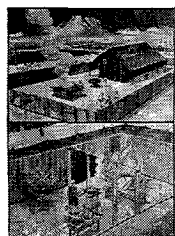


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# EDITORIAL



# POSTSCRIPTS

**PARTNERSHIP!**—God alone can and will finish the work. The demands will always be far beyond our utmost human resources to encompass, both in man power and money, no matter how large we may grow numerically and financially. The human race, we are assured, is being augmented through the birth of two hundred million children a year, which is faster than we are reaching mankind. Yet the work of God must and will go forward to completion. Every response to mission calls creates new interests, calling for new advances, more missionary recruits, and corresponding support. These require new church housing, new educational and medical institutions, new expenditures, and expanded budgets. It is the spiral of missions advance that will never end until the work is finished. From the human angle it is a frightening prospect. There is no end to the demands, and there never will be until probation's close. Then money will be useless, recruits unneeded, and the task over forever. This all discloses our human inadequacy, our complete inability to compass our task with budgets and man power, enthusiasm and daring, or human might and power. Only God can finish the work by drafting upon His infinite resources, through sending His Spirit in fullness to do what we cannot possibly do. But with this divine augmentation all things are possible, and will be performed as verily as He has promised. His word cannot fail. He will perform and finish His wondrous work for men. We must never be discouraged. We are the human cooperators, and we must do our utmost. It is an awesome partnership. But when God's infinite power is coupled with our utmost endeavors, there can be but one outcome—glorious victory and triumphant accomplishment. Let the glory be all His. Let us keep our vision clear and do our part. God will assuredly do His. Forward, then, brethren!

**BROTHERHOOD!**—This is written in the midst of the Saint Louis Autumn Council, and it is good to be here. The men here assembled are the leaders of the ministerial brotherhood of the Advent Movement. Despite their human limitations and frailties, and their variant personalities and viewpoints, they comprise the finest group of men on this old earth. The fellowship is very real. Likable, earnest, devoted, and of high principle, they constitute the salt of the earth, and they are but the representatives of that greater brotherhood of workers

scattered out all over the globe. Among them are many heroes who have dared and suffered for the faith. Others are scholars of high attainments. Some are powerful pulpiteers and radio specialists. Others are writers with golden pens. Still others are administrators of financiers of marked ability. And some are teachers of distinction. Altogether they form the finest, most companionable group in the world—the brotherhood of the Advent ministry. They love the Lord, His truth, and His church. God bless and keep and use them as never before.

**DEMONSTRATE!**—One grows weary of hearing rather constant criticism of earnest, active, successful soul winners in the field by swivel-chair critics of the classroom or office. It is easy for such to set up theoretical and idealistic criteria by which they judge the evangelist, for example. They see his faults, but usually have no real remedy to offer. Or they know just how it should be done, but have never done it in their lives—and could not do it if their lives depended upon it. It is no easy thing to arrest the attention of the multitudes in these distracting days! It is no light thing to be responsible for bringing them back night after night to hear the message of God, and to help men and women make their adjustment in the supreme decision hour of life. Instead of criticizing our evangelists we should pray for and help them. Instead of condemning their methods or the form or content of their presentations, suppose the critic goes out and demonstrates just how to perform his task successfully. Try it, Brother Critic. One positive demonstration will be worth a thousand negative criticisms. The results will be illuminating.

**LETHARGIC!**—Some men have to be prodded. They are lethargic and easy going by nature, and some are just plain lazy. They take good care of themselves, and will never have a breakdown. Such need stimulus in order to develop and achieve. Others, however, need to be restrained. They drive themselves to the point of peril. They need to be helped to slow down and take an occasional day off, so as to enable them to keep up under their intensive work for God. Handling men is a fine art. It is the most delicate work men have to do. Let us not try to run all men through the same mill and dispense identical counsel to all alike. Leaders, make a difference, with some showing "compassion." (Jude 22.) L. E. F.