

# The Ministry

FOR GREATER POWER

AND MORE EFFICIENCY

March, 1950



Vol. 23, No. 3

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## Notes and Notices

### Information and Sundry Items

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¶ MANY a worker has made a solemn vow to retire at sixty-five—or at seventy at the most—and let younger shoulders then take on the burdens he has carried so long. If, however, conditions are normal, a

#### IT TAKES COURAGE TO RETIRE VOLUNTARILY

man is carrying his greatest responsibility at that time, and his service then seems to him to be needed more than ever. It takes more moral stamina and fixity of purpose than most of us possess to carry out those sincere vows made back in our fifties when we have watched the difficulties others have had over graceful retirement. True, others may not carry on in just the way that we have done. Their methods, their emphasis, and their approach may be different. But perhaps that very change is now needed. Perhaps our work will begin to ravel out if we continue it too long. Happy the man who realizes this, takes himself in hand, and forestalls that tragic experience. If we have built solidly and well, our work will abide. If not, no amount of bolstering up at the sunset of life's service will make it permanent. If we have done our bit and our best, when the time comes for the change we had better leave it to the brethren to arrange for someone else to take over in entirety, and not try somehow to keep a steadying hand on the ark, lest it topple disastrously under the new custody. It is not fair to remain as a critic to embarrass and handicap one's successor. We would not wish it for ourselves, and we should not impose it upon others. Verily, to be able to retire gracefully at the close of a life of devoted service in the cause we love is the crowning glory of achievement. We have had some shining examples that should be an inspiration to us all.

¶ WHEREVER you go, and wherever you are, make friends for the faith. Plant the seed. Make a favorable impression. Engender respect. Create a desire to learn more. Someone else will water the seed, and still others will cultivate it. God will give the increase. Sometimes a dozen contacts and a dozen years are needed. The greatest results are often slow.

¶ HAVE you a friend in a mission field overseas, perhaps a former schoolmate or a fellow laborer in some conference? Write him a letter to cheer him on—a newsy, inspiring, cheering, stimulative letter. There is oft a loneliness in a mission land, accentuated by the enshrouding darkness of paganism, Mohammedanism, or predominant Catholicism, or whatever it is. That letter will give your friend a real lift. It will cheer and spur him on in spirit. Don't re-

hearse your woes. They are probably light as compared with his. Write a wholesome, Christian letter. It will do you both good.

¶ WE regret that we have not had sufficient material for "The Minister's Wife" department during the past few months. However, regular readers of this column will be interested in the editorial in this issue, "Made or Unmade by the Wife" (page 21); and in the article, "Auxiliary for Students' Wives," which appears under the section, "The Minister in the Making," page 13. Here Mrs. Leslie Hardinge describes an excellent plan used at Union College to aid the wives of ministerial students in preparing for their important task. As we read this inspiring article we could not help but think how helpful it would be if this plan were repeated in all our colleges, and indeed in every community where there are enough wives to form an auxiliary or club. As an example of a minister's wife in action, we would cite the article on page 17, "Radio Programs for Children."

¶ It is easy for one, when under the burden of a local church or a district out of the beaten path of travel—with practically no personal contacts with leaders from overseas divisions

#### SUBLIME GRANDEUR OF A WORLD VISION

and no opportunity of hearing their gripping recitals of the conquests of the cross given at our Autumn Councils—to become localized and provincial, and to forget the world character and the oneness of our work. Our task is a unit the world over. We are representatives and participants in an international enterprise. We are supporters of a world crusade for Christ. Its success and its completion rests back, in the ultimate, upon each one of us. None of us will finish gleaning his corner of the world vineyard until all parts are garnered. The far-flung mission enterprise, out to its farthest outposts, is *our* enterprise. World support is therefore our joint responsibility. Manning and maintaining a world movement is our individual concern and bounden duty. We workers form an international brotherhood, not merely local chapters. When one section suffers we all suffer with it. When one part reports advances and triumphs we all rejoice with it. That is the way it is, and that is the way it ought to be. We must be international in our interests and concerns. We must banish narrowing national and racial feelings and prejudices. We must enlarge our interests to embrace the whole wide world. We must push back our horizons to take in the uttermost parts of the earth. The sublime grandeur of such a vision enlarges and dignifies our own lives. It broadens and strengthens the character of our own work. It enlarges our souls and heightens our stature. We are truly emissaries of a world mission. We are under orders from the King of all kings and Lord of all lands.



# The Ministry

FOR GREATER POWER AND MORE EFFICIENCY



Official Organ of the Ministerial Association of Seventh-day Adventists

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## Still Interested in Spiritual Things

By M. V. CAMPBELL, *President  
of the Central Union Conference*

IN CONVERSATIONS among workers it is not uncommon to hear someone remark that people today are not interested in religion. My work does not bring me so closely in touch with the public in soul-winning efforts as would be the case if I were an evangelist, but last winter I had an opportunity to feel the religious pulse of the people on the four sides of one square block in Topeka, Kansas.

A union lay preachers' institute was being conducted in that city; and the home missionary leaders, after giving instruction regarding methods of securing names for Bible studies, asked those in attendance to go out that afternoon and visit the homes of the people of the city, praying with them, securing their enrollment in a Bible school, and enrolling children, wherever there were any, in a Sunday school which was being organized by our church.

In company with a layman I took part in this work. We were instructed to ask the people who came to the doors whether we could step inside and pray with them. I had never attempted anything of this nature before, and I am not sure who was the more frightened, the layman or I. We went to the first door, each with Bible in hand. When a man came to the door we told him that we were devoting the afternoon to Christian visits, that we were calling on all the homes in the block, and would be able to stay for only a minute, but that we wished to have prayer with him. I was half expecting him to ask us to leave, but instead he invited us in. His wife was at home, and after a very brief introduction we had a short prayer with them. When they rose both were deeply impressed and stated that it was the first time in their lives anyone had come to their home to pray with them. They said they were members of a near-by church, and that occasionally the pastor called, but that he had never offered prayer in their home. They asked me whether I lived in Topeka, and when I told them that I

did not but was a resident of Lincoln, Nebraska, they urged me to come and call on them whenever I came to Topeka, for they felt that our visit had meant more to their spiritual life than any previous experience.

When we stepped on the veranda of the next house we could see through the window two young women seated at a table playing cards. Wondering whether we should disturb them, we were tempted to walk quietly back to the sidewalk. However, we decided to do our duty, so we rang the doorbell. One of the young women, about twenty-five years of age, came to the door, and we told her too that we wished to come in for a few minutes to have prayer. She rather backed away from the door, and we followed her into the room, where we found the other young woman. Both of them seemed embarrassed, but we asked them whether they would object to our kneeling in prayer. They both knelt with us, and when we rose one of the young women had tears in her eyes. She said that when she was a little girl her mother used to pray with her, but that she had not prayed once since she left home some years ago. She said that she is now married and has a little girl of her own, but that she has never prayed with or for her. She asked to be taught how to pray and also asked about Christian storybooks for her daughter. Again we were assured that our visit had been prompted by the Lord.

The third home we came to had an apartment both downstairs and upstairs. I rang the doorbell of the downstairs apartment and thought I saw a woman peeking out of the window at me, but no one opened the door. I then tried the upstairs apartment, and a man invited us in. After prayer with this man and his wife we were again told that it was the first time since their marriage that anyone had prayed with them. We learned that they were Presbyterians, and we told them of our being

Seventh-day Adventists. They seemed very much surprised that the Seventh-day Adventists had a program of visiting the people of Topeka in their homes and praying with them, and they felt that any denomination that took that much interest in others should surely be encouraged.

We had a hard time getting away because of their friendliness and desire to talk with us about spiritual things. They told us that they never before knew what Seventh-day Adventists believe, but that from that time on they would be interested in any work conducted by our people. They promised to attend some of our church services, and told us that the woman living in the apartment below was a Seventh-day Adventist.

When we came down this woman was just closing her door, and knew that we saw her, so when we rang the bell this time she opened the door. I introduced myself as a Seventh-day Adventist minister, so had no difficulty gaining access to her home. We had prayer with her, and when she learned we were calling on all the people in the neighborhood, she said, "I see you have just been upstairs, and I imagine you were thrown out. Those people are terribly prejudiced against Seventh-day Adventists." When we told her of their unusual friendliness and of their desire to accompany her to church, she could hardly believe it.

The remainder of the visits that afternoon were very much in harmony with the pattern set by the three I have mentioned. In every case we gained entry to the house. We did not have a single disagreeable experience, and found that all the people were influenced and favorably impressed by prayer, and indicated an interest in learning more of our truth. In every home where there were children they were gladly enrolled in our Sunday school, and each home registered for the Bible correspondence course.

Though people on the surface do not display their interest in religion, yet it is as true today as at any time in the past that there is a universal longing in the hearts of people for the things of God.



IN the cities of today, where there is so much to attract and please, the people can be interested by no ordinary efforts. Ministers of God's appointment will find it necessary to put forth extraordinary efforts in order to arrest the attention of the multitudes. And when they succeed in bringing together a large number of people, they must bear messages of a character so out of the usual order that the people will be aroused and warned. They must make use of every means that can possibly be devised for causing the truth to stand out clearly and distinctly.—*Evangelism*, p. 122.

## Bible Correspondence Courses

By GEORGE MELASHENKO,  
*Pastor-Evangelist, Minot, North Dakota*

BIBLE correspondence courses in evangelism would include a course offered by a Bible correspondence school, a course offered in conjunction with an evangelistic effort or radio program, and also Bible lessons left with Bible students and prospective converts as a supplement to oral Bible studies.

The advantages of a Bible correspondence course in evangelism are as follows:

1. It is a means of reaching those who cannot be reached by the spoken word, as by preaching and radio work.

2. It is a means of more fully supplementing the spoken word and of more thoroughly indoctrinating the new convert with truths of a more controversial nature or that require more time for discussion.

3. Because of their written and compact form, the Bible correspondence lessons serve as an ever-ready source for reference by the student on given subjects. The apostles first taught and then recorded in the Gospels that which they taught.

4. A Bible correspondence course is a systematic way of studying the Bible individually. The opportunity of obtaining a satisfactory knowledge of the Bible is in itself an incentive to the completion of the course.

5. A Bible correspondence course in progress reveals to the evangelist or the Bible instructor the spiritual pulse beat and progress of the student and prospective convert, and this is very desirable to know in subsequent personal visitations.

6. When offered over the radio or through the newspaper, the Bible correspondence course becomes a scout to spot the interested ones who would otherwise remain unknown.

### Possible Disadvantages

In the evaluation of such a course in evangelism, it is also necessary to include and consider the possible disadvantages:

1. There may be a loss of the personal presence, the mutual relationship, and the experience of prayer between the worker and the student. The personal touch builds for inspiration, confidence, and decision.

2. During the study of the lessons questions arise which sometimes require immediate answers and more lengthy discussions. A Bible correspondence course alone cannot satisfactorily accomplish this.

3. Because of the circumscribing nature of the prepared lessons some subjects will not receive the necessary coverage in discussion and explanation.

However, personal work and preaching by the worker can remedy these three disadvantages.

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# EVANGELISTIC OBJECTIVES AND TECHNIQUES

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

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## Prison Evangelism by Laymen

*By B. PAGE HASKELL, Acting Manager of  
the Carolina Book and Bible House*

WHO knoweth whether thou art come to this place "for such a time as this?" (Esther 4:14) is often the thought presented to the inmates of the Mecklenburg county jail by a band of faithful lay folk of the Charlotte Seventh-day Adventist church.

Fallen humanity is living in the prison house of sin, but how difficult it is for many to realize their condition! How true it is that some must be placed behind visible bars to recognize this fact! Perhaps the good news of salvation would never be given a passing thought, nor would one's need of a Saviour be felt until he found himself in such straits. How true it is, then, that many may be brought into just such circumstances to turn from the "way that seemeth right" unto "a more excellent way," the way of love, of truth, of light, and of freedom.

Christ has told us that He has true children in the prisons of the land. "I was in prison, and ye came unto me." Matt. 25:36. "Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Verse 40.

We are told of a jail service, in Acts 16:19-33, held by Paul and Silas at midnight. They "prayed, and sang praises unto God: and the prisoners heard them." As the climax, the jailer heard the message of truth, and "was baptized, he and all his, straightway."

This band of workers in Charlotte is demonstrating what a similar band of lay workers could do in every prison. I have been impressed with the fact that not only is this group conducting a sunshine band at the county jail but that its plan and purpose is to be evangelistic. As the company enters in an orderly fashion the leader introduces them to the prisoners as a group from the Seventh-day Adventist church who are interested in their welfare. There is singing and prayer, but the service is highlighted by a Christ-centered evangelistic sermonet, fifteen to twenty minutes in length. Opportunity for testimony is given to the prisoners, as well as to the members of the band. An invitation is extended to them to come to our church, upon their release, to learn more of the gospel. A number have been enrolled in Bible correspondence courses.

Often enough prisoners are kept in one place for a period of time to justify a series of studies

touching many phases of our message. The hand of the Lord has been recognized in the postponement of trials until individuals have been led to Christ.

Many experiences could be told, but two will illustrate the soul-winning possibilities. Two men, one a Jew, were placed in the jail on major charges. Both were indifferent at first. Weeks passed before their trial was held, a situation which neither could understand. Week by week these evangelistic services continued. Their hearts were softened, and they surrendered to Christ. Then came the trial, providentially delayed, we felt. Their sentences were pronounced, and long terms were given, yet they were determined to be faithful to Christ and rejoiced in their new-found hope. Inspiring letters were written by them, and both, while in different prisons, have asked for Adventist ministers to visit and study with them.

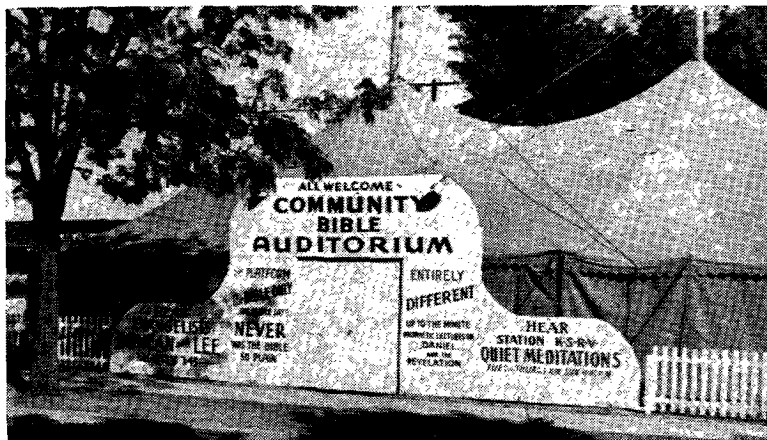
Another prisoner asked some of the members of the band to visit his invalid mother. This they did, and arrangements were made for her to spend a time in one of our health centers. Now she has returned to Charlotte. Members of the band have been studying with her twice each week, and she has fully accepted the third angel's message.

Certainly the Lord has a great work to be accomplished in this way. The ministry would do well to organize such groups in the churches and to assist in getting this work started. The laymen will carry it on; however, an occasional visit and message by the pastor will be appreciated, of course.

What preparation should be made? Arrangements for time should be made with the head jailer. The policies of the jail, relative to requests for personal favors from the prisoners, should be learned and obeyed. Promptness counts. Be on time to begin, and end on time also.

How should one conduct himself? Have a warm heart. Be dignified, but not cold and formal. You are not there to laud your righteousness in contrast with the prisoners' shameful situation, but as an example of God's saving grace. Your desire is to lift them to an elevated plane, and you can do it best by drawing near to them. With a warm heart and a friendly spirit, you may lead them to Christ.

Do the prisoners respect and enjoy such a service? Do they recognize a difference in the message we present? Yes, indeed! Each Sunday morning at this particular jail there are three religious services held consecutively. The



We put up our tent, which perhaps acted as our best advertisement, for people are always curious and interested in something strange taking place in their city. We wanted to make it look as attractive as possible; so taking a slice out of our effort budget, we put a "fancy" or "false front" on the tent, as seen in the accompanying picture. A very attractive picket fence joining each end of the front went halfway

one preceding ours is conducted by another local church; the one following, by a group from a well-known Southern university. Prisoners have told us of the conduct of the prisoners in general during the other services. They read, smoke, talk, walk about, and virtually ignore the group in the corridor as they shout to be heard. But what a contrast as our company walks in. The prisoners gather in one room, find seats, cease their smoking and talking, and participate in the service.

God's blessing has been felt richly in these meetings. The members of the band are enjoying a wonderful Christian experience, and are branching out into other means of witnessing also. It is my conviction that God will bless all other lay-evangelistic prison workers likewise.

## Tent Auditorium in Oregon

By DON E. DUNCAN,  
Evangelist, Payette, Idaho

THE recent evangelistic effort held in the Community Bible Auditorium tent, Ontario, Oregon, from August 14 to December 18, was well attended. Because of unusual cold weather we had to move into a heated auditorium after about seven weeks of nightly meetings. I find that a tent or tabernacle serves best for efforts in the smaller cities. It is not easy these days to secure halls or auditoriums in the smaller cities; and when you do you usually do not have your choice of nights, which fact would hinder any series of meetings.

When we came to our district we were told that Ontario was a difficult place in which to hold meetings, and that efforts in the past were poorly attended. We decided to try something different. We found an ideal location, which I believe is always one of the first things to do, just three blocks from town, right in the middle of the residential section, on the main highway running north. The lot was rented for a reasonable price.

round the tent, and appeared to encircle it.

The front, well lighted at night, did much to advertise the meetings, and we feel that it helped to attract interested people each night. In a small city of only nine hundred homes we had as many as seventy-eight non-Adventists in attendance many nights. This was encouraging, because together with an equal number of Adventists in attendance this made our tent almost full, which fact in itself was another advertisement for the meetings.

The fancy front is very simple to make. We used a quarter-inch, waterproof plywood. A commercial sign painter painted the advertisements on the front to give it that finished look. I feel that any effort budget should consider this type of advertising as very important. Our front did not hide the tent, and people knew that it was a tent they were coming to. But the pleasing appearance of the front, the platform and pulpit painted white, with green drapes in the background on the inside, made our tent a pleasing and restful place for people to come to in order to hear our message.

The Lord has blessed our humble efforts in the way of attendance, offerings, and in souls won to the truth, for which we are thankful and give Him the praise.



¶ THERE are families who will never be reached by the truth of God's Word unless his servants enter their homes, and by earnest ministry, sanctified by the indorsement of the Holy Spirit, break down the barriers. As the people see that these workers are messengers of mercy, the ministers of grace, they are ready to listen to the words spoken by them.—*Review and Herald*, Dec. 29, 1904.

¶ If Christians were to act in concert, moving forward as one, under the direction of one Power, for the accomplishment of one purpose, they would move the world.—*Testimonies*, vol. 9, p. 221.

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# PASTORAL PRINCIPLES AND PROCEDURES

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*A Discussion of Opportunities, Problems, and Responsibilities*

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## Keeping a Record of Pastoral Calls

By CHARLES M. MELLOR, *Pastor-  
Evangelist, Cleveland, Ohio*

WELL might it be for the church of Christ to emphasize the sound philosophy of organization as expressed in the words of the prophet Isaiah when he wrote, "Lengthen thy cords, and strengthen thy stakes." Isa. 54:2. The implication of this statement emphasizes a twofold program—first, the evangelistic, which enlarges and increases the attendance and scope of the church; second, the administrative, which organizes the church into a continuous program that deepens the spiritual life of each member.

For more than a century Seventh-day Adventists have been demonstrating to the world that they are ever lengthening their cords. The clarion call of the Advent message is to preach the gospel to "every nation, and kindred, and tongue, and people"; and so until the Lord comes in the clouds of glory ours is a task of evangelism without which the church would be degraded to insignificance. Every means of bringing a message of hope to the masses of lost humanity should rate careful attention from each minister of the gospel.

However, the work of the gospel minister does not end when a person is baptized, for it is his task to strengthen the stakes. This suggests that a continuous effort should be made to deepen the spiritual life of each member. As it is dishonorable for a parent to bring a child into the world and neglect to feed him properly, or provide guidance for his growing life; so also is it unfair for the church to bring a child into its midst and then fail to provide him with spiritual food and direction.

In order for the ministers of our larger churches to guide their congregations rightly, it is necessary that some form of records be faithfully kept. In the smaller church it is possible to know each member by name, and also to be informed as to his spiritual status; but when the congregation totals two hundred or more, the wise minister should make notes about his calls.

The business world keeps careful and accurate records. The medical profession makes vigilant account of their patients' ills and improvements. Yet, when ministers deal with the spiritual progress of men and women, often all

is left to a matter of chance memory, which experience often teaches is not reliable.

A few years ago a minister of one of our metropolitan churches regularly visited an invalid member of his congregation. On each pastoral call the clergyman faithfully read a chapter from his Bible and offered a sincere prayer. At the close of one such call the bedridden woman said to her minister, "I do appreciate your calls ever so much, and look forward to them with much anticipation; but, elder, don't you know any other part of the Bible but the ninety-first psalm? You have visited me five times, and every time you read the same psalm!" Not only are careful records a great asset to us in our work, but they help us to avoid many embarrassing circumstances.

Personal experience has demonstrated that two sets of records are necessary for a smooth-running church program. One set should be kept at the church office, which the pastor and the church clerk keep up to date. Then the minister should have his own file on which he can make notations. This file is not for public inspection, for the entries are of a personal character. (We use a white card, 4" x 6", for the church file, and a colored card, same size, for the personal file.)

Simplicity is the first rule of church-membership records. Some are so complex that it takes almost as much time to keep them up as it does to make the calls. Such records cease to be the servant of the worker, but become his master.

What is necessary to make an adequate church-record system? What information should each card contain? Some may differ with me in their opinion, yet there are some fundamental points that it would be well to consider.

1. There must be a space for each name, address, and phone number. Our names and addresses are typed into a blank space on the upper left-hand corner of the card. This is not ruled, for it takes time for a typist to register her typed line with a printed line.

2. Our records contain a space for the birthday and approximate age of the person. Then when the minister is planning his visits, he knows whether the individual is old, young, or



6. The back of each card should be left blank. This affords the minister a place to make notations as to the date he called, the text used, and if prayer was offered. It is also helpful to note the main subject of conversation.

It is amazing to see the careful records kept in the business world. These records pay business great dividends. God wants His work to be done in order and decently. By having system in our church we shall be surprised to see how much more efficiently our work will run.

By ARTHUR E. LICKY, *Author*  
*Twentieth Century Bible Course*

What course shall this preaching take? Circumstances would doubtless alter the method. However, God's message to Laodicea sets forth fundamental steps in spiritual awakening.

<p><b>MEMBERSHIP RECORD</b></p> <p><input type="checkbox"/> Sabbath School</p> <p><input type="checkbox"/> Missionary Volunteer</p> <p><input type="checkbox"/> Dorcas Society</p> <p><input type="checkbox"/> Men's Miss. Society</p> <p><input type="checkbox"/> Home and School</p> <p><input type="checkbox"/> Choir Member</p> <p><input type="checkbox"/> Student in School</p> <p><input type="checkbox"/> Personal Worker</p> <p><input type="checkbox"/> Church Board</p> <p><input type="checkbox"/> _____</p>	<p><b>TALENT AND INTEREST RECORD</b></p> <p><input type="checkbox"/> Teach S. S. Class: ( ) Adult; ( ) Youth; ( ) Children; ( ) Teaching at Present.</p> <p><input type="checkbox"/> Lay Evangelism: Has ( ) Auto; ( ) Phone.</p> <p><input type="checkbox"/> Church Office: ( ) Typing; ( ) Mailing.</p> <p><input type="checkbox"/> Music: ( ) Organ; ( ) Piano; ( ) Instrument.</p> <p><input type="checkbox"/> Singing part _____ ( ) Solo; ( ) Choir; ( ) Group.</p> <p><input type="checkbox"/> Ingathering: ( ) Bus.; ( ) Res.; ( ) S. Band.</p> <p><input type="checkbox"/> Hobbies _____</p> <p><input type="checkbox"/> _____</p>
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Occupation _____	Address _____	Bus. Phone _____
Family _____		
Date Entering Church _____	Former Churches _____	
Church or Sabbath School Offices _____		

*The Ministry, March, 1950*



1. *A sharpened realization of our self-satisfaction.* "I am rich. I have need of nothing. I am thankful that I am not as other men are." Our people will acknowledge this, especially if we do so also.

2. *A cry for the true gold* and an appeal for the white raiment to cover our naked and spiritually anemic bodies.

3. A pleading for a *special application of the heavenly eyesalve*, that we may see.

4. A decision to cooperate with God in attaining an experience of *true repentance*.

This is the kind of preaching we need. We may talk about the terrors of the atom bomb, the temptations of television, and the ruinous influence of run-of-the-mill radio and pernicious reading. We may wail at worldliness, condemn careless Sabbathkeeping, censure the delinquent tithepayer, and chide the critics. We may boast of our far-flung mission work, praise our excellent organization, and exalt the unquestioned merits of vegetarianism. But if we preach not the gospel of our Lord Jesus Christ, and if we do not lead men to Calvary, our preaching will accomplish little. Our words may have a show of force. They may be borne on the wings of eloquence. But they will be sheared of spiritual power. At best, they will likely accomplish but two things: One, they may settle the self-satisfied more comfortably in their contentment of prescribed outward behavior and in intensive denominational activity. Two, they may shift some of the careless into the same naked and poverty-stricken condition.

As ministers of this everlasting gospel, being given for the last time, we must preach "Christ the power of God." Otherwise others may go on their worldly way or grope in a dismal darkness of despair, devoid of hope and peace and salvation. "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom [or whereby] the world is crucified unto me, and I unto the world." Gal. 6:14.

A story comes down to us that in battle King Cyrus took prisoner, among others, a nobleman, his beautiful wife, and their children. To this prince, Cyrus said, "How much will you give if I set you free?"

"Half of my possessions," replied the noble. "And how much will you give if I let your children go?"

"All that I have," responded the prince.

Cyrus waited for a certain dramatic effect, then asked, "What will you give if I set your wife at liberty?"

The prince replied, "I will give my life."

Deeply moved by the spirit of the noble prince, Cyrus set them all free.

Later, when the prince and his lovely wife were alone, happy over their escape, he said to her, "Was not King Cyrus about the most handsome man you ever saw?"

To this his wife replied, "I don't seem to

recall anything unusual about him. I did not notice him too carefully."

"Why, what were you doing with your eyes?" exclaimed the prince.

His wife answered, "My eyes were upon the man who said he would give his life for me." (Adapted from McCartney Illustrations.)

We, the ministry of God, must go with our congregations down to Calvary. There we must behold Him who not only offered to give but gave His life, because of our sins, to set us free—this, whether we be respectable Pharisee sinners or wicked publican sinners. We must gaze upon the uplifted Saviour, dying for our personal sins, until we have eyes to see only Him and His way for us.

No mere pathetic plucking of blighted leaves from people's lives will do the work that needs to be done. The ax must be laid to the root of sin—the sins of dishonesty, hatred, envy, pride, self-exaltation, and impurity. The love of sin and self, of position and popularity, must be cut down as with the blade of an ax. No other place in all the universe can this be done save at the cross of Jesus Christ. "The exceeding sinfulness of sin can be estimated only in the light of the cross."—*Steps to Christ*, p. 36.

"Those only who realize that the cross is the center of hope for the human family can understand the gospel that Christ taught."—*Testimonies*, vol. 8, p. 206. (Italics supplied.) How easy, in our preaching, for this central theme to be taken for granted, or to be found only at the outer fringes of our message.

The following words of the messenger of the Lord, which lift up that sacred cross of Jesus, present an unforgettable picture of the ministry of angels in connection with the Christ of Calvary: "In heaven it is said by the ministering angels. . . . We sent brightness and light into the souls of men. . . . *We attracted their eyes to the cross of Christ.*"—*Christ's Object Lessons*, p. 318. (Italics supplied.) What a privilege to preach and teach, knowing that angels will use their power to attract the eyes of men to the saving Christ of the cross, if we will but lift Him up!

"Unless he makes it his life business to behold the uplifted Saviour, and by faith to accept the merits which it is his privilege to claim, the sinner can no more be saved than Peter could walk upon the water unless he kept his eyes fixed steadily upon Jesus."—*Testimonies to Ministers*, p. 93.

The "life business" of the sinner is beholding the uplifted Saviour and accepting His merits by faith. And our business? Doing that very thing ourselves, and then lifting Him up to others. Calling men to Calvary! What a business! What a calling! What a priceless privilege!

"The world should no longer say that Seventh-day Adventists talk the law, the law, and do not teach or believe Christ."—*Ibid.*, p. 92. When we are ready to launch revival in our churches, Christ, the Man of Calvary, must be

lifted up in our preaching. The subjects of repentance, regeneration, and faith must be presented in simplicity and power. The second coming of Christ is to be the keynote; the Sabbath is the test, but *the love of God at Calvary must ever be the saving theme* and melody of our ministry.

"The sacrifice of Christ as an atonement for sin is the great truth around which all other truths cluster."—*Gospel Workers*, p. 315. Such cross-centered preaching will bring heaven's harmony close to the restless hearts of men.

### The Limitations of Preaching

Preaching may do more harm than good. Any preaching to our people, of whatever nature or degree of power, which ends short of direction into service, may do more harm than good. Every time feeling is set in motion and finds no outlet in acceptable service it becomes more difficult to stir its placid surface into ripples of holy influence again. The listener becomes an end in himself—a dead end. From the counsel of God we quote: "The people have had too much sermonizing."—*Testimonies*, vol. 6, p. 431. "All the preaching in the world will not make men feel deeply the need of perishing souls around them."—*Ibid.*, vol. 9, p. 117.

Are you a mighty preacher of the Word of God? Can you preach Christ with glowing heart, and proclaim His cross with power from on high? Are men driven to exclaim, "What shall I do to be saved?" If so, you are a twice-blessed man. You were blessed in receiving the gospel, and you are doubly blessed in giving it.

Would you be a thrice-blessed man? Then take the third step, and do that which preaching cannot do. "All the preaching in the world" cannot do it. Yet the work of God on earth will be quickly finished when this third step is taken. And it will never be finished until it is taken. What is this vital and necessary stride forward to the finishing of the work of God in power and glory? See the next article in this series,—"Organizing for Minister-Layman Soul Winning."



¶ GET your grammar right! Live in the active voice rather than the passive, thinking more about what you do rather than what happens to you. Live in the indicative mood rather than the subjunctive mood, concerned with things as they are rather than as they might be. Live in the present tense, facing the duty at hand, without regret for the past or worry about the future. Live in the first person, criticizing yourself, rather than finding fault with others. Live in the singular number, caring more for the approval of your own conscience than for the applause of the crowd. If you want a verb to conjugate, you cannot do better than to take the verb "to love."—WILLIAM DE WITT HYDE.

## Music of the Message

*Ideals, Objectives, and Techniques*

### Power in Musical Interpretation

By RUSSELL M. KRANZ, *Singing Evangelist, Sydney, Australia*

THE one aim of all evangelistic singing should be to present the full meaning of Christ and His salvation so effectively and so earnestly that the hearts of listeners are stirred to a realization of a need to accept Him fully. We read in the book *Evangelism*: "The science of salvation is to be the burden of every sermon, the theme of every song. Let it be poured forth in every supplication."—Page 502.

The gospel soloist searches the depths of his own heart and interprets his personal experience through the words and the melody of his song. He pours forth his message in such a way that its full meaning is felt in the hearts of its hearers.

The choir cannot carry its song as easily as the soloist. The choir is composed of many types of individuals with varied voice qualities, and, to a degree, with different depths of religious experience. Were they to interpret each song according to their own Christian experience, the result would be without effect, for varying emotions and religious convictions would be portrayed at the one time.

How then can an evangelistic choir carry out its purpose to full effect? The choir leader is able to do this by using the choir as his instrument. As the soloist interprets his own experience in the experience of the song, using his own voice to transfer that message, so the choir leader interprets his own experience in the experience of the song, using a group of voices to transfer that message. Let us think of it this way: The choir leader is seeking to reach every heart he can through the singing of his choir.

It can be seen, then, that to fulfill his task as a true evangelist, the choir leader must place personal consecration before everything else. This is of tremendous importance, for it is only from the depths of his own experience that he can transfer music of soul-saving power to the audience. He must know the power of prayer. He must realize the fullness of salvation. He must understand the place that Jesus fills in a consecrated life. Then, and then only, can he begin to convey through choral singing something that has power to save others. The souls of men are in the balance. But so often we are inclined to let a poor standard of choral singing prevent the very power of God with which we want to reach the people.

Quoting from *Evangelism* again: "We should endeavor in our songs of praise to approach as nearly as possible to the harmony of the heavenly choirs."—Page 507. I should imagine the heavenly choirs to be the very embodiment of spiritual and musical perfection. Here we have a high standard set before us. Let us not neglect the things that make choral singing effective. They surely help to convey spiritual power and experience—"the harmony of heavenly choirs." Surely the choir leader should develop in his choir a balance of parts that is so smooth and clean that there are no jagged parts standing out to annoy and prevent the interpretation that is desired. The piercing, shrill tone of an unbalanced upper part might ruin the chances of conveying a message to some person with a musical mind.

We must include blend of parts with balance of singing. Tones should sound alike—full and round, bringing richness and beauty. Rhythm carries the pulsating throb of the music. We should realize the value it has in carrying the melody of the song.

Every feeling the song stimulates in the heart of the choir leader should be revealed in the singing of the choir. "Music should have beauty, pathos, and power."—*Ibid.*, p. 505. Let the whole song breathe its predominating mood. The previous factors all have a bearing on this, but the sounding of the words plays a still more important part.

"It is not *loud* singing that is needed, but clear intonation, correct pronunciation, and distinct utterance." The words of a song should sound their meaning as words, as phrases, and as sentences. Pronunciation should be clear and pure. The melody should be carried on the vowel sounds, thus giving them as much length of sound as possible. Remember, consonants need only introduce and finish the vowel sound.

There are many other factors one could mention. Suffice it to say that surely we who carry to this world the best message it can ever hear can offer the best gospel choral music, with God's help, and an experience rich and deep in our own hearts, combined with a true understanding of choral technique. To carry the message entrusted us, we must present music that will convict and convert.

## Distinctive Songs With a Message

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

THE ministry of the Word and music have gone hand in hand with each outstanding advance of the gospel all down through the years. So we should, and may, expect that a similar situation would be in evidence with the church's last stride into light more brilliant than ever before. But our music should not belie our message.

This does not mean that the musical background of our songs needs to be different from the better class of gospel songs, but that it should be definitely in harmony with the message of the song. In evangelism it is the message which makes the distinction in denominational approaches. So with songs, the gospel song form is a common means of religious emotional expression. This does not mean that our songs should have a secular ring; nor does it mean that our music should pattern itself after the standards of the sixteenth century.

Music has undergone a gradual change toward a more sincere expression. The era of polyphonic writing had its exaggerated forms which appeared as Chinese puzzles through the effort to carry the accepted style just a little further than it had gone before. Each musical advance has had its drawbacks, and our present condition is also accompanied by a similar condition. But all gospel songs should not be condemned because some are below standard.

The music of today is truer to the real mission of music—emotional expression—than it has ever been. All the elements of music, when making their proportionate contribution, find their highest usefulness in the form which they serve. A march should be definitely rhythmic; and the other elements, melody and harmony, are subordinated. The service we expect from the use of music should determine the kind we call into use.

### Publishers "Soft-Pedal" the Advent

Where are we to obtain the songs that have a content and setting that runs parallel to our message? Will our selection of specials be limited to the popular books? Many of these can safely be used, but they are usually well worn and lack the particular denominational touch that is needed. They could as easily be sung by *any* denomination. Therefore, they lack the specific touch which carries a more effective impression. The books from which our people draw their selection of songs are, in the main, published for commercial purposes, and are designed to match a variety of tastes and uses; otherwise there would be no urge to publish them. The songs which we need, and which lend aid to our evangelists' efforts, are not found in these popular books, with rare exceptions.

Worldly publishers are not interested in songs that cannot be conveniently sung by all denominations. Therefore, their selection would naturally exclude the very songs which might make a definite contribution to our work. They are not hesitant to explain that such-and-such a song is "denominational," and would be frowned upon by many of their prospective buyers.

About fifteen years ago an editor of a large concern, whose success depended upon such a general acceptance of book content, told a composer that he could not use a song on the second coming of Christ, because "people would get up and walk out of the meeting" if it was sung.

Quite recently still another editor remarked, "We must be careful not to overdo these songs on the second coming of Christ. We can use only a very limited number, and you have many on that subject which must be turned down."

The very thing which makes us a people—our bright hope of Christ's coming—will need musical support from some other source than at the hands of uninterested commercial publishers, if it ever receives the attention it deserves.

#### Songs That Support the Message

Our distinctive message in gospel song need not be radically different in musical construction, other than representing a degree of excellence in choice of melody and harmony appropriate to the poem. The poem itself needs to be cast in language which yields itself to song, and a rhythm which is hidden in the poem and not too assertive in the song.

We cannot expect to draw our water from worldly wells or drink from their buckets. But we should partake of the "wells of springing water" and provide proper vessels with which to draw. A certain use of interdenominational songs is to be expected, but it is ideal to have an appeal song whose content emphasizes the spoken message. Let us be on the alert to collect songs which have a direct bearing upon the third angel's message—songs of merit in both words and music—which will transform beliefs into decisions, and supply the emotional support to encourage action.

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## Effective Illustrations

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*For Use in Sermon or Song*

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**GIVE AND TAKE.**—A blacksmith putting a steel rim on a wagon wheel for use on concrete pavements was asked how long it would last, and he said it was good for about three thousand miles. A tire salesman, asked how long his tires would last, said, "At least thirty thousand miles." An inflated rubber tire will go ten times as far as a steel tire because the steel tire hits everything straight on, whereas the rubber tire has give and take; it has something on the inside!—*Watchman-Examiner*.

**SICK SHEEP.**—A friend who was traveling in the East heard that there was a shepherd who still kept up the custom of calling his sheep by name. He went to the man and said:

"Let me put on your clothes and take your crook, and I will call them and see if they will come to me."

And so he did, and he called one sheep "Mina, Mina," but the whole flock ran away from him. Then he said to the shepherd:

"Will none of them follow me when I call them?"

The shepherd replied: "Yes, sir, some of them will; the sick sheep will follow anybody."

I'm not going to make the application; I leave that to you.—*Moody Monthly*, May.

#### FORETELLERS VS. FORTHTELLERS.

—There is always the danger of becoming so taken up with what the world is coming to that we forget Him who has come to the world.

Studying current events and lecturing about the future is fascinating business these days when things happen with such colorful rapidity. There is a great temptation to turn prophet exclusively.

The newspaper may easily become more absorbing than the Bible, and, keeping our ears to the ground, we fail to keep our eyes on the Lord. Many of the brethren have turned foretellers instead of forthtellers, and that to their own embarrassment when their predictions go askew. Soon we are wringing our hands over the state of the world instead of pointing to the Saviour of the world.—*Christian Digest*, October, 1948.

**THE GLORIES OF THE BIBLE.**—Twenty-two years ago, with the Holy Spirit as my guide, I entered the Wonderful Temple of Christianity. I entered at the portico of Genesis, walked down through the Old Testament art galleries where pictures of Noah, Abraham, Moses, Joseph, Isaac, Jacob and Daniel hung on the wall. I passed into the music room of Psalms, where the Spirit swept the keyboard of nature until it seemed that every reed and pipe in God's great organ responded to the tuneful harp of David, the sweet singer of Israel. I entered the chamber of Ecclesiastes, where the voice of the preacher was heard; and into the conservatory of Sharon, and the lily of the valley's sweet-scented spices filled and perfumed my life. I entered into the business office of Proverbs, and then into the observatory room of the prophets, where I saw telescopes of various sizes, pointed to far-off events but all concentrated upon the bright and Morning Star. I entered the audience room of the King of kings and caught a vision of His glory from the standpoint of Matthew, Mark, and Luke and John, passed into the Acts of the Apostles, where the Holy Spirit was doing His work in the formation of the infant Church. Then I went into the correspondence room, where sat Paul and Peter, James and John, penning their epistles. I stepped into the throne room of Revelation, where tower the glittering peaks, and got a vision of the King sitting upon the throne in all His glory.—W. A. (Billy) SUNDAY in *Christian Digest*.

(Billy Sunday was an evangelist of the past generation whom God used to win thousands to Christ. Few men have performed a soul-winning ministry greater than Sunday's.)

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# THE MINISTER IN THE MAKING

*Practical Training Plans and Methods for Theological Students*

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## Auxiliary for Students' Wives

By MIRIAM HARDINGE, *Sponsor,*  
*Ministerial Association Auxiliary, Union College*

SEARCH as you may through the pages of the bulletins of our colleges, you will find no course entitled Ministerial Wives. Yet the one who is to stand at her husband's side, aiding him in the work of saving souls for the kingdom soon to be established, is in need of much preparation. If, as the Spirit of prophecy affirms, the minister's wife can do an almost equal amount of good with her husband, provided she be fully consecrated, she also must have an understanding of what the ministry entails.

Recognizing this need for preparation, several of our colleges have endeavored to fill in the gap. In some places the wives of ministerial students have formed societies to discuss ways of bettering themselves. At other times a teacher in the department of theology, or his wife, sets out to help these earnest young women.

One such association was formed in Union College early in 1948, and was sponsored by the department of religion. That God was directing its formation was evidenced by the circumstances of its inception. While members of the faculty were discussing its desirability, the wives of the ministerial students, completely unaware that any such idea was on foot, were talking among themselves about the need for such an association. So when a meeting was called by the department of theology, a large number attended, and expressed their eagerness to prepare for the work ahead of them. The name The Ministerial Association Auxiliary was adopted, officers were appointed, and weekly meetings began, which have continued ever since.

The programs consist of opening devotional exercises, led by one of the members; the main feature of the evening, usually a talk by a guest speaker; and a secondary item.

"You'll never find enough to talk about," asserted one critic. "And what will you do when you have heard all the speakers in the neighborhood?" asked another. The trouble has not been to find subjects or speakers but to find evenings enough to cover all the ground.

During the first year wives of ministers in the locality, with an occasional visitor from farther afield, gave us helpful hints from their broad experience.

During the second year the topics chosen centered on the activities of the church. With the aid of experienced workers, the auxiliary studied the different divisions of the Sabbath school, the work of the deaconess, treasurer, Dorcas leader, church clerk, and others. Music in the church, healthful living, a demonstration on the making of bread for the communion service, healthful dress—these and many other practical subjects broadened the members' understanding of the work of the church.

A feature that proved very popular was the report given each week by a different group regarding their findings in the Spirit of prophecy on a topic chosen by themselves—cheerfulness, Sabbathkeeping, diet, dress, and temperance in work. This year members are giving reports of books that they find helpful.

Although these young women do not expect to hold regular offices in the churches with which they will become affiliated, they know that the minister's wife may be called upon at any time to take over the duties of an officer during an illness or an emergency, or may be expected to assist a newly elected officer, or help a new church find its feet.

Many of the members, who have had very little or no college training at all, expressed a desire to have a Bible class conducted for the association members. Teachers in the department of theology very kindly gave some of their precious spare time to teach this class. When a Bible instructor spent three evenings demonstrating the art of giving Bible studies in the home, the practical value of these classes was greatly appreciated by the members.

### Evaluating the Organization

Everyone who starts an enterprise is tempted to ask himself, "Is it worth it?" "Is it accomplishing that for which it set out?" Meeting one of the charter members of the association in her new field of labor recently, I was asked, "How is the M.A.A.? Do tell the girls to learn all they can. They can't learn too much. Why, one day the church treasurer dumped all her books into my arms and said, 'There! You take care of them, will you?' I didn't know where to begin. Why didn't I learn about things like that?" Another member wrote to the president:

"You told those of us who were leaving last year that it was our duty to write back and tell about our work. Really, though, it's not a duty but a privilege, for I greatly enjoyed the meetings, and enjoyed knowing the ministerial students' wives.

"I can see you sitting there now with your knitting and sewing. I wish I could join you, for I miss the meetings a lot. As I look back on last year I believe that what I heard at those meetings was the most beneficial thing I received. I just wish I could say something to impress the importance of attendance on every girl whose husband will be a minister. I want to say here that I feel that those who lead out will receive rich rewards in heaven for the things they are teaching in that club. I want to thank them for helping me.

"When I read in the *Clock Tower* that Elder \_\_\_\_\_ is holding classes in Bible doctrines for the association, I did so want to come back to Union and join. Oh, I hope everyone is taking advantage of that. Already it has fallen to my lot to give a number of Bible studies, and I'd give anything if I could trade the knowledge I have of Shakespeare, Browning, and so forth, for a good, practical knowledge of God's Word."

Yes, it is worth it! May God bless these young women, and grant that they may greatly strengthen the ministry of their husbands as they equip themselves during these years of training.

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## Literature Evangelism

*"The Right Arm of Our Strength"*

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### The Fishers and the Hunters

By W. J. HACKETT, *Departmental Secretary, Southern New England Conference*

ACCORDING to Jeremiah 16 there are at least two kinds of workers for the Lord. One group is called fishers and the other hunters. I have always thought of the public evangelist as the fisherman, and of the colporteur as the hunter. Both types of workers are important, and should be more closely united for efficiency in the winning of souls.

Every evangelist has dozens of names of interested people who have come to his evangelistic meetings, but who do not accept the message, and who do not return to other meetings he may hold. The effort closes, and nothing more is done for these souls. We satisfy ourselves by saying, "Well, they had their opportunity." Lists of names furnished by colporteurs can be used by the evangelist at the beginning of his meetings, and the colporteur can also be of help in the follow-up work of an effort. To make concrete my suggestions in a few words, I shall relate an experience which has demonstrated the efficiency of this plan.

In a certain northern city which was predominantly Catholic the evangelist had many people who attended but once or twice. Upon discovering that the meetings and lectures were conducted by Protestants, they became afraid, and the fear of being misled overwhelmed their

interest. After a time these names were handed to the colporteur working in the city, who called on them with his books. Hundreds of dollars' worth of books were sold to these people, and many were interested in the message. In the second effort in the same city these people were again visited by the evangelistic company, and the workers found that their interest had not died, but that the books placed in many of the homes had developed an even greater interest. In one instance a whole family of strict Catholics were brought into the message largely as a result of the influence of the literature and books placed by the colporteur.

I find that the tendency among evangelists is to seek to get the names from the colporteur and have him help in the winning of souls, forgetting that the evangelist or pastor can help to keep shoe soles on the colporteur. The evangelist can ask the colporteur to follow up interests, and at the same time furnish him with names of good prospects for books. He can also enroll many in the Bible school or pass out radio cards and other material that may help to keep these interested people in touch with the message.

I recognize that this plan demands representative, tactful, and judicious colporteurs. But I believe that if we would work more closely with these faithful hunters for God, many capable and tactful laymen in the ranks of our churches would also take up this important work. Many more would be less discouraged, and would find this work soul winning as well as remunerative enough to provide a sustenance for their families. By this plan the evangelist would have more baptisms, and his converts would be more solidly grounded in the third angel's message. We have hundreds of people dropping out of the church because of a lack of adequate knowledge of the message. People are grounded in the faith by the reading of our books and periodicals.

I wish to say that I have tried this plan of close cooperation and unity with the colporteur, and have found it very productive of souls. It brings together the work of these two departments of evangelization. Hundreds have been enrolled in the Bible correspondence schools, and visited from time to time by the colporteur. Many have come to meetings and been baptized as a result of these colporteur contacts. Space does not permit the relating of other experiences where this plan has produced results; but I am sure that if others would try this plan, more books would be sold, and more people would be enlightened concerning the great truths of God's last warning message.



WHISKY ADVERTISEMENTS BANNED.—Reports indicate that all net-work broadcasters have decided not to accept whisky advertising, but 200 separate radio stations are reported to be willing to accept spot programs.—*Gospel Minister*, Dec. 8, 1949.

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# THE LARGER OUTLOOK

*A Study of Principles, Perils, and Developments*

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## Author-Editor Relationships in Bookmaking

By H. M. TIPPETT, *Associate Book Editor,*  
*Review and Herald Publishing Association*

PERHAPS a running narrative of what happens to a book manuscript that reaches our editorial desks may be enlightening and instructive to those who aspire to authorship. If certain suggestions herein given were heeded, many dollars would be saved each year in the cost of manufacturing the books. It may be a surprise to many to know that a large number of the book manuscripts sent in to us are rejected by the book committee for various reasons. Most of the manuscripts rejected are returned because they do not fit in with current denominational activity, or because the field in which the material is written is already occupied by a suitable or similar book.

A manuscript upon arrival is acknowledged by letter; and if it is a book that seems to have merit, it is scheduled to be read by competent readers from the General Conference, the Theological Seminary, and the Review editorial staff, many of them members of the thirty-seven-man book committee. When reports from these individuals come in, at stated intervals the general book committee considers the reports, canvasses the field of interest each book is supposed to cover, and votes either to publish the manuscript or to return it to the author. In some cases, where the reports from the reviewers of the book agree in recommending it if certain changes are made, the manuscript is returned to the author for such changes. Much depends, therefore, on the impression the book makes upon the four to six people who are asked to read it for approval or disapproval.

A small number of these books are solicited by the reading course committees of the General Conference or by the book department staff. The rest come as volunteer contributions. Every manuscript is scanned in the eager hope that it may be publishable. Sometimes the market or demand for certain themes or subject matter is uncertain, and even though the manuscript is worthy it is returned to the author because of doubtful sales value. For, strange as it may seem, a few books, though highly meritorious in theme and authorship, are not financially profitable. The book editors obviously cannot take the time to make detailed

criticism of any manuscript. Authors should not ask them to do so.

Once voted for publication, a manuscript is scheduled through editorial procedures. Here is where the book editors begin their work. Their chief responsibility is to read the matter for fidelity to doctrine, to logic, to denominational standards, to moral and spiritual ideals, making such changes as they deem sufficient to clarify obscurities or to correct oblique thoughts, and in some cases writing to the author for clarification or restatement of a point.

The manuscript, with the editor's emendations, substitutions, or other changes, then goes to the copyroom, where copy editors scan the entire manuscript, and mark it for standard publishing style in spelling, capitalization, punctuation, and grammatical and rhetorical correctness. Stylistic blemishes, such as wordiness, circumlocutions, and redundancies, are remedied. This department also verifies all statements of fact that can be verified, all Bible quotations, all excerpts from the Spirit of prophecy, all quotations from books or magazines, all statistical matter, all geographical, historical, chronological, and literary allusions—in fact, everything that lends itself to checking for accuracy.

The average reader of books would be amazed could he see how much time and labor are consumed in the work of verification of an author's sources and his statements purporting to be facts. Those who submit manuscripts could save this department countless hours merely by noting carefully after each statement of fact or quotation, or through annotation in the margin or at the foot of a page, the source of every quotation and every fact that might be open to challenge. When an editorial worker has to spend three hours looking for the source of a single quotation, and three minutes verifying its wording, the labor is all out of proportion to necessity.

It is remarkable too how inaccurate many of our writers are in Bible quotations. Trusting to memory, they commonly omit words or substitute words, or give an offhand reference that is not true to the text. Bible quotations should



be written exactly as they appear in the King James Version, punctuation, capitalization, and all. If another version is used, indicate it after the scripture quoted. Some of the modern translations require special permission to quote.

Poetry often causes trouble here at the office, for too often only the poet's name is given, and the magazine, book, or newspaper in which it appeared is omitted. Since permission frequently has to be secured to print material of this kind, the editors must know to whom to write. Sometimes poetry is quoted and not even the name of the author given. These admonitions apply to manuscripts for periodical articles as well as for books.

Manuscripts should be typed in double spacing, with reasonably wide margins for editorial notations. Several copies should be made, for that will facilitate distribution to readers for evaluation, and enable the art department to have a copy while the editorial department is working on the text. We recommend the little manual *A Word to Writers* by Mable H. Towery, obtainable at your Book and Bible House (fifty cents), for the proper preparation of all manuscripts. Heeding the principles set forth therein would save much publication expense in the course of a year.

In making graphs of statistics, take extreme care to present the very best source of information, and also the latest. In these days of rapid changes a chart five years old in some fields of accrued information is antique. Consult your nearest public librarian for references that will bring your matter up to date; and again, don't neglect to note in your manuscript where you got your information. No figures purporting to be statistical are taken for granted, but are always checked with the latest available information from acknowledged competent sources. Every publishing house receives letters from the reading public challenging certain of its statements, and we must be able to give "chapter and verse" of our authorities.

Pictures for illustrating a text are welcome, but it must be remembered that they always add tremendously to the cost of a publication, and cannot often be included if a book is to sell at a popular price. The art department has thousands of pictures and cuts in its files for necessary illustration. However, if the author wishes to send pictures of a unique event, they are acceptable if they are in a glossy finish. Do not send pictures clipped from books, magazines, or newspapers, for they do not reproduce clearly. Drawings should not be submitted unless done by an expert sketcher, although rough drafts of illustrations, maps, or graphs desired are acceptable for guidance in the art department. Permission must usually be secured for the use of any picture that has already appeared in print.

After a manuscript is set in type, the galleys come to the editors for cutting into paging, and

a dummy of the book is made up as a guide for the compositors. The art department makes its contribution in illustrations and a layout for the general format of the introductory pages. The engravers provide the halftones and zinc etchings. Again the material comes back to the editors in numbered pages. A set of proofs is sent to the author for his general approval. Another set is read by the book editor. A table of contents must be made, and sometimes a detailed index. After the author's proofs have been returned everything that has been suggested is put into the editor's final proofs, and sent to the head proofreader, who transfers all changes to his master copy. After correction in the typeroom and a final check in the proofroom, the book is ready for the press.

To follow through the various processes of manufacture would take up too much space here; but expert pressmen, paper and stock cutters, stitchers, gatherers, binders, inspectors, and wrappers all have their important part to play in turning out the completed product. No one step could be omitted. Each worker's part is important. Perhaps this brief résumé of the birth of a book will help authors to understand that they likewise can contribute much to expediting the work of the publishing house in making their book an attractive addition to our denominational literature. The editorial staff stands ready at all times to work constructively and sympathetically with each author in order that, as far as possible, his wishes may be followed in the publication which bears his name.



¶ THE men who now stand before the people as representatives of Christ have generally more ability than they have training, but they do not put their faculties to use, making the most of their time and opportunities. . . . It is essential for them to set their aim high. But there has been but little ambition to put their powers to the test to reach an elevated standard in knowledge and in religious intelligence. . . .

They might have done tenfold more work intelligently had they cared to become intellectual giants. Their whole experience in their high calling is cheapened because they are content to remain where they are. Their efforts to acquire knowledge will not in the least hinder their spiritual growth if they will study with right motives and proper aims. . . . Cultivated intellects are now needed in every part of the work of God; for novices can not do the work acceptably in unfolding the hidden treasure to enrich souls. . . . The height man may reach by proper culture, has not hitherto been realized. We have among us more than an average of men of ability. If their capabilities were brought into use, we should have twenty ministers where we now have one.—*Testimonies to Ministers*, pp. 194, 195.

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# RADIO EVANGELISM IN ACTION

*A Discussion of Plans, Methods, and Objectives*

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## Radio Programs for Children

By MARJORIE BURNS, Minister's Wife,  
Rockville Centre, New York

A HUSH fell over the dining room at Pine Grove Junior camp in the Greater New York Conference as Director W. E. Burns stood up to make an announcement. "Will the counselors at each table please serve the broadcasting group first, so they may be ready to leave for the station in half an hour? The cars to take the group are in front of the administration building. All those that are to go please gather there at one-thirty sharp."

At two o'clock three carloads drove down through the maze of tree-lined roads to the highway and off to Middletown, New York. This was the high point of several weeks of negotiations with station WALL, and was culminating today in a free half-hour broadcast. Two songs were to be rendered by the group, one featuring a solo by one of the counselors; three children were to be interviewed; and then the broadcast was to close with a story hour. Quick grouping, adjusting of mikes, try-outs on those to be interviewed, last-minute instructions, a moment of quiet prayer—then all eyes turned to watch the signal on the wall that would tell us we were on the air. "Thirty seconds—clear your throat, be prepared to smother a cough or sneeze—fifteen seconds—ten—five—all right, everyone, here we go."

That first broadcast was a real success, thanks to the efforts of many and the careful planning of a few. It brought an invitation for the next Sunday, and after the second broadcast the station said, "This is splendid. How about a year's run?"

It is rather thrilling to be handed a free half-hour broadcast. It's a lot of work too. But the good will that can be thus built up is beyond estimate. Though you do not indoctrinate directly you do so indirectly by your story hour. And after all, that's the way Christ often taught. The children are accepted on an amateur basis, and their every effort is appreciated. After their part is finished they are seated about the mike, and become a stimulating audience for the story. The parents love it too, the radio audience approves, and best of all the radio managers have been looking everywhere for just something like this. They are as tired as we are of the low class of entertainment that is being provided for America's children, and if you go at it rightly, they will gladly give you free time. But you must go after it.

Herbert Wells made the first contact at Middletown. He knew one of the radio managers; and meeting him on the street one day, he asked him how they would like a *good* children's program. Interest was shown, and a few questions were asked, and Mr. Wells promised to go up to the studio to discuss the possibilities a little more. Next, Mr. Wells talked to the wife of one of the ministers who was helping at the public effort in the town. He knew that she had handled a broadcast before, and he felt that she could help. She immediately advised several things—having a pianist ready who could give her time; getting a few children ready with several songs to be used until children from other churches could be invited in too; being sure the pastor approved and keeping him informed of the plans; getting the Missionary Volunteer leader interested from the start; getting one complete program copy ready, with songs and everything carefully chosen, and full timing, including the margins.

For steady personnel you need a musician, an announcer, and someone to handle the story. Two could do it, but three make the program more mobile. If you have no one experienced in handling a broadcast within your own church, get the help of someone who would be willing to come in and get you started properly and train your local talent. Get a book on broadcasting, and read what is necessary to enable you to be professional and to meet the manager on his own ground. In this instance the minister's wife promised to write the copy, and handle the story hour until local talent could take over. Incidentally, the local talent was able to take over in just three weeks. Now to go back to the manager and finish selling the idea.

Mr. Wells went to the station and did a fine job selling the idea—provided we would pay for the broadcast! Junior camp was about to start near Middletown, so the pastor's wife suggested to Mr. Wells that they see the manager together during the camp, and see whether they could get the idea of a public service feature across. However, fate stepped in, and unannounced the manager arrived at the camp to talk to the minister's wife. He was thoroughly set on selling fifteen minutes to the camp, but went away offering half an hour of free time!

Needless to say, every word during that interview with him was carefully chosen, and some fervent silent prayers were offered at the same time. It was explained to him that we wanted to include everyone in this program,

and not indoctrinate or advertise our church. We wanted it to be a real service to the public. Consequently, we did not feel that we could afford to pay for the time, because we would be furnishing all the talent and the writing and the planning, yet as a church we received nothing in the way of advertising and publicity. We felt it would be a real asset to the community and gladly welcomed by the parents. It certainly would build up good will for the station, and if he wanted to give it a short try, we would promise to do our best to produce something that WALL could be proud of.

The manager sat there thinking. Clearly he had not planned to give us a free broadcast, but he did want the program. His attention was caught by the children present, and he asked about the camp. Eventually the spiritual side of the camp came up, and was carefully and tactfully explained. Teaching belief in God through the out-of-doors was a new idea to him. Suddenly he leaned forward and asked, "Do you believe in God?"

"I certainly do," came the answer.

Then a strained intentness came into his voice as he said, "You will think I'm crazy to talk to a complete stranger as I am talking to you. But I have been looking for God for the last ten years. You have found Him. I can see that. I want to find Him too. Can't you please help me?" To record the earnest conversation that followed is beside the point, but it all added up to the final result of taking the time and making the effort to put a good children's program on the air.

In Danville, Illinois, where we had another broadcast, we did not know any of the radio personnel. The station was Catholic owned and operated. We decided to try a shut-in broadcast. Taking a script one day, we asked to see the program manager at his convenience. On meeting him we explained who we were, and that we felt we should be using our abilities for the benefit of the citizens of Danville, and had come to offer our services. The manager read the copy, asked to hear the songs, said he liked the idea, and would call us sometime in the next two weeks to let us know whether they could use such a public service feature.

When we were accepted, and submitted the first written copy, we included this closing for the station announcer: "This program is a public service feature of WDAN, and is arranged and presented by the youth's Missionary Volunteer Society of the Danville Seventh-day Adventist church." Clearly this was advertising for us, but we did not make an issue of it. It was just included as a matter of form, and submitted without comment for censorship as customary, but it was never once cut from the copy. Later, when a Missionary Volunteer convention was in town, the station gave us half an hour on Sabbath afternoon to present a musical. We picked our best talent

and planned it as carefully as we could. The following day one of the managers came to us and said, "Say, I heard your broadcast yesterday. It was what I call plenty good."

Now, what we and others have done could be done in many, many towns. The radio stations are waiting for it. It is up to us to produce. Use your society, your choir, your solo talent, your school children, and some from other churches—make it for everybody. Hundreds of children's hour programs should be spreading across the nation. It isn't an idle dream at all, as a few here and there are proving. It is a great possibility, and I do believe that God expects us to accept it and to use it.

## Favorite Hymns in Public Domain

**F**OLLOWING is a list of favorite hymns in public domain which do not need copyright clearance.

A Charge to Keep I Have  
A Child of the King  
A Friend in Jesus  
A Mighty Fortress  
A Stranger Here  
Abide With Me  
All Hail the Power of Jesus' Name  
All People That on Earth Do Dwell  
All the Way  
Almost Persuaded  
Amazing Grace  
America (My Country, 'Tis of Thee)  
America the Beautiful  
Angels From the Realms of Glory  
As Thou Wilt

Battle Hymn of the Republic  
Beneath the Cross of Jesus  
Blessed Assurance  
Blest Be the Tie  
Break Thou the Bread of Life  
Brightly Gleams the Banner  
Bringing in the Sheaves

Children of the King  
Christian, Dost Thou See?  
Come, Thou Almighty King  
Come, We That Love the Lord  
Come, Ye Thankful People  
Crossing the Bar

Dear Lord and Father  
Deliverance Will Come  
Draw Me Nearer

Eternal Father, Strong to Save (For Those at Sea)

Faith of Our Fathers  
Flee as a Bird  
Fling Out the Banner!  
For the Beauty of the Earth (Our Song of Praise)  
From Greenland's Icy Mountains

Gather at the River  
Give of Your Best  
God Be With You  
God Bless Our Native Land (Brotherhood of Men)  
God of Our Fathers

Hark! The Vesper Hymn Is Stealing  
He Leadeth Me  
Hiding in Thee  
Holy, Holy, Holy!  
Home of the Soul  
Honey in the Rock

How Firm a Foundation  
How Tedious and Tasteless the Hours (Happy in Him)

I Am Praying for You  
I Love to Tell the Story  
I Need Thee Every Hour  
In Heavenly Love Abiding  
In the Cross of Christ  
In the Secret of His Presence  
Is Your Lamp Burning?  
Is Your Life a Channel of Blessing?  
It Is Well With My Soul

Jerusalem the Golden  
Jesus Calls Us  
Jesus Christ Is Risen Today  
Jesus, Lover of My Soul  
Just as I Am

Lead, Kindly Light  
Lead Me Gently Home, Father  
Leaning on the Everlasting Arms  
Let the Lower Lights Be Burning  
Love Divine

Majestic Sweetness  
More Love to Thee  
My Faith Looks Up

Near the Cross  
Nearer, My God, to Thee  
Now, Thank We All Our God  
Now the Day Is Over (Repose)

O Master, Let Me Walk With Thee (In Lowly Paths)  
O Worship the King!  
Once to Every Man and Nation  
One Sweetly Solemn Thought  
Onward, Christian Soldiers  
Our Help in Ages Past

Pass Me Not  
Peace, Be Still!  
Pilot Me  
Praise Ye the Lord, the Almighty

Rock of Ages

Safe in the Arms of Jesus  
Saviour, Breathe an Evening Blessing  
Softly and Tenderly  
Softly Now the Light of Day (Communing With Thee)

Stand Up for Jesus  
Standing on the Promises  
Still, Still With Thee  
Sunshine in the Soul  
Sweet By and By  
Sweet Hour of Prayer

Tell It Again  
Ten Thousand Times  
The Church Has One Foundation  
The Church in the Wilderness  
The Haven of Rest  
The Lily of the Valley  
The Lord Is My Shepherd  
The Lord's Our Rock  
The Matchless Worth  
The Ninety and Nine  
There Shall Be Showers of Blessing

We've a Story to Tell to the Nations  
When They Ring the Golden Bells  
When We All Get to Heaven

Ye Servants of God, Your Master Proclaim  
Yield Not to Temptation

HORACE J. SHAW.

**TELEVISION LIBRARY.**—Plans for a national Protestant television library are to be formulated shortly by the Protestant Radio Commission and the Protestant Film Commission, it was announced at a five-day television workshop sponsored by the Protestant Radio Commission with Station WHEN in Syracuse. A rotating plan will enable local religious organizations to service television stations with religious films.—*Federal Council Bulletin*, December, 1949.

**RELIGIOUS RADIO CENTER.**—A well-equipped building on the campus of Agnes Scott College at Decatur, Georgia, now houses the only interdenominationally-owned radio production center in the country. . . . The center is sponsored by the Southern Religious Radio Conference. It is operated by a non-profit corporation owned by four major denominations, four interdenominational agencies, and three Southern colleges.

The major job of the Center will be to produce "live" programs for an independent network that has grown in three years from 26 stations to 99. The Center will experiment with television and audio-visual aids, set up workshops to improve the quality of local broadcasts throughout the South and Southwest, and organize a department of religious music.—*Federal Council Bulletin*, December, 1949.

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## The Book Shelf

*Books, Reviews, and Discussions*

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**Manual for Teaching Midwives, Anita M. Jones, Federal Security Agency, Children's Bureau, Washington, D.C., 1948, 137 pages, 50 cents.**

This paper-bound volume could be of great usefulness to several classes of workers:

1. Missionaries without special medical education who must undertake the care of maternity patients where no professionally trained persons or hospitals are available.

2. Missionaries with medical or nursing background who find themselves at work in simple surroundings without the facilities and trained assistance of home-side hospitals.

3. Missionaries who wish to teach native midwives safe care of maternity patients. For this purpose the material would have to be adapted to the local situation and the needs of the special group.

The book is outlined as a teaching manual for the instruction of untrained midwives. It is well illustrated, with clear line drawings. Plain, specific instruction teaches how to proceed in the conduct of a normal delivery, how to provide for the safety of the mother and the infant, and how to recognize common emergencies.

Instructors in schools of nursing could use the book in teaching principles of home delivery care and in public health nursing.

AMANDA SLOANE, [Assistant Director, School of Nursing, New England Sanitarium.]

**Light From the Ancient Past, Jack Finegan, Princeton University Press, 1947, 500 pages, \$6.**

This book carries the subtitle "The Archaeological Background of the Hebrew-Christian

Religion." The author is professor of Old and New Testament Interpretation at the Pacific School of Religion. He has drawn upon a surprisingly large amount of material, as is evidenced by full and frequent footnote references. This feature alone makes the work worth having for those particularly interested in further study of the historical and archaeological backgrounds of the Bible, for it opens up a large body of research material in English, German, and French.

The primary purpose of the book, however, is to provide an interestingly written, concise, but highly factual survey of archaeological discoveries as they serve to enlighten the history of the Hebrew and Christian religions. The first four sections cover Mesopotamian, Palestinian, and Egyptian history until the time of Alexander the Great. The next two sections concern the Holy Land in the time of Jesus and the travels of Paul. The seventh section tells of the discovery of Jewish and Christian papyri, and the last two sections deal with the archaeology of early Christian catacombs and churches. In writing of the catacombs, the author gives considerable attention to materials touching upon the supposed location of the tomb of Peter at Rome.

In treating on Old Testament history Dr. Finegan generally follows the more moderate critical positions. He does, however, demonstrate an admirable willingness to present various opposing theories without taking a dogmatic stand.

The book is provided with ten maps and more than two hundred well-reproduced photographs of important archaeological objects. A careful and judicious study of this work will be highly rewarding.

EARLE HILGERT. [History  
Teacher, Philippine Union College.]

#### REVOLUTIONARY PORTRAITS OF KEY OLD TESTAMENT CHARACTERS

Left to Right: Noah and Wife, Abraham, Jacob and the Angel, Ruth and Naomi, and Elijah and the Widow's Son—in the New Technique

**In Our Image, Character Studies From the Old Testament Selected by Houston Harte; Illuminated With Color Portraits by Guy Rowe, Oxford University Press, New York, 1949, 197 pages in de luxe format, \$10.**

*In Our Image* is an achievement. Through vivid and oftentimes startling portraiture the key characters of the Old Testament are made to live again, and to speak to us afresh. It is not an attempt to interpret the message of the prophets, but rather to portray their timelessness through this new art approach. It is, in brief, a noble attempt to stimulate the study of the message of God to modern men.

*In Our Image* is the realized dream of a Bible-loving layman—Houston Harte, prominent newspaper editor and publisher, of San Angelo, Texas—whose own intense love of Biblical narrative has led him to endeavor to persuade everyone else to read the Bible as a message directly for today through the medium of startling close-ups that will stimulate a re-study of their ageless appeal.

Guy Rowe, the one chosen to do these portraits, has been the cover artist for *Time* magazine. That these portrayals, or characterizations, will cause sharp discussion is a foregone conclusion. But this in itself is a device to stimulate a reading of the Book of books—which reading is the sole purpose of its promoters. These candid portraits will startle us. They break with all traditional forms and concepts. Too long and too often have Bible characters been detached from life. They have been looked upon as idealistic men of another age, clothed in antiquated garb, and belonging to the remote world of yesteryear. Here is a complete departure from the "other-worldly" air of traditional Biblical art. It has been freed from all Renaissance influence.

The candid, human-interest side has been brought out sharply and insistently by the artist. As far as these pictures can do so, the seers of God are transported into modern life, as an inseparable part of our time, with living messages for us today. They are here portrayed as men of like passions with us, and possessed of the same frailties—but spokesmen for God withal. The result is a vivid and deeply moving picture of them as real men of flesh and blood, speaking to us with a new appeal. L. E. F.

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GUY ROWE, ARTIST





## Made or Unmade by the Wife

**A**S ALL are aware, many a ministerial career has been made or broken by the influence, attitude, and activity of the minister's wife. If she is tactful, talented, wide awake, and devoted to her husband's best interests, she can smooth the way, ease the difficulties, and build for good will and success. She can help her minister husband climb to the heights of true achievement for God.

Specifically, if she is cultured and refined, with a well-trained mind and well-disciplined lips, she can win the friendship of people of refinement. If she is careful, and accomplished in speech and manner, she will not only make a good impression personally but also help her husband to increase the effectiveness of his public speaking, and aid him in overcoming any unfortunate mannerisms and infelicities of speech. If she is trained in music or art, she can help him to employ the best and avoid the unworthy; and if better talent is unavailable, she herself can assist in playing, singing, and directing.

If she has teaching skill and is an effective personal worker, she can prove to be a priceless asset in winning the interested to a favorable decision. If she is an expert typist, she can assist with his publicity and mimeograph work, his correspondence, and his sermons. If she has training in nursing or dietetics, she can become an invaluable partner in public and home teaching of our health and cookery principles. If she is wise, and endowed with good common sense, she can smooth out many a little church ripple before it develops into a storm of disastrous proportions. If she is economical, ingenious, and saving, she can keep within the budget, and help her husband make ends meet, while he acquires necessary books and equipment. Life under such a partnership is an upward climb.

If, on the other hand, the wife is blunt and crude; if she has a sharp tongue and is careless of speech; if she is sloppy in personal appearance; if her home is untidy and her children unkempt; if she is gifted in saying and doing the wrong thing; if she nags at her companion for his ardor and abandonment in his work; if she is always too tired to make things pleasant, comfortable, and inspirational for her companion when he comes in tired and perplexed from a hard day; if she is too fond of sleep to get

up and get him a satisfying meal before he starts out for the day; if she is an agitator who creates factions and deepens schisms in the church; if she is indifferent to his ideals and aspirations; if she objects to every book or slide or chart he buys to strengthen his ministry; if she complains over his legitimate absences from home; if she is wasteful, and always plunging her husband into debt; if whatever he does is in spite of, not because of, his wife—then Heaven pity the poor man!

His path will be thorny indeed, the uphill climb will be hard and wearing, his opportunities for growth and advancement will be constricted, and he will have to drag his chariot through the valleys, and forego the heights of service. Happy the lot of the man with a capable, sympathetic, understanding companion, who is his true complement, and whose interests are his interests. But sad the fate of the man whose wife is indifferent, unsympathetic, and incapable of standing at his side as his full companion in the high calling of the ministry. He may still make good, but he does so under heavy handicap. The attitude and relationship of the wife will largely determine the heights to which her husband will be able to rise in the holy profession to which he is called and chosen.

L. E. F.



❧ **PRAYER** can bring release.—You often hear people say that life is getting to be too much for them. But life is always going to become too much for those who try to carry all the burden alone. God did not intend for man to bear the weight of life's problems without divine guidance and strength. So millions today are complaining of strain and tension, are seeking the assistance of medical science, are turning to the temporary relief of sedatives and alcohol or drugs when what they really need is to take God into their lives. For in prayer man can unload his burdens, find release from those inner tensions that feel like taut wires stretched within our brain and in our faces. Just remember God did not intend for you to carry all that load and anxiety alone. Find the place of prayer, go there every day and you will find a lasting refreshing comfort no drug or prescription can give.—CHARLES A. WELLS.

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## Better Speech and Diction

*Constructive Hints and Helpful Cautions*

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### Tension in the Pulpit

By THOMAS H. BIGGS, M.D.

*Takoma Hospital, Greeneville, Tennessee*

THOSE who heard the late Dr. Percy T. Magan speak from the pulpit or in the classroom will know that it is not necessary for a speaker to be highly emotional or physically tense in order to be effective. He spoke with only moderate volume and very slowly, yet he had enthusiasm, and developed a high degree of interest and suspense on the part of his audience. This is in harmony with the following counsel to speakers:

"Let the strain come on the muscles of the abdomen, rather than on those of the throat. . . . Careful attention should be given to securing distinct articulation, smooth, well-modulated tones, and a not-too-rapid delivery."—*Education*, p. 199.

Enthusiasm and loudness are not synonymous. Many listeners associate loudness with anger, harshness, or upbraiding, and even with a mental state which lacks wisdom. Harshness is not Christlikeness. In these days of good hearing aids, public-address systems, and plenty of vacant seats, it is a waste of energy and is discourteous to the main portion of the audience to speak as though there were a person on the back row who is hard of hearing. Some listeners, especially allergic people, have a condition called hyperacuity, in which the ordinary voice seems too loud, and loudness seems unbearable.

If a speaker will completely relax all those muscles which he does not actually need to use, and only tense those he is using as little as necessary, he will be in a state of differential relaxation. When the voluntary muscles are properly relaxed the speaker will personally enjoy speaking, because in this state no mood disturbances or discouraging thoughts are possible. This strong relationship between body and mind is borne out in the following words:

"It rests with us individually to decide whether our lives shall be controlled by the mind or by the body."—*Ibid.*, p. 202.

"The influence of the mind on the body, as well as of the body on the mind, should be emphasized."—*Ibid.*, p. 197.

As one who has occasionally occupied the pulpit, I sympathize with ministers because of the strain on the speaker in giving a sincere sermon. Yet I believe that as workers we need more relaxation in the pulpit. Excessive tension of muscles wastes energy, causes undue fatigue, and may produce functional illness of internal organs, as well as nervousness and mental disturbances.

"The youth in the freshness and vigor of life, little realize the value of their abounding energy. A treasure more precious than gold, more essential to advancement than learning or rank or riches,—how lightly it is held! how rashly squandered!"—*Ibid.*, p. 195.

The basic principles of how to relax and the management of energy problems are explained in a small book entitled *Abounding Energy*, published by the Review and Herald. Tension is caused by too much haste. "These workers can never attain the highest success until they learn the secret of strength. They must *give themselves time to think, to pray, to wait upon God for a renewal of physical, mental, and spiritual power.*"—*Abounding Energy*, pp. 260, 261. (Italics supplied.)

The only way a listener can learn and become converted is through the action of the Holy Spirit, yet the majority of our pastors and evangelists seem to overlook this, and appear to rely on an emotional appeal to convince the audience rather than on the power of the truth. The main object of a sermon should not be "a tear in every eye and a lump in every throat." Inspired counsel states:

"We must move solemnly, prudently, and not make use of extravagant expressions, or allow our feelings to become overwrought. We must think calmly, and work *without excitement*; for there will be those who become easily wrought up, who will catch up unguarded expressions and make use of extreme utterances to create excitement, and thus counteract the very work that God would do. . . . God would have all move calmly, considerately, choosing our words in harmony with the solid truth for this time, which requires to be *presented to the mind as free from that which is emotional as possible*, while still bearing the intensity and solemnity that it is proper it should bear."—*Testimonies to Ministers*, pp. 227, 228. (Italics supplied.)

### High Pressure Tactics Improper

From this statement it is evident that it is improper for a minister to use high pressure salesmanship in a sermon. The basis of all true religion is love to God. This will develop when, in the presence of the Holy Spirit, the truth is presented from the Scriptures in a calm manner. A certain Brother D had trouble with his emotions and was told:

"By steadfastly keeping the will on the Lord's side, *every emotion will be brought into captivity* to the will of Jesus. You will then find your feet on solid rock. It will take, at times, every particle of will-power which you possess, but it is God that is working for you, and you will come forth from the molding process a vessel unto honor."—*Testimonies*, vol. 5, p. 514. (Italics supplied.)

"It is no evidence that a man has zeal for God because he works himself up into a frenzy of excitement and gesticulation. 'Bodily exercise,' says the apostle, 'profiteth little.'"—*Ibid.*, vol. 4, p. 405.

"The work that is not wrought in God comes to naught as soon as the excitement is over. . . . The progress and perfection of the work of grace in the heart are not dependent upon excitement or extravagant demonstration."—*Ibid.*, vol. 5, p. 647.

Let us not confuse tension with power, haste with efficiency, or loudness with righteousness.

*The Ministry, March, 1950*



1950 ~ NOVEMBER ~ 1950											
Sun.	Mon.	Tue.	Wed.	Thur.	Fri.	Sat.					
1	2	3	4	5	6	7					
8	9	10	11	12	13	14					
15	16	17	18	19	20	21					
22	23	24	25	26	27	28					
29	30	31									

1950 ~ DECEMBER ~ 1950											
Sun.	Mon.	Tue.	Wed.	Thur.	Fri.	Sat.					
1	2	3	4	5	6	7					
8	9	10	11	12	13	14					
15	16	17	18	19	20	21					
22	23	24	25	26	27	28					
29	30	31									

1950 ~ JANUARY ~ 1950											
Sun.	Mon.	Tue.	Wed.	Thur.	Fri.	Sat.					
1	2	3	4	5	6	7					
8	9	10	11	12	13	14					
15	16	17	18	19	20	21					
22	23	24	25	26	27	28					
29	30	31									

## Round-the-Year READING COURSE PLAN

1950 ~ OCTOBER ~ 1950											
Sun.	Mon.	Tue.	Wed.	Thur.	Fri.	Sat.					
1	2	3	4	5	6	7					
8	9	10	11	12	13	14					
15	16	17	18	19	20	21					
22	23	24	25	26	27	28					
29	30	31									

The new round-the-year Ministerial Reading Course plan was launched in January. This is a plan whereby the worker reads a book a month. Every other month he reads one of the five required volumes; and on alternate months he chooses one (or more) of the group of electives featured.

The schedule is graphically portrayed in the calendar which encloses this description. As your eye follows the months around, in clockwise fashion, you will note that in January the plan was to choose and read one or more Electives from the first group of Electives listed in the January MINISTRY, with accompanying book miniatures and a brief statement on each (reviewed in the February number).

1950 ~ SEPTEMBER ~ 1950											
Sun.	Mon.	Tue.	Wed.	Thur.	Fri.	Sat.					
1	2	3	4	5	6	7					
8	9	10	11	12	13	14					
15	16	17	18	19	20	21					
22	23	24	25	26	27	28					
29	30	31									

Next the worker is to read *The Shepherd Evangelist*, a required volume which was featured in the February MINISTRY. An excellent review by H. M. S. Richards appeared, and a brief biographical description of the author, R. A. Anderson.

1950 ~ AUGUST ~ 1950											
Sun.	Mon.	Tue.	Wed.	Thur.	Fri.	Sat.					
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In March, the current month, the plan is to choose another Elective from the second group of Electives, as featured in this issue (see page 26). Reviews of these books will appear in the next issue of THE MINISTRY.

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AMERICAN FREEDOM AND  
CATHOLIC POWER

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By Frank I

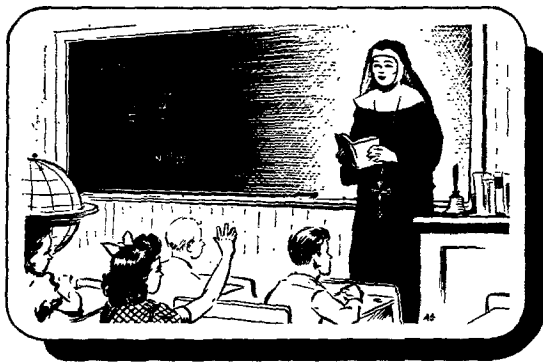
When were the raw m created? Were the days twenty-four hours long? morning or evening? What the expression, "after his relationship between the law? What is the story

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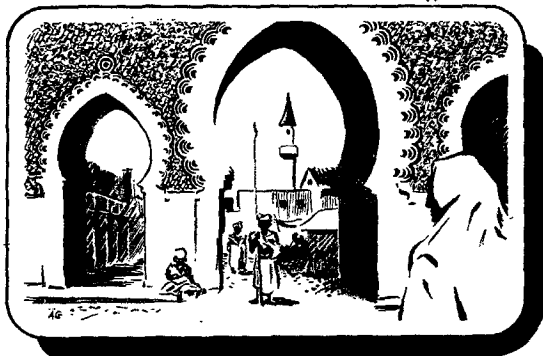


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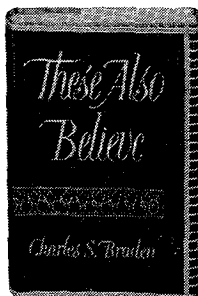
## MINISTERIAL BOOK-A-MONTH ELECTIVES FOR MARCH

### ● HOMILETICS AND DEVOTION

"The Soul Winner"

By Charles H. Spurgeon (Zondervan, Grand Rapids, 1948)

The author's skill in dealing with souls, his wooing appeals in their behalf, as well as his cautions to God's spiritual spokesman who may be in danger of neglecting the essentials in soul winning, make this book a must for the minister's reading. Into this more recent condensed edition are crowded some of those rare gems that thrill the heart of every sincere gospeler. 151 pages ..... \$1.50



### ● APOLOGETICS

"These Also Believe"

By Charles Samuel Braden (Macmillan, New York, 1949)

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By Harold Shryock, M.D. (Review and Herald, 1949)

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### ● BIOGRAPHICAL

"This Is Luther"

By Ewald M. Plass (Concordia, St. Louis, 1948)

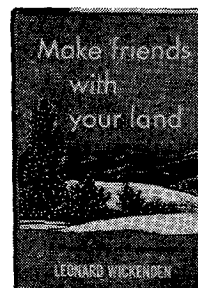
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(Reviews of these books will appear in the next issue of MINISTRY.)

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# HEALTH EVANGELISM

*Our Health Message a Part of Our World Mission*

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## A Plea for Kindness and Understanding

By GEORGE T. HARDING, M.D., *President  
of the College of Medical Evangelists*

I HAD an experience as a child which I think has influenced me, especially in my attempts at public speaking. I remember that on the trip home from church a Sister Nelson would ride with us. She had lived in Sister White's home and had helped to take care of her. After each church service this sister always had a comment to make. She either said, "He had a message," or, "He didn't have a message." So it has been quite a concern of mine as I accepted speaking engagements to know whether I had a message.

In thinking over what I might say this morning to this group, I had great difficulty to decide. In fact, I even tried to avoid it. But I believe that if I can bring to you a picture of certain brethren whom some of you may not understand as well as you ought, perhaps I can be of some service, and fulfill my opportunity to help someone here today. I bring the following verses to you because they contain a message I want to take to my own heart: "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice; and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." Eph. 4:31, 32. We take that too much for granted among Christians.

At times we are not so kind and forgiving or so understanding of each other as we ought to be. I had this brought to my attention by a note that one of the doctors handed me just a few weeks before I left Los Angeles. I had been under some pressure and strain, and this doctor just handed me a note which stated, "Your slip is showing; you need more rest." I wondered what he meant at first, but as I thought about it I realized that I had been under pressure and strain, and that I had been irritable, and had been a bit impatient in some of the things that I had said. The little note brought to my attention that during a period of fatigue and irritation I could also see right through people. That is, I could see all their faults, and it was difficult to see their virtues.

And so we as Christians, especially as minis-

ters, need to stop once in a while and see whether we are getting enough rest and meditation. Are we taking time out for prayer, so we can see good in people and not just their faults? If we could know each other more completely, I doubt whether any of us would be too critical of others.

I recall that when I was elder of the church in Worthington some years ago we had a problem in that one of the sisters had been indiscreet in some of the things she had said about other members. I was on the committee to speak to her about it. We asked her husband to meet with us. It was apparent that she lacked in judgment, and that she had said things which were unwise. After we had talked to her for a bit, we enlisted her cooperation.

At the close of the meeting her husband stepped out with me and said, "You know, doctor, in spite of her faults, she is the best wife a poor man ever had." I have had a greater respect for that man since that time, and for her, because she had qualities which inspired the affection and trust of her husband, and he was big enough to say so.

A while ago I had occasion to feel critical of one of the men who was on our faculty, until I heard him tell his story. There were certain things about his attitude and viewpoint with which I could not agree. In my own mind, at least, I was critical and faultfinding. But when I heard his story I saw him in a different light.

At one of our student meetings he told that one of the most vivid recollections of his childhood was that each year at Christmas a tag was hung around his neck by relatives who cared for him after the death of his parents, and he was placed on a train so that he could meet the brothers and sisters once a year, in order that they would not forget each other. He had had an experience that few others had had. While growing up he had been passed from one person to another, none of them wanting him, and yet having only an annual meeting with his brothers and sisters. Undoubtedly this had changed his outlook on life. Now as I think of him, I am much more forgiving and understanding, and more tolerant of some of his views than I was before.

As I have gone about my duties in the medi-

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\* Devotional at Autumn Council, Saint Louis, Missouri.

cal school and have met with our doctors I have had certain impressions. I want to leave a few with you as my message this morning. I happened to be in the town of a girl I knew who was practicing medicine. When I called her on the telephone she said, "Oh, it is nice of you to call. You don't want to come out to see me, do you?"

I responded, "Why not?"

She said, "Well, I'm not attending church right now."

I said, "That is all the more reason for my coming out."

Then she remarked, "You know, since I haven't been going to church our people don't call on me, so I feel I am just an outcast." I assured her that I felt the same as ever toward her, for she was the same person I had known before, and I expressed my personal interest and my hope that she would return to the church and attend regularly.

I thought that was an exception, but in visiting another town, I called up a classmate. He said, "I'd like to have you come out to stay with us for the night, but I suppose you will be staying elsewhere."

"Why?" I asked.

"Haven't you heard of us? I'm a kind of heathen."

And I said, "What makes you think that?"

"Well, we haven't been attending church."

As I was sitting in the White Memorial church a few months ago, I saw an individual with whom I had gone to school some time ago. She wore earrings and had dark glasses on to disguise herself. I suppose she had come to church deliberately with earrings. You know when people begin to smoke and put on earrings and other forms of ostentation, it is often an attempt to disguise themselves. Or perhaps it is a sign language, and they do it so we will not ask them whether they are still Adventists. And it does frighten us away, doesn't it? We allow those little outward things to keep us from making the contact that might save a soul and bring him back into the church. I know, because I have talked with some of these individuals, and find that they very much desire to have someone come and talk with them.

#### Putting Up a False Appearance

I think this applies particularly to those of you who visit our doctors. There are doctors who, because they have an expensive car or a spacious home, are isolated just as much as if they had smallpox. Some of you are afraid to go to them because you are impressed with material things, and mistakenly think they must feel different since they have all these possessions. Many times those doctors have bought large cars just to make you think they are satisfied. They aren't happy. They don't feel so secure as you think. It is just a façade they put on to fool the public and to protect themselves

from the appeals which, deep down inside, they wish would come to them. I am sure that we allow many of our good Adventist men and women (and I am not speaking only of doctors) to go without an invitation to our church services and gatherings because we take it for granted when we see some of these outward signs that they are beyond the appeal of the Spirit. But I know they are not.

I will pass on to some of the things that encourage me regarding our medical college. I have had opportunity to hear our men who have returned to the school speak to the students—men like Sherman Nagel, who is here today. He spoke in our chapel and in Bible classes about his experiences in Africa. As I hear the thrilling stories that come to us from other fields by our missionary doctors, and particularly those told by Roy Parsons, it makes me feel sure that the College of Medical Evangelists has a very real place in the worldwide work of our church. Although many may be doing rather inconspicuous service, the few who are out on the firing line make up for many.

#### "Alumnus of the Year"

Dr. Parsons attended meetings in Los Angeles and spoke to the students, with the result that many were inspired to do missionary work in foreign fields. I look forward to seeing many who will be influenced in their choice of life-work by the visits of these men. Dr. Parsons was honored by the College of Medical Evangelists Alumni Association by being made "the alumnus of the year" at the annual banquet.

This fall Governor Earl Warren, of California, was the honored guest in addition to Dr. Parsons. Before the governor, the presidents of the county and State medical associations, and a number of distinguished citizens, in addition to an audience of a thousand of our alumni, their wives, and friends, Dr. Parsons' work in Africa and his sacrifice in the mission field were presented. He was honored as the alumnus of the year in a way that made every person present know that the College of Medical Evangelists stood for that type of service, and that he was the flower of our graduates. I can assure you that Governor Warren, who sat next to me, was deeply impressed by the better understanding he obtained of our medical work that evening. J. L. McElhany was present, and told of the place of our school in the work of the church. Altogether the occasion was an important one, and impressed those who were present.

I wish I could tell you of the students who are in our school. Those of you who attend our colleges know what fine young people they are. We have representatives from all our colleges, and it is a real experience to meet them and to hear their commitments for the future. I have not been there long enough to make any com-

parisons, but I cannot believe that the young people who are there and who have dedicated themselves so wholeheartedly to the work of this church, and to giving their lives in service for others, will fail us in the future, when they have completed their work.

One of our young colored students, George Benson, gave a straightforward testimony. He said that as a boy he grew up on the farm which his great-great-grandfather took up as a government grant in Indiana. "The inspiration to become a doctor has come to me through the encouragement of my mother," he said. "She always told us we were the only colored family in our county, the only representatives of our race, and also the only Seventh-day Adventists. As the only representatives of our race and religion, we must be very careful in everything that we did. My prayer is that I may properly represent both here in this school, so that I will be a credit to my church and to my mother." That testimony and many others like it constantly strengthen my confidence in the possibilities before these students and in the divine purpose of our school.

I wish to voice an expression of appreciation to each one of you here and to those you represent for the generous special offering which the College of Medical Evangelists received. This amount of money was not requested for extension, not for buying new equipment, but for maintaining our regular budget. It was requested because we had no other means of meeting our need. The response from the field exceeded our anticipation, and it made us feel certain that we have the support of many in all the conferences.

I want to assure you that in my coming and going among our students and in my contacts with our faculty I have a daily conviction that I am living with godly men and women, who are quite as much a part of this denominational work as foreign missionaries. I hope that we who are responsible for the instruction of our young men and women will be able to give them a true vision of their work, and that their religious convictions will strengthen them as they go out to do the Lord's work, which we know and intend must be more than simply medical work—real medical evangelism. That is the purpose of our school.



❖ SOME utterly fail to realize the importance of missionaries being also medical missionaries. A gospel minister will be twice as successful in his work if he understands how to treat disease. . . . A minister of the gospel, who is also a medical missionary, who can cure physical ailments, is a much more efficient worker than one who cannot do this. His work as a minister of the gospel is much more complete.—*Evangelism*, p. 519.

*The Ministry*, March, 1950

## Meeting the Challenge

(Concluded)

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

### Purposes of the Right Arm

REVIVE SPIRITUAL LIFE OF CHURCH MEMBERS.—"Combine the medical missionary work with the proclamation of the third angel's message. Make regular, organized effort to lift the churches out of the dead level into which they have fallen, and have remained for years."—*Testimonies to Ministers*, p. 416. If this instruction were followed, see whether the breath of life would then come into the churches.

PERFECT HEALTH OF MEMBERS.—Soon we are to be ushered into the presence of the Eternal. "To make plain natural law, and urge the obedience of it, is the work that accompanies the third angel's message, to prepare a people for the coming of the Lord."—*Testimonies*, vol. 3, p. 161.

OPEN DOORS.—"In every place the sick may be found, and those who go forth as workers for Christ should be true health reformers, prepared to give those who are sick the simple treatments that will relieve them, and then pray with them. Thus they will open the door for the entrance of the truth."—*Medical Ministry*, p. 320.

### Methods of Labor

DEVISE NEW METHODS.—"The prevailing monotony of the religious round of service in our churches, needs to be disturbed. The leaven of activity needs to be introduced, that our church-members may work along new lines, and devise new methods. . . . Christlike activity pursued with persevering zeal will bring large returns."—*Testimonies to Ministers*, pp. 204, 205.

DO HOUSE-TO-HOUSE WORK.—Today there are sixty million persons in the United States who never go inside a church. If they are ever reached, the gospel must be carried into their homes. "Often the relief of their physical needs is the only avenue by which they can be approached."—*Medical Ministry*, p. 246. After attending to these physical needs, the church member visiting the home can offer prayer, and then they will give heed to the reading of God's Word.

ORGANIZE HOME NURSING CLASSES.—Solicit the help of the General Conference Medical Department and the Red Cross to lead out in practical demonstrations of home-nursing methods; then follow with lessons in hydrotherapy. Every member of the church should know how to apply simple fomentations and home remedies. These are of utmost value in keeping the family well and helping our neighbors. (*Ministry of Healing*, p. 146.)

CONDUCT COOKING SCHOOLS.—In every



church there is always some outstanding sister who is gifted in good cooking. Perhaps she is not a public speaker, and will hesitate to lead out in organizing cooking schools, but let another sister who can speak be her mouthpiece. Thus by pooling the talents in the local church, education classes in nutrition may be carried on. Study the material given by science and the Spirit of prophecy.

**PROMOTE TEMPERANCE WORK.**—"Of all who claim to be numbered among the friends of temperance, Seventh-day Adventists should stand in the front ranks."—*Gospel Workers*, p. 384. Temperance must be presented in its broader basis, reaching to the family's table. "Intemperance commences at our tables, in the use of unhealthful food."—*Testimonies*, vol. 3, p. 487.

**DISTRIBUTE HEALTH LITERATURE.**—Recently I saw the remarkable results of what a silent magazine will do in life. A patient who was given to alcoholism had demanded morphine injections to relieve her distress. After a few visits I told her my conscience would not allow me to contribute to this habit. I talked to her about a better way. I did not see or hear from her for some time. I sent her *Our Times*, as I did to fifty other patients. Some months later I wrote, asking how she liked the paper. She responded by saying, "I had wondered who was sending me this wonderful paper. I have never read anything like it. Since you were here I have touched neither alcohol nor morphine. Thank you very much for your paper." This woman belonged to higher society, but some of this class are waiting to be gathered in.

The harvest truly is ripe, but the laborers are few. Columbus said to the men in one of his boats who were perishing for a drink of water, "Dip down where you are." They did not know they were out of the briny ocean, and had entered into the Gulf of Mexico, where the water was fresh. Begin where you are. Clean up your own body temple; then call on your nearest neighbor.

"God will not send angels from Heaven to do the work he has left for man to do."—*Ibid.*, vol. 3, p. 391.

"Human agencies are the hands of heavenly instrumentalities; for heavenly angels employ human hands in practical ministry."—*Ibid.*, vol. 6, p. 456.

"We shall individually be held responsible for doing one jot less than we have the ability to do. The Lord measures with exactness every possibility for service. The unused capabilities are as much brought into account as are those that are improved."—*Christ's Object Lessons*, p. 363.

All who consecrate body and spirit to God will constantly receive a new endowment of physical and mental power. The inexhaustible supplies of heaven are at their command. "Through co-operation with Christ they are complete in Him, and in their human weakness they are enabled to do the deeds of Omnipotence."—*The Desire of Ages*, p. 827.

Shall we, like Israel of old, harbor the precious truths given to us, and shut our ears to the pleas of a needy sin-sick world, or shall we break the spell of inertia which has settled down upon us and go forth with the healing balm of Gilead to pour into the wounds and on the hearts of the world?

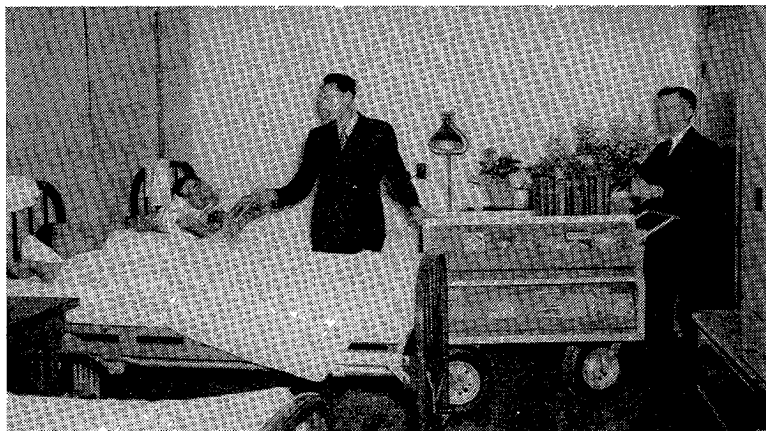
The night is far spent. Ernie Pyle once said, "Today is tomorrow." And Norman Cousins asks this pertinent question: "Do we realize that time is running out?" Ellen G. White, in similar vein, makes this sobering statement: "You know not how small a space is between you and eternity."—*Testimonies*, vol. 4, p. 53.

## Sanitarium Rolling Library

By THOMAS A. ESTELLE, *Home Missionary Leader, Madison College, Tennessee*

THE rolling library of the Madison Sanitarium and Hospital, Madison College, Tennessee, was born of the evangelism class conducted last winter by G. A. Coon, pastor of the Madison College church. A new conception of lay evangelism was gained in class, and the rolling library was one of the class projects, made by the students as a workshop, or laboratory, experiment.

Its function is to bring cheer and hope to the sanitarium patients. It is rolled through the halls, and the patients are allowed to choose books to their liking. A regular library-card system is used, returns being made on the next visit, with a two-week limit. Only message-filled books are used, for it was felt that this



Mobile Library, Madison Sanitarium

might be the golden opportunity that might never return.

In order for many to have part and at the same time not to burden anyone, six groups were selected, one for each department of the hospital, such as the surgical wing, the obstetrical wing, et cetera. The afternoon or evening, as best suited to each group, was allotted to them, so that Sunday through Friday each group has weekly library privileges. Patients seem to enjoy such service and spiritual help. Many openings for prayer and further study are thus made available.

The Madison College church has missionary opportunities that are unique in that about five to six thousand patients and visitors flow through these sanitarium doors each year. However, there yet remains much to be done to tap this great ocean of judgment-bound souls.

In connection with the evangelism class, and in the absence of a chaplain, a group was selected to carry on the sanitarium parlor vesper services for the patients each evening. A group was appointed to function each week, supplying speakers, special music, master of ceremonies, pianist, and such other helpers as might be needed. Pianists usually played a week at a time. Later the plan was modified, and the speakers for the evening were arranged for by the nursing department, the Missionary Volunteer Society, the doctors, the business office, the seniors, and others. This allowed more people to be used as speakers, bringing variety to the program and at the same time relieving the leader of a great deal of detail work.

Thanks to able and willing helpers, the services have been carried on successfully now for nine months. Much talent has been unearthed, and the patients have thoroughly enjoyed the meetings. They appreciate the thoughtfulness and love entailed in a project of this kind, and many express their thankfulness and tell of the hope and courage they have gained. By their attendance each night they show they enjoy coming, and those of us who take part rejoice that the opportunity is ours to serve our Lord and Master in this way. A Bible instructor is now conducting classes in health and in the 20th Century Bible Course each week, and so the good seed is constantly being sown.



WE hear about the agricultural problem of soil erosion; hillsides denuded of fertile topsoil . . . or great regions of Middle Western richness scoured off by dust storms. Surely not less serious is the matter of mind erosion; the dust storms of daily excitement and of continual triviality can easily blow away the sensitive topsoil of the spirit. The result is a barren and shallow nervous credulity.—CHRISTOPHER MORLEY.

*The Ministry, March, 1950*

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## The Field Says

*Echoes From Our Letter Bag*

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### Tactics of the Disgruntled

EDITOR, THE MINISTRY:

Those of us out in the foreign mission service often receive letters and literature with railing accusations against our leading brethren. Such reading matter claims to come to us with sincerity. Some of it comes to us imitating our Sabbath school lesson helps or other items of our regular literature, doubtless to attract our attention the more. Many of these are also addressed to our innocent native workers, teachers, and evangelists, evidently addressed from the *Yearbook*. This gives the leaders no end of work explaining the deception and intent.

Before reading very far, we see the concealed claw appearing beneath the velvet mask, and those more experienced recognize the character of the accuser of the brethren. Upon closer investigation into the early apostasy of some of these disaffected persons, we find that such have been led to attempt tearing down the very cause they once loved. What a paradox! In our observation through the years it seems that apostasy often begins after some brother feels that he has been mistreated by his fellow workers. Perhaps he has been removed, or his credentials were removed. To quiet the suspicion of former acquaintances and to explain why he is no longer in the organized work, he seeks for an excuse to salve his pride and to take the place of open confession, and the enemy of souls supplies that excuse.

The offended brother begins to search for some supposed weak point in the organized work, and is soon led to see plenty. Once taking his eyes off the only Perfect Example, he soon sees grave faults in his brethren. He has willingly stepped over the line, and is tempted. Having once been entrusted to leadership, he is loath to be resigned to a humbler position, and soon goes about in search of followers. The "new light" becomes strangely clearer and clearer, and the archdeceiver has another sower of confusion and discontent. That is all timed to distract others from the urgent world program of proclaiming the gospel to all the world in this generation before probation's door closes.

It is well here to remember the counsel from *Testimonies to Ministers*: "The church, enfeebled and defective, needing to be reprov'd, warned, and counseled, is the only object upon earth upon which Christ bestows His supreme regard."—Page 49.

E. P. MANSELL. [Director, Munguluni Mission, Portuguese East Africa.]

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# THE PULPIT AND THE STUDY

*Biblical Exposition and Homiletic Helps*

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## Construction of the Evangelistic Sermon

By M. K. ECKENROTH, *Associate  
Secretary, Ministerial Association*

JESUS was the great master evangelist. It is His life that has inspired every attempt at evangelism. Save for Jesus, there would be no evangelists. He was the master, and set the standard. He led the way. And it is His way that still commands the respect of the throngs. His methods still attract the attention of the multitudes. They are tried ways. Twenty centuries have failed to produce more efficient methods. This proves the faultless sovereignty of His labors.

Three men who made an uncanny adaptation of the Master's principles were Wesley, Finney, and Moody. A close analysis of their sermons reveals the methods they used in preparation of a sermon. The secret of Finney's outstanding success was undoubtedly his utter submission to the Holy Spirit, his faultless logic, and his unanswerable argument. Moody's paramount characteristics were his burning earnestness, his simple faith in the Bible, and his impassioned appeal. Wesley, on the other hand, was noted for his unquenchable fire for God, his high and holy ambitions, and finally his deep and soul-stirring contrition and humility. But the heart of all their sermons was *Jesus and His atonement*. Each sermon contained but one idea, carefully developed and supported throughout by Scriptural passages. These ideas were illuminated with apt illustrations, and then brought home to the hearts of the listeners with tender and persuasive appeal. This is a safe pattern for the modern evangelist.

### Christ's Sermon Pattern

**SIMPLICITY.**—How sublime are the records of Jesus' service as the greatest of all evangelists! The poorest of all heard Him gladly, and the greatest thinkers of His time were moved by His message. Probably the most fundamental part of all was the utter simplicity of His message. This is most essential for us to adopt. He put His words in the simplest and most easily understood form; still He dealt with the most profound truths of life and death, time and eternity. He was a teacher of little children, but one whose gracious words gripped and held multitudes in silent and absorbed attention. He could fit His message to every prevailing circumstance—to the busy housewife,

the rough soldier, the philosopher, and the skeptical scholar.

The ministry of Jesus involved the eternal destinies of men; so does ours. Jesus could not afford to be misunderstood; neither can we. Consequently, we must seek earnestly for the simplicity and clearness which characterized all that Jesus said. If we intend to win men to our truth today, we must give our message clearly and with definite power. The evangelistic sermon must positively adhere to the laws of clarity and unity. There must be no muddled doubts, no confusing theories, no foggy speculation. There is no style of evangelistic preaching more effective than that of simplicity.

**HOLY SPIRIT.**—The power of Jesus must first of all be attributed to the ever-present Paraclete, or Holy Spirit. Indeed we find the baptism of the Holy Spirit stressed in every message. No matter if it be to the busy throngs, to the countless multitudes, or to a lonely figure in the night, Jesus' message was simple, direct, and positively impressed by the Holy Spirit. We shall have a degree of success in our work only as we individually triumph with our Lord through this provision.

**LOVE.**—The power of Jesus was dependent, second, upon His message. The sermon that moves is produced by a life that is subdued by love. If we have a message that moves our own lives, and if we present it in simplicity, we shall indeed bring the attention of the world to our message. If we are unswervingly loyal to the fundamental truths of the Son of God, if we do not permit ourselves to be swerved from our course, then this message cannot fail to impress the souls of others.

**EARNESTNESS.**—In delivering His sermon Jesus never once lowered the dignity of His impressive personality. He was always earnest; sometimes He was profoundly impassioned. There was no levity or lightness in His manner, no trifling with great subjects. Still, He used occasional humor and sometimes irony, but He never offended His audience. Probably the most notable method He employed was conversation. His delivery was forceful, appealing, personal, and conversational. This method of conversational presentation of truth indicates

the basis of the popularity of Jesus. This is why Jesus was the master of His audiences.

**CONVICTION.**—In order to produce a sermon of conviction, the evangelist must positively feel His call to the work as definitely as Jesus had the unshakable conviction that He was called. The words He was about to give were not His own; they were God's. He was never an extremist. He never based His sermons on the sensational. They were timely and drawn from the situations around Him, but they were never unbalanced. His appeals were always compassionate. He threw His entire life into His sermon. He was "moved with compassion." "Jesus wept."

Jesus was entirely free from fear. He was not prosy, stiff, and reserved. In His sermons He presented details of life that He had keenly observed. From these observations He drew His illustrations. This was the Master's method of producing soul-winning sermons.

**IMAGINATION.**—In His sermons Jesus displayed an amazing imagination. They were vivid in context and sublime in adaptation. He was no idle dreamer, but displayed supremely practical conceptions.

**POSITIVENESS.**—Jesus was positive. He did not engender doubt. His sermons did not display the slightest indication of uncertainty. He believed in what He said. He did not suppose, or think that possibly His message was true. He knew!

**BURDEN FOR SOULS.**—In order to save a soul, we must have a burden for souls. Men can tell at once if the evangelist is genuinely in earnest for their salvation. Christ's interest in men was a consuming passion. He was sincerely interested in those for whom He labored. Their helplessness stirred Him to deeds of mercy. His appeal was ever heart-stirring because He sincerely loved them, and in the delivery of that appeal He was intensely personal.

He was supremely sympathetic to every appeal made to Him. The weary, sinful, oppressed, and hopeless knew that His sermon was meant for them. He was endeavoring to impart courage to them. They knew it! How I would have loved to hear Him preach! Every sermon was marked by infinite tenderness.

### **The Real Secret of Every Sermon**

Ellen G. White says of Jesus, "Every glance of the eye, and every feature of the countenance, was marked with humility, and expressive of unutterable love." That is the real secret of the preparation and delivery of an evangelistic sermon. All of us, as underevangelists, would go far today if we would strive to acquire the gentleness of persuasive speech. This must come from a truly gentle heart. The prime essential, then, of all evangelistic work today, which is to be modeled after His divine

example, is that the heart and the life be so completely surrendered to Him that they will be fully controlled by Him.

**DYNAMIC.**—What the preacher is will always influence His ministry. If the preacher's experience is dynamic, his preaching will be dynamic. It is this dynamic personality that will command respect and receive attention. It was the directness of Jesus that was a most valuable element. His sermons were direct and did not ramble. Even His sermons showed that He was approachable. He was genuinely friendly. What Jesus taught was only what He was. The most effective sermon to the congregation is the one that the evangelist has already preached to himself. Let us linger with our message until it becomes ours in living experience. We will then move men Godward as did Jesus.

**CURIOSITY.**—In presenting the evangelistic sermon one should never overlook the powerful appeal of curiosity. Jesus most aptly used this method. This is one element that is sure to secure attention. Arouse curiosity with the very first word.

**PERSONALITY.**—Of course, the most appealing attention provoker is the evangelist's own personality. When one begins to talk he should arouse the attention of every listener. Jesus demanded attention by the use of words as "Hearken," "Behold," and "Verily, verily, I say unto thee." It is very plain that the character of the first word determines much of the attention we get. The attention is held by plain statements, an uncompromising attitude, and words of authority. One who is vague in speech and imprudent in action will find difficulty in holding the confidence of the masses very long.

**ILLUSTRATIONS.**—Another method of holding attention throughout the entire sermon is to use striking figures of speech. Obvious analogies are bound to produce interest. As an illustration, Jesus spoke of prophets in sheep's clothing but with hearts as ravening wolves. Thus the evangelist who can express truth in clear, straightforward, beautiful language has a great advantage over the evangelist who cannot.

The successful evangelist will use illustrations drawn from surrounding circumstances that the people understand well. He will be loath to use book illustrations. To a sermon that is well prepared these illustrations will be the leaven and an invaluable aid. Knowledge that is fresh, inclusive, systematic, and clearly conceived gives evangelistic power to its possessor.

The evangelist should never become content with his present attainments. He should never rest in his efforts to learn and use the very best methods of reproducing his message in the lives of his hearers. No preacher has the right to allow his own personal idiosyncracies, pe-

culiar mannerisms, and repulsive habits to impair the effect of a message that comes from God. The evangelistic sermon must be true and coherent. It must be a perfect rendition of God's message. It must be simply but earnestly delivered. We are not wandering in the mists of doubt. We are not confused with uncertainties and questionings. We have a message to give. Humanity soon wears out; the message will endure. The man must be secondary to the Holy Spirit. Other elements in successful evangelism are training, education, development, and organization.

—*To be concluded in April*

## Bible Instructor Council

*Methods, Experiences, and Problems*

### Writings Between the Testaments

WE TAKE our position with other Protestants that the apocryphal and the pseudepigraphal writings cannot be classified with the Inspired Canon of Sacred Scripture. There is only limited value in a cursory knowledge of these books, but any study of them has value to the extent that they throw great light on points of departure from the truth.

REASONS FOR STUDYING DOUBTFUL WRITINGS.—A careful Bible student soon discovers in a study of these apocryphal writings their tendency to spiritualize truth into flimsy fancy. Facts assumed to be historical cannot be traced in history. Eschatology and the establishment of Christ's kingdom here reveal marked distortions not taught in the inspired books of the Bible. In these apocryphal writings we find many of the germs for erroneous ideas regarding the state of the dead. These, believed by Jews and heathen alike, were early introduced into the Christian church as truth. To meet the fallacious teachings of dispensationalism and many other isms of our day, the Bible teacher should be able to trace the roots of these errors in these unreliable sources of apocryphal origin. Our present-truth message strikes at these fallacious and erroneous teachings, and clearly distinguishes between fact and fiction, truth and tradition.

Following the outline of this series of articles, we shall select a few of the leading points of confusion in some of these pseudo books.

The outline that follows is based largely on *The Bridge Between the Testaments*, by Henry Kendall Booth, chapters 5, 6, 7 (New York: Scribner's, 1930.)

L. C. K.

We hereby wish to acknowledge our indebtedness to Erich Bethmann, of the Review and Herald research staff, for his cooperation in the preparation of this article, the helpful suggestions, and the checking of facts.—EDITOR.

## Apocrypha and Pseudepigrapha

### I. EXTRA-CANONICAL BOOKS

Two Main Groups: Apocrypha and Pseudepigrapha.

Written during "silent centuries" between Old and New Testament, fourth century B.C. to Christ.

### II. BOOKS OF APOCRYPHA

The Apocryphal Ezra or Tobit, Judith, Additions to Esther, Wisdom of Solomon, Ecclesiasticus (Wisdom of Sirach), Baruch, Epistle of Jeremiah, Additions to Daniel—(a) Song of the Three Children, (b) History of Susanna, (c) Bel and the Dragon—Prayer of Manasses, I Maccabees, II Maccabees, III Maccabees (admitted only in Greek Church).

### III. HISTORY OF APOCRYPHA

These thirteen books of Apocrypha have been at some time included, in whole or in part, in Bible, by Jewish and Christian church. Hebrew canon of Scripture excluded Apocrypha; Greek version, or Septuagint, included it. Catholic Church includes it in its versions. Earlier translators of Protestant church retained it; even earliest edition of Authorized Version contained Apocrypha. Westminster Confession in Puritan Era placed books under ban. Still retained in many later editions. By vote of British Bible Society finally excluded in 1825. Reasons given are varied.

### IV. PSEUDEPIGRAPHA

Book of Jubilees, Psalms of Solomon, IV Maccabees, Ethiopic Enoch, Slavonic Enoch, part of the pseudo-Sibylline writings, II (IV) Esdras, Baruch, Apocalypses, Assumption of Moses, Testaments of Twelve Patriarchs, and others.

### V. CLASSIFICATION OF LITERATURE OF "PERIOD OF CONNECTIONS"

1. *Law*: Talmudic Codes and Commentaries.
2. *History*: I Maccabees, I Esdras.
3. *Legend and Fiction*: Talmudic legends and stories, Tobit, Judith, Appendix to Esther, History of Susanna, Bel and the Dragon, II Maccabees, III Maccabees.
4. *Poetry*: Baruch, Song of the Three Children, Psalms of Solomon, Prayer of Manasses.
5. *Didactic Literature*: Ecclesiasticus (Wisdom of Sirach), Letter of Aristas, Epistle of Jeremiah, Wisdom of Solomon, Book of Jubilees, IV Maccabees (philosophical).
6. *Apocalypse*: Testaments of Twelve Patriarchs, The Pseudo-Sibylline, Ethiopic Enoch, Slavonic Enoch, Assumption of Moses, II (IV) Esdras, Apocalypse of Baruch.

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discussed, although not in the order named previously.)

### I. LEGAL LITERATURE

The Talmud, of course, does not belong to the Apocrypha or Pseudepigrapha, but the beginning of this next collection of laws and customs certainly dates back to the interval between the two Testaments. The Talmud ("teaching" or "instruction"), an accumulation of learning from Ezra's time until sixth century A.D. Contains ethics, law, poetry, prayer, ritual, sermons, folklore, Scriptural commentary, theology. Jerusalem Talmud completed A.D. 400. Babylonian Talmud, more complete about A.D. 500. Both Talmuds originally written in Aramaic. Legal part of Talmud referred to as the Mishnah. As an example of minute elaborations on Scriptural law, regulating every act of life, note the following Talmudic instruction on the Sabbath:

"Let us consider the Talmudic laws of the Sabbath. In the Pentateuch all the legislation on this subject is comprised in the limits of about four (4) octavo pages. In the Talmud it consists of 156 double pages of folio, or in other words is about 300 times as large in bulk. This Sabbath law consists of twenty-four chapters of minute regulations and ordinances. Its main purpose is to discuss and define what is set forth in the fourth command of the Decalogue, prohibiting work on the Sabbath. Thirty-nine kinds of prohibited work are enumerated. Then the Mishna seeks to define with scrupulous exactitude just what constitutes 'work,' and what may and may not be permitted.

"For example, 'carrying' is forbidden. After much discussion the maximum of weight which might be 'carried' was settled as that of a dried fig. But if half a fig were carried at two different times, were these

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two acts to be combined into one and constitute a sin? And if so, under what condition as to place, state of mind, etc? 'Throwing' an object was forbidden. Whether, if an object were thrown into the air with the left hand and caught with the right, it involved sin, was a nice question; but there was no debate that if the object were caught in the mouth, there was no guilt, since the object having been eaten no longer existed. Similarly another section says: 'He who has the toothache may not rinse his teeth with vinegar and spit it out again, for this would be to apply a medicine; but he may wash them with the vinegar and then swallow it, as this is but taking food.'

"Minute regulations are given as to dressing on the Sabbath morning so as to be sure not to wear anything which might tempt to some form of labor. A woman must not go out with ornaments or pins or necklaces or rings, lest in her vanity she might take them off to show to a friend and replace them, which would be 'work' and so a sin. Women were also forbidden to look in a mirror on the Sabbath because they might discover a white hair and try to pull it out, which would be a grievous sin.

"Also on the Sabbath only such things were to be eaten as had been expressly prepared on a week-day for Sabbath use. Nearly fifty such cases in which foods are forbidden are enumerated.

"When we remember that in the balance of the Talmudic law, of which this is but a small part, contracts, fasts, feasts, torts, marriage, tithes, hygiene, are dealt with in similar minute detail, we can well understand

why Christ declared that they had made the law meaningless by their tradition."—*The Bridge Between the Testaments*, pp. 106-108.

## II. DIDACTIC LITERATURE

Collected sayings of sages of old Israel since David's day. In form of proverbs and essays. (In some places nearest approach to philosophy in Old Testament.)

1. *Ecclesiasticus*.—"The Wisdom of Jesus, the Son of Sirach"). Twice as long as book of Proverbs and similar. Contains many brief sententious sayings and scores of little essays in practical ethics. Its burden is Wisdom. A broad and tolerant spirit pervades whole book.
2. *Letter of Aristas*.—A literary epistle, a work of art. A purely legendary account of origin of Septuagint. Intended to glorify the Hebrew religion, written as if coming from a heathen. Not classified under the Pseudepigrapha.
3. *Epistle of Jeremiah*.—Purports to have been written by Jeremiah to the exiles in Babylon, but written at a much later date. Probably after 320. Writer uses ridicule and sarcasm in attacking idolatry. Credited to Jeremiah to give its words more power and authority.
4. *Book of Jubilees*.—Written in Palestine in golden age of Maccabees, from pen of an ancient Pharisee who defends and glorifies the law. Contains narratives of Genesis. Often called "Little Genesis." Author attempts to prove the eternity and divinity of the law kept by the angels from eternity. Reasoning confused with fiction. Influenced by Greek thought, probably written in Greek. Designed to tell inside story of creation by "The Angel of the Face." Fits into an artificial chronology of fifty "jubilees" of forty-nine years each. Makes much of fasts and feasts, Sabbaths and ceremonies. Author proves eternity and divinity of the law, which he declares was kept in heaven from dawn of time by angels, and first revealed at creation. Gives clear picture of idolatrous reverence with which Pharisees of that era regarded the law.
5. *IV Maccabees*.—Philosophical treatise defending Jewish rites and ceremonies. Latter part a series of incidents setting forth Maccabean martyrs. This section has no real historical value.
6. *Wisdom of Solomon*.—Called "The Gem of the Apocrypha." Author assumes role of Solomon. Written probably by an Alexandrian Jew of high culture. Its Greek is the pure classic Greek. Exalts Hebrew prophets above Greek philosophers. Attempts to combine mutually exclusive Hebrew and Greek ideas about life after death.

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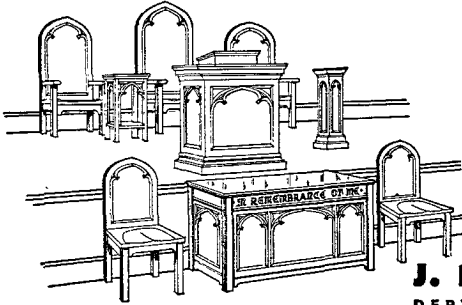
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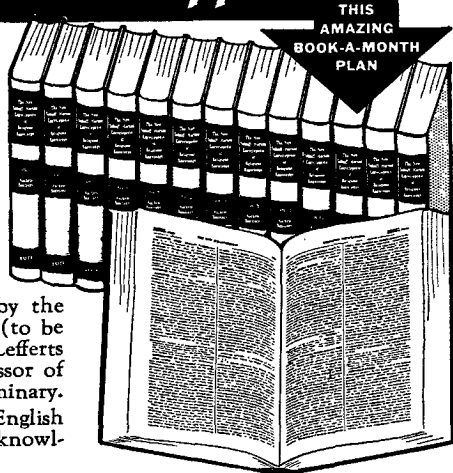
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### III. POETICAL LITERATURE

1. *Book of Baruch*.—Pseudonymous work purporting to be written by scribe of Jeremiah during early days of exile. Facts set forth in prose, but remainder of book is poetry. Theme of book as whole is Israel's sin, punishment, and forgiveness. Among other subjects, a long confessional prayer strikingly like Daniel 9:7-19. For first four hundred years Baruch was included with Jeremiah as part of canon.
2. *Prayer of Manasses*.—Shortest book in Apocrypha. Often regarded as an appendix to book of Chronicles. A penitential prayer represented as offered by Manasses while captive in Babylon. Probably written in first century B.C.
3. *Song of the Three Children*.—One of three brief books grouped together under title "Additions to Daniel." (Two in prose—"The Story of Susanna" and "Bel and the Dragon," considered later in this outline.) An elaboration of book of Daniel, of three who walked unhurt in fiery furnace. Authorship unsettled. Probably came out of Maccabean Era from a Palestinian Jew. Reveals tendency of the age toward fiction.
4. *Psalms of Solomon*.—Out of Roman invasion of Palestine by Pompey (63 B.C.) there comes a collection of eighteen psalms which bears name, "The Psalms of Solomon," but should be properly called, "The Psalms of the Pharisees." Times were hard for Pharisees; Roman invader at gates of Jerusalem; these psalms were indignant protests against their rulers. Last two psalms depict coming of Messiah.

—To be concluded in April

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## The Religious Press

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Valuable Current Excerpts

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**CHRISTIAN UNITY.**—We are still hearing and reading a great deal of propaganda in favor of the World Council of Churches. Some think it is the greatest fact since Pentecost, and in their minds far outshines the Reformation. Indeed some regard the Reformation as of doubtful value because it created a breach, which the W.C.C. hopes to heal. One feature of the W.C.C. which has been specially praised is the "spirit of unity" which prevailed. Here sacerdotalists

and "Salvationists," modernists and conservatives, Quakers and Greek Catholics met together and, though they could not have a communion service, they agreed to a common statement. This statement has been hailed as a great achievement. Even evangelicals think they have won a great triumph. Here, say some, is the answer to Christ's prayer for the unity of the Church. How they can imagine that an assembly, which included modernists, who deny the infallibility of Scripture, the essential deity, virgin birth, substitutionary death, and bodily resurrection of Jesus Christ, and Greek Catholics, who worship ikons and the mother of our Lord, whom they place alongside Him, who believe in Transubstantiation and the sacrifice of the Mass, who offer prayers for the dead by a specially consecrated priesthood, and people of equally diverse doctrines, who are only agreed in their determination to stay together, can be an answer to Christ's prayer passes comprehension. This is not true unity but a conglomeration of diverse elements which have little in common except their willingness to compromise, yet when one dares to point out these facts he is accused of fighting against God, of failing to recognize a movement of the Spirit of God and of denying the validity of Christ's High Priestly prayer.—*Gospel Witness and Protestant Advocate*, Dec. 29, 1949.

**TAYLOR TO RETIRE.**—According to a press dispatch to the *New York Times*, Myron C. Taylor, special representative of President Truman to the Vatican, is expected to resign on his return to the United States within the next few weeks. Mr. Taylor was appointed by President Roosevelt, December 23, 1939. He was named "personal representative of the President to the Vatican with the rank of ambassador." . . . Mr. Taylor has continued in this appointment, his commission being renewed by President Truman, for ten years, in spite of repeated protests by public-spirited people loyal to the American tradition of separation of church and state. Since the close of the war, Mr. Taylor has been spending a few months every year in Rome and the rest of the time in the United States and elsewhere. "This arrangement was not considered very satisfactory at the Vatican, where it was hoped that a new presidential representative—if and when appointed—would devote all his time to tasks entailed by his post." It is evident that the Vatican expects a more satisfactory appointment after the retirement of Mr. Taylor.—*Watchman-Examiner*, Dec. 29, 1949.

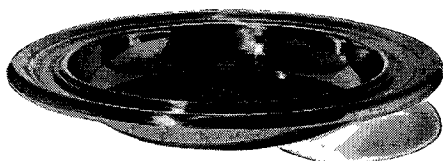
**CANADA AND VATICAN.**—A moot question that has caused much discussion in Canada is the proposed embassy to the Vatican. Quebec is most anxious that this Dominion shall officially recognize the Roman Catholic religion by sending a representative to the pope. Whatever arguments may be used as window dressing, the real reason is that it would give immense prestige to Roman Catholicism, as in some sense a state religion in Canada. Protestants are opposed to an embassy to the pope on the very same grounds. They accord to Romanists every liberty they themselves enjoy, but refuse on principle to grant them special official status as a religion apart from and superior to all religions. . . .

Dispatches from Ottawa report that at Holy Year celebrations in the Vatican Mr. St. Laurent was "personally represented as a Roman Catholic by Jean Désy, Canadian Ambassador to Italy."—*Gospel Witness and Protestant Advocate*, Dec. 29, 1949.

**"GAMBLERS ANONYMOUS."**—"Alcoholics Anonymous" now has a twin brother in "Gamblers Anonymous." The latter was organized at Los Angeles by a group of men who lost heavily at the race tracks and woke up to the ill effects gambling was producing on them.—*Gospel Minister*, Dec. 15, 1949.

**BIBLE AGAIN CONFIRMED.**—From time to time, antique copies of various portions of Scripture are discovered. Biblical scholars studying Old Testament manuscripts, accidentally discovered in Palestine in 1947, declared that one of the precious documents,

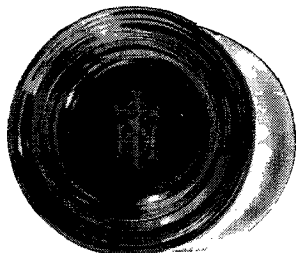
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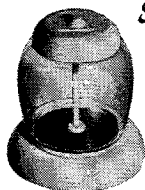
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a complete manuscript of the Book of Isaiah, is older by several centuries than any extant copy of the whole Old Testament book in Hebrew. The Isaiah manuscript was one of four scrolls chanced upon in a cave on the northwestern shore of the Dead Sea—a discovery that has excited the whole field of Biblical research and stirred up some bickering among scholars.

The manuscript is the property of the Syrian Orthodox Monastery of St. Mark in Jerusalem. The documents have been brought to this country by the Metropolitan of the monastery. For several months, they have been studied at the American School of Oriental Research at Yale University. In evaluating the scrolls, which are thought to go back to the first and second centuries before Christ, Professor Karl H. Kraeling, of the department of Near Eastern languages and literature at Yale, declares that they reveal a great deal about the accuracy of the traditional Hebrew text of the Bible. "They show us," he declared, "that ancient variations do not significantly change the reading of the text." It is one of the literary wonders—in fact, a miracle—of the ages that a superintending Providence has guarded the Scriptures of God so that we have them today virtually as they originally were, that is, as far as human beings can ever know.—*Watchman-Examiner*, Dec. 1, 1949.

**NICOTINE POISONING.**—The nicotine in tobacco is one of the most deadly poisons known. Dr. J. J. Kellogg soaked one cigarette over night in two teaspoonsful of water; then he took one-half of the solution in a hypodermic syringe and injected it into the skin of a cat. The cat died in fifteen minutes. The remainder he injected into the skin of a fox terrier and the dog died in thirty-four minutes. Tobacco injures the throat, hearing, eyes, heart, lungs and nerves. "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."—*Gospel Minister*, Dec. 1, 1949.

**CHRISTIAN SCIENCE PRACTITIONERS.**—Ohio became the forty-eighth state, last Sept. 28, to permit Christian Science practitioners to charge fees for their services.—*Converted Catholic Magazine*, December, 1949.

**TURKISH BIBLE.**—A second edition of the 1941 revised Turkish version of the Bible has just been published jointly by the American and the British and Foreign Bible societies. Great interest centered in the 1941 version because it used modern Turkish and was printed in Latin instead of in the customary Arabic characters.—*Christian Century*, Dec. 14, 1949.

**"SABBATH" INVASIONS.**—Hundreds of communities which formerly had a quiet Sunday now throb with the secular type of life which marks the other six days of the week. If anything, in some places, the confusion and uproar on Sunday is worse than on other days in the week. The breakdown of the Lord's Day is taking its toll of the churches. Who believes that Christian churches can succeed in winning the unconverted when these are marshaled by the thousands into motion picture houses, dance halls, pool parlors, bowling alleys, and every conceivable form of secular amusement. We know perfectly well that it is mercenary amusement concerns which promote these enterprises. They have no love at all for our holy religion, nor for the churches, nor for the gospel for which we stand.—*Watchman-Examiner*, Dec. 29, 1949.

**SELF-STYLED "MESSIAH."**—As Jesus warned, "Many shall come in my name, saying, I am Christ," men continue to appear from time to time claiming to be the Messiah. One who currently makes the claim is traveling over the United States to find the 144,000 people spoken of in Revelation and to bring them together in "The Valley," a mythical region "somewhere east of California and west of the Rockies."

The so-called Messiah paused in Chicago last fall, but was unable to lecture because no one would rent him a hall. The Better Business Bureau had sent information ahead identifying him as Francis H. Pen-

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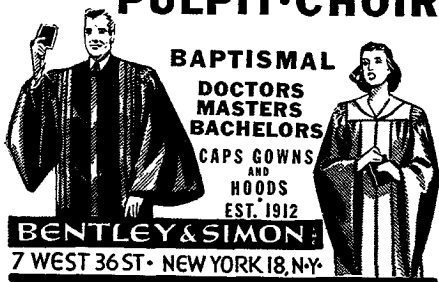
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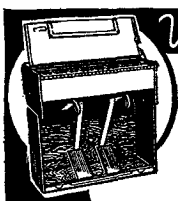
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covic, a man with a criminal record on three counts.—*Moody Monthly*, January, 1950.

**ISAIAH SCROLL INTACT.**—After more intensive study of the text of the two thousand-year-old Isaiah scrolls found in 1947, scholars reaffirm the fact that although there are hundreds of minor variations between its wording and that of the text used in translating the King James Version, "the basic message ... has come down to us virtually intact."—*Moody Monthly*, January, 1950.

**WORLD COUNCIL STUDY OUTLINES.**—Three study outlines have just been published by the Study Department of the World Council of Churches. The titles are "The Bible and the Church's Message," "Evangelization of Modern Man in Mass Society," and "Christian Action in Society."

These outlines have been sent to the member-churches of the World Council and to the interdenominational agencies cooperating in the Conference of USA Member Churches, for possible use in their programs.

The "starting point" of the study outline on the Bible is to "try to define the Biblical basis for our testimony in the world. What is God's will about the status of man in his work and vocation and in society, about justice on earth and similar burning problems? How are we to transmit this message to the modern man and his problems?"

The general purpose of the study of evangelization of modern man in mass society, in view of the fact that the Church is finding itself progressively less at home in the developing industrial society of the present day, is to learn whether "the Church has any special witness to give and any special word of guidance to speak to those involved in this problem."—*Federal Council Bulletin*, December, 1949.

**INTER-FAITH ACTIVITIES.**—A delegation representing the National Conference of Christians and Jews was received in audience last Sept. 10 by Pope Pius XII. The N.Y. *Times* reported that the Pope was especially interested in the plans of the conference to extend its "inter-faith" activities to European countries.—*Converted Catholic Magazine*, December, 1949.

**FASTEST-GROWING GROUPS.**—Holiness groups in this country are the fastest-growing groups. In 1926 there were 26 holiness denominations with a membership of 784,691. Now, states the *Herald of Holiness*, there are more than 40 with a membership of 1,300,000, a gain of 60 per cent.—*Gospel Minister*, Dec. 22, 1949.

**BREAKDOWN OF LORD'S DAY.**—Even the Roman Catholics are discovering that loose concepts concerning the Lord's Day are harmful to the welfare of their church. One thousand priests, nuns, and laymen gathered in St. Louis University gymnasium recently to hear Rev. Daniel Cantwell, president of the Chicago Catholic Labor Alliance, declare that Sunday "has become dark and meaningless for thousands of people. Sunday has become a day of restlessness, with quiz programs to keep our minds busy, and unnecessary physical labor to keep our bodies on the go." The speaker deplored the "haste of hurried masses where priest and congregation have their eyes cocked upon the clock."

This is not peculiar to the Roman Catholic churches. Such indifference to the real character of the Lord's Day is so permeating Protestantism that even those who attend services want them so rushed and the sermons so abbreviated that they can speedily get home for an early Sunday dinner in order to go touring the countryside, or attend sports, or engage in worldly amusements. It should be obvious that Christian churches of any denomination cannot thrive if the Lord's Day is lost entirely. In many places, it is on the way out as a sacred institution.—*Watchman-Examiner*, Nov. 24, 1949.



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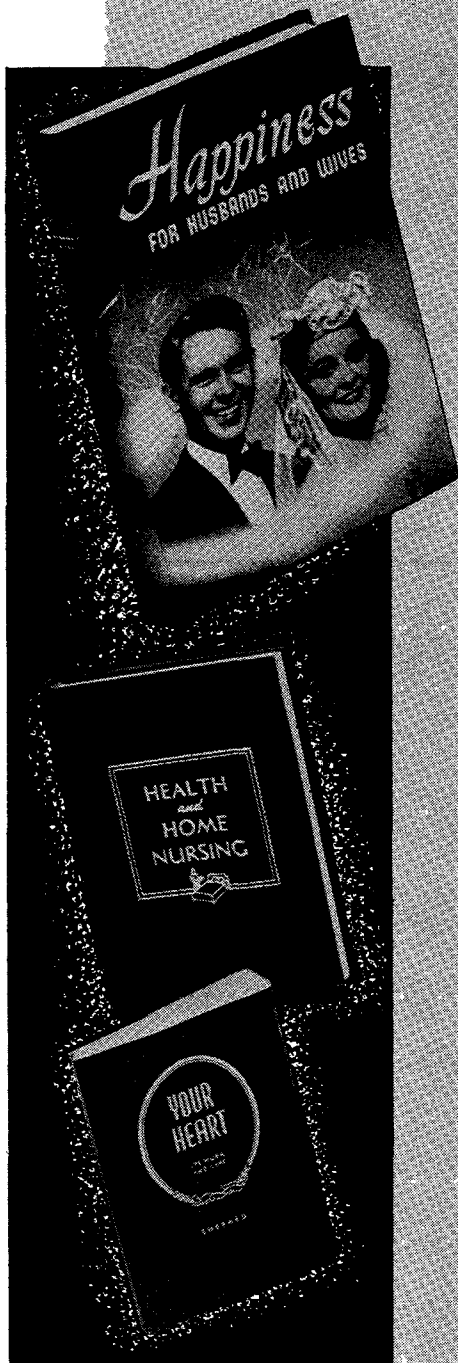
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**LIMITATIONS!**—Suppose that one of us, or even some group of us, cannot find—or at least have not found—the historical or archaeological evidence in support of some prophetic date or period. Does that thereby mean that it cannot be found? The resources of wisdom and learning have not been exhausted by any of us. Someone, or some group, perhaps, with better training and more faith in the certainties of truth, may find it, and probably will. Most failures are because of inadequacy of facts and information or of necessary apparatus or tools for working, or because we have not dug deeply and widely enough. In other words, the inadequacy is on our part. Modesty and the attitude of true learning should keep any of us from asserting or implying: “It isn’t there because I haven’t found it.” Wisdom will not perish with any of us. We can be very foolish and futile without true wisdom.

**FOREIGN MISSIONARY!**—Christ was the master foreign missionary. He left the glories of heaven to come to the foreign land of earth on a mission for God. He adopted the customs of earth, its foods, and its limitations. He conducted Himself just as a man of the times among his fellow men. He was never conspicuous by His oddities, but rather by His graciousness, His kindness, and His love. He did not array Himself in garments that made Him conspicuous. He adopted the ways of the time and country and race in which He lived except as they contravened the will of God or perverted His precepts. He never compromised principles, but He raised no false or artificial issues. He is our model, our pattern, in these material matters, as well as in the spiritual life. He loved the people and ministered to them, and wept over their cities, and sorrowed with their people. He did not involve Himself in the political struggle and social issue of the hour. He did not involve Himself in governmental matters. He did not attack slavery. He did not organize societies against slavery as such. He preached a saving gospel. He conducted a program of healing. He taught the things of God, and let the tyranny of the state alone. He rendered to Caesar the things of Caesar, and did not attempt to change the social order.

**BEAUTY!**—God must love the beautiful, or He would not provide for us such an endless succession of gorgeous sunrises and radiant sunsets to welcome and then to

dismiss the parting day. And when the black clouds roll He weaves the glorious rainbow into a scarf to wrap around the shoulders of the dying storm. (And He’ll put the rainbow of His love about your storms and mine, if we’ll only let Him.) Endless, ever changing clouds fascinate the eye and provide a never failing delight, especially on the high seas. Toward the close of day, as the sun sinks below the western rim, His hand touches the fringes of the clouds with glowing fire and burnished gold, forming a picture surpassing any artist’s brush. And if these are still ours after all the blight and ruin of sin, what ravishing sights and endless delights must be in store for us in Paradise restored, and Eden-to-come with its never fading beauty. Thank God for these lingering examples of celestial beauty that God has set in His sky.

**RECONCILIATION!**—Some with advanced scholastic training received through specialization seem to have two distinct personalities. One is revealed in the inner, personal, devotional life and relationship to God. Here simple childlike faith in God, ardent love for Christ, and sincere devotion to the fundamentals of this truth are unquestionably evident. The other is the professional attitude and emphasis in the field of specialization—whether science, history, archaeology, medicine, or whatnot. Here expressions and attitudes sometimes find utterance that give a wholly different impression, doubtless drawn from university influences, or the type of books that are constantly read. These attitudes frequently give rise to questions among students or brethren as to just how sound or loyal such a man actually is on important aspects of the faith, or toward the Spirit of prophecy. It is good to know a man’s inner spiritual life is clear and sound, but ought not his intellectual and professional utterances to be in harmony with his spiritual devotions? It is hard to reconcile these seeming differences and contrasts. The latter give occasion for misunderstanding and misjudging. Can we really have watertight compartments in our personalities—one side characterized by simple belief; the other touched by skeptical reserves, worldly sophistication, and higher critical attitudes. These opposites ought to be reconciled. It is hard to conceive that from the same well two kinds of water can legitimately flow, and both be good and wholesome. Here is scope for study and for reconciliation.

L. E. F.