

The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

April, 1950

Vol. 23, No. 4

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MINISTERIAL BOOK-A-MONTH READING COURSE
FOR APRIL

TEMPERANCE

Seventh-day Adventists have always been staunch advocates of temperance. In the early days special emphasis was placed on this phase of our message, but since the repeal of the Eighteenth Amendment we have neglected to emphasize temperance as we should. If ever there was a time in the history of this movement when a mighty revival of the temperance issue should be launched among us as a people, it is now.

Temperance will provide our workers with the information and the inspiration needed to revive this phase of our work. Our marching orders have been clear cut. We are to make our influence felt by voice, by pen, and by vote on this issue. We are handling momentous truths, and on the question of temperance we should be in advance of all other people. The new book *Temperance* should be widely circulated among ministry and laity.

About the Author—Ellen Gould White

ELLEN GOULD WHITE was born in Gorham, near Portland, Maine. Her hopes of a formal education blasted by a nearly fatal accident at the age of nine; her health seemingly impaired, with a brief life expectancy; her voice completely lost for anything above a whisper; her nerves shattered, making it impossible for her to hold a pen steady—who could have predicted, for Ellen Harmon a long life and an outstanding career as a speaker and as a voluminous writer? Significant, indeed, of something super-human are the first words appearing in print from her pen, in 1846, when she was eighteen years of age: "As God has shown me in holy vision." More than half a century later, after issuing many books that were being freely sold in many languages, not only to fellow members of her own church, but to the world, she could write unhesitatingly: "Sister White is not the originator of these books. They contain the instruction that during her lifework God has been giving her."

Her versatile pen, which she plied industriously through the years as she traveled and lectured extensively in the United States, in Europe, and in Australasia, traced more than a hundred thousand pages of handwritten manuscript. From these were compiled scores of books—books of Biblical history and exposition, devotional books, books on education, on Christian stewardship, on ideal relationships in the Christian home, on evangelism, and on many other topics. The story of redemption, Christ as our Saviour, and the wonderful plan of redemption were undoubtedly her favorite themes. Another of her favorite topics was counsel regarding health and temperance.

Before her death in 1915, Mrs. White in her will appointed five trustees to continue to bring out and to circulate her writings. The latest to come from the press is *Temperance*, choice of the Ministerial Reading Course committee as one of the selected books for 1950.



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Official Organ of the Ministerial Association of Seventh-day Adventists

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Lessons From the Past for Workers Today

By V. T. ARMSTRONG, *President*
of the Far Eastern Division

THROUGHOUT the history of the church, human agents have been chosen to carry responsibilities under the guidance and power of God. Workers for God cannot discharge these high privileges successfully unless given divine strength. Their path is not an easy one. The heavier the responsibilities to be borne and the wider the influence exerted, the greater the need of divine wisdom, tact, and judgment. Human pride and selfishness, which have so often been manifested in the lives of men, and have always wrought havoc in God's work in former times, are still enemies to successful service, and must be shunned.

In the life of Solomon are many lessons which workers today would do well to heed. We are told by the messenger of the Lord that Solomon was never richer or wiser or as truly great as when he confessed, "I am but a little child: I know not how to go out or come in." Later his reign, which started with great promise, was darkened because he became proud, oppressive, and self-indulgent. *Prophets and Kings* reveals the chief reason that led to these unhappy conditions:

"Prominent among the primary causes that led Solomon into extravagance and oppression, was his failure to maintain and foster the spirit of self-sacrifice."—Page 61.

"From being one of the greatest kings that ever wielded a scepter, Solomon became a profligate, the tool and slave of others. His character, once noble and manly, became enervated and effeminate. His faith in the living God was supplanted by atheistic doubts. Unbelief marred his happiness, weakened his principles, and degraded his life. The justice and magnanimity of his early reign were changed to despotism and tyranny. Poor, frail human nature! God can do little for men who lose their sense of dependence upon Him."—Page 58.

Opposition and privation are not desirable, but during such experiences the church has made its greatest advancement. Days of prosperity and favor have proved the most dangerous, and have often led into apostasy and defeat.

"In the midst of prosperity lurks danger. Throughout the ages, riches and honor have ever been attended with peril to humility and spirituality. It is not the empty cup that we have difficulty in carrying; it is the cup full to the brim that must be carefully balanced. Affliction and adversity may cause sorrow; but it is prosperity that is most dangerous to spiritual life. Unless the human subject is in constant submission to the will of God, unless he is sanctified by the truth, prosperity will surely arouse the natural inclination to presumption."—*Ibid.*, pp. 59, 60.

Even though we may be inclined, as was Solomon, to consider prosperity and material benefits as very important and necessary, let us not make the mistake of Israel's king: "More and more the king came to regard luxury, self-indulgence, and the favor of the world as indications of greatness."—*Ibid.*, p. 56.

A parallel is drawn between the construction of the two tabernacles—the one built in the wilderness by Moses and the other by Solomon. Moses, endowed by God with special skill, carried forward the work of building the first structure. The workers, we are told, were especially blessed of God as they went forward with their work in a humble, self-sacrificing spirit. But when we come to the second tabernacle, built by Solomon, a different spirit is manifested by the workmen:

"For a time these men of Judah and Dan remained humble and unselfish; but gradually, almost imperceptibly, they lost their hold upon God and their desire to serve Him unselfishly. They asked higher wages for their services, because of their superior skill as workmen in the finer arts. In some instances their request was granted, but more often they found employment in the surrounding nations. In place of the noble spirit of self-sacrifice that had filled the hearts of their illustrious ancestors, they indulged a spirit of covetousness, of grasping for more and more. That their selfish desires might be gratified, they used their God-given skill in the service of heathen kings, and lent their talent to the perfecting of works which were a dishonor to their Maker."—*Ibid.*, pp. 62, 63.

When Solomon wanted a man to supervise the work, he sent to the king of Tyre to help, and Huram was chosen.

"Thus at the head of Solomon's company of workmen there was placed a man whose efforts were not prompted by an unselfish desire to render service to God. He served the god of this world,—mammon. The very fibers of his being were inwrought with the principles of selfishness.

"Because of his unusual skill, Hiram demanded large wages. Gradually the wrong principles that he cherished came to be accepted by his associates. As they labored with him day after day, they yielded to the inclination to compare his wages with their own, and they began to lose sight of the holy character of their work. The spirit of self-denial left them, and in its place came the spirit of covetousness. The result was a demand for higher wages, which was granted.

"The baleful influences thus set in operation permeated all branches of the Lord's service, and extended throughout the kingdom. The high wages demanded and received gave to many an opportunity to indulge in luxury and extravagance. The poor were oppressed by the rich; the spirit of self-sacrifice was well-nigh lost. In the far-reaching effects of these influences, may be traced one of the principal causes of the terrible apostasy of him who once was numbered among the wisest of mortals.

"The sharp contrast between the spirit and motives of the people building the wilderness tabernacle, and of those engaged in erecting Solomon's temple, has a lesson of deep significance. The self-seeking that characterized the workers on the temple finds its counterpart to-day in the selfishness that rules in the world. The spirit of covetousness, of seeking for the highest position and the highest wage, is rife. The willing service and joyous self-denial of the tabernacle workers is seldom met with. But this is the only spirit that should actuate the followers of Jesus. . . .

"Unselfish devotion and a spirit of sacrifice have always been and always will be the first requisite of acceptable service."—*Ibid.*, pp. 64, 65.

Is there not good counsel for the workers in God's cause today to heed the lessons in the experiences of Solomon and his workmen centuries ago? Times and conditions change, but the principles of sacrifice and economy must not be forgotten in these closing days of God's work. The same willingness to sacrifice that was so abundantly manifested in the lives of the pioneers of this movement will possess the lives of the workers today.

The Secret of Soul Winning

By W. B. OCHS, Vice-President of the General Conference for North America

TO FIND the secret of soul winning should be the paramount business of every worker in the cause of God. We have been called to preach the Word, and it is through the foolishness of preaching that souls are won for Christ. But back of every sermon there must be more than logic or mere words. There must be a real love for those who are lost.

Love—what a wonderful word! It is the one word in the vocabulary of every language that can be understood. Love is the basis of God's government. Love is the fulfillment of the law. The religion of love will never be misunderstood. It was the love of God that prompted Him to give His only begotten Son to ransom a lost world. It was the love of Christ that caused Him to give Himself that poor sinners

might be saved eternally. It was the love for God's people that caused Moses to say, "Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written." It was the love for his own people that gave utterance to the words of Paul, "For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." It was Esther's love for her own people; who were facing death, that caused her to say, "If I perish, I perish."

Not only is this love found in the lives of Bible characters, but history reveals that those who had a love for lost souls were the ones who were most instrumental in winning them for God's kingdom. Knox said, "Give me Scotland, or I die." Whitefield said, "Give me souls, or take my soul."

Some years ago when Dr. Backus, then president of Hamilton College, lay dying, the medical doctor whispered to Mrs. Backus saying, "Dr. Backus is dying."

The old man heard, and looked up with a smile on his face, and said, "Did I understand you to say that I am dying?"

Sadly the doctor said, "Yes, I'm sorry, but you have no more than a half hour to live."

Dr. Backus smiled again. "Then it will soon be over," he said. "Take me out of bed and put me on my knees. I want to die praying for the students of Hamilton College." They lifted him out of bed, and he knelt down and covered his face and prayed, "O God, save the students of Hamilton College."

For a time he continued to pray, then the doctor said, "He is getting weaker." They lifted him back upon the bed, and his face was whiter than the pillow. Still his lips moved, "O God, save—" and then he died. When this experience was related to the students, they gave their hearts to God. They may not have had the light that we have, but they surrendered to Him as fully as they knew how, because of the love their president had for them.

The world in which we are living today is doomed. Soon probation will close, and the seven last plagues will be poured out upon those who have not accepted Christ as their personal Saviour. How can we see souls all about us perishing and not have a passion for them?

When a fellow worker is on the verge of death we earnestly plead with God for healing. That worker is prepared, and if the Lord sees fit to lay him to rest, we know that all will be well with his soul. But here are thousands of souls who are dead in sin, who will be lost unless we do something about it. How will our garments ever be clean unless we know we have done all we can to save them? We are told that Christ came to reveal the love of God. He was the love of God in human flesh. His life was all love. Men could see it in His face,

—Please turn to page 44

EVANGELISTIC OBJECTIVES AND TECHNIQUES

Devoted to Soul-Winning Plans, Problems, and Methods

Three Barriers to Success

By L. C. EVANS, *President,
Greater New York Conference*

FOR a period of years I have observed something which may explain why a large percentage of those whom we might term the "better class" of people do not return to a series of evangelistic meetings after the opening night. While it is true that some of the honest in heart in this class do return, yet in proportion to the total percentage, they are greatly in the minority. We wish to reach this class as well as those of other types. It must be admitted that some things which may be accepted generally by the other classes are quite as often objectionable to the more refined.

It has been observed that some of our men have a steady increase in their attendance, rather than a decrease, after the opening night. Others seem to be forced to rely on bigger and larger ads as the meetings progress, to have even a dwindling attendance. There must be a reason for this.

In analyzing various opening nights that I have attended, I have wondered whether others might not have had the same reaction that I did, and never have returned unless personally acquainted with the speaker or interested in our message.

If the timing is right and God is leading, the proper advertising will usually bring a sizable audience to the proper place for the opening meeting. But no amount of advertising will bring the same people back if the evangelist fails or disappoints his audience in his opening lecture.

Many fail on the opening night on two counts. First, with too many preliminaries and announcements, book sales, and what have you? I remember one opening meeting when the program began at seven-thirty, and the speaker began his sermon "promptly" at 9:10. Needless to say, that was his largest crowd of the series. If he had started speaking promptly at eight o'clock and finished at nine, many more would have gone home with a desire to return. (It seems that a trend has started among some to develop more and more of a burden for drawn-out preliminaries, rather than to place the emphasis on the message of the evening. When this is done the emphasis is surely in the wrong place.)

The second mistake of that same evening was the one which I wish to emphasize. At the close of a very good sermon, delivered to a large but

very tired audience which was already beginning to break up, the speaker began trying to get the names and addresses of all present (at 10:20 P.M.!) The point I wish to make is not that he made this unforgiveable attempt at the close of his sermon, *but that he did it at all on the opening night.*

The average businessman and the better class of people in general will be embarrassed by such an ordeal, and as a rule will resent it. But you say, "They may never come back." You are probably right—after an evening like that. I know I did not feel like returning, and it was only respect for the speaker that kept me from leaving by nine-thirty.

Listen, friend, if your very soul is on fire for God, and your lips are touched with a live coal from off the altar of heaven, the Spirit of God will be there. If that be true, every honest-hearted spirit and thirsting soul will be stirred by your message, and by that same Spirit they will be prompted to accept your invitation to return for the next meeting. Many will come and tell you that they could hardly wait for the next meeting night. Let this type of service be repeated until the second or third Sunday night, making general calls only, such as a showing of hands of those who want to be ready when the Lord comes. Then, after you have gained their confidence—after they know you well enough to tell all their friends about you, and begin to ask you questions—would not this be the time to call on this class of people? Let things shape up in a natural way, rather than under pressure. If this is done, the better class of folk will not feel you are trying to force yourself upon them, and they will stay with you.

The Third Mistake in Evangelism

The only thing I can think of that is worse than these two major mistakes in evangelism, is that of sending the worker out calling the first week after the opening meeting. After having been worn out by preliminaries, announcements, and book sales, et cetera, then preached to for another hour, and perhaps having traveled a long distance to get home, the people get to bed about twelve-thirty or one. Then, lo, and behold, the next morning, while the lady of the house is finishing a late breakfast, she hears the doorbell ring, and when she opens the door, there is someone with a copy of the sermon that wore her out the night before. She listens awhile to the unwelcome visitor and says firmly, "No, thank you," and closes the door—wondering what on earth possessed her to venture out to the strange new meetings

in the first place and secretly vowing it will never happen again.

Wonder of wonders that we ever get anyone at all from the upper class of people. With the less-educated element it matters little. They drift in and out regardless of what we do. And the poor we have with us always. We are very glad for them. But why present the message in such a way as to exclude the more intelligent by forcing ourselves upon them after they have condescended (at least in their thinking) to come and hear us? Let us wait until we see a little flicker of spiritual fire in their lives before we roll on additional logs of truth. Deep thinkers are usually not overly zealous or quick to make a decision in something which involves a revolution in their entire life's program. Therefore, let us not force them to make the wrong decision prematurely, by sending a messenger to their door soon after they have arrived home.

Let us bear in mind that "there is a time for everything." Let us not drive people away the opening night by feeding them so many preliminaries that when the main course comes they are too full to partake of it, and are aware only of their weariness and desire to retire. Let us, instead, provide for them a short, stirring song service (thirty minutes, perhaps); including two or three specials. Keep announcements as brief and to the point as possible; make them interesting. Let us dissolve half the extracurricular preliminaries, keep our public prayers short, and our sermons limited to forty-five minutes—an hour being the exception rather than the rule. Wait at least a full week before permitting promiscuous visiting. Two or three weeks are much better. If this plan is followed, surely in most cases the resultant outcome of the series of meetings would be more productive.

"Let It Be Known This Day"

By LEWIS R. LANGWORTHY, *Pastor-
Evangelist, Gardiner, Maine*

THE hour of destiny for the prophetically appointed Advent Movement has come. The crisis at the close of earth's history is upon us. Openly we must proclaim the love of God to a dying world. Type must meet antitype. The Elijah message, clothed in the name Seventh-day Adventist, bold and open, giving full identity to a God-given establishment, must be courageously proclaimed.

Granting that there were and still may be peculiar cases where the concealment of the name of the church bearing the last warning to an idolatrous age is warranted, yet such cases in this late hour are few.

It was my privilege to work with an evangelist (M. K. Eckenroth) in a number of cam-

paigns where he made the transition from the "blind effort" approach to the present workable, and successful plan of letting it be known that our God is the author of the Seventh-day Adventist world mission, and that we are proud to be His servants in that mission.

As with the disciples of old, I can testify only to that which I have seen and heard. Added power and success came when in an unobtrusive, yet positive and open way, the evangelist began to let the God-given name of the church be known as his authority for preaching. His approach also involved preaching a message of positive righteousness in Christ, with a view to holding audiences over long periods, and thus winning them to the positive side of the Seventh-day Adventist faith. Gratification and reward resulted as the public responded to this approach, but that was not the only reward. The church members felt a load lifted from them in a new freedom to call in their friends to hear a representative of their faith present a distinctive message of which they had always been justly proud. Furthermore, the weapon of the critics, who claimed we feared failure if we were known, was relegated to the trash heap.

As an outgrowth of these observations, I have been encouraged to follow through personal convictions I have held along the same lines. Subsequently my evangelistic endeavors in recent years have been to make my identity known, and revamp my sermon technique to the positive field. It has proved a great advantage, and a definite blessing from the start.

In coming to the Northern New England Conference to take up work, I was challenged with the great evangelistic need within my district. Maine's capital, Augusta, a city of more than 25,000 inhabitants, is virtually unentered by this great message. It is a city known to be 90 per cent Catholic. We have no church here. The few members who live in the city attend the small Gardiner church six miles to the south.

I entered the work here with prayer and faith that God brought me to Augusta for the specific task of making an opening for truth. I went to a new local radio station that had been operating only six months and made an appeal for radio time. God was with me, and I secured the privilege of two fifteen-minute broadcasts a week, the time graciously given free of charge. From the first I went on the air identified, and announced the program as the Home Circle Bible Hour.

Securing a place to hold meetings presented difficulty. I had finished a year and a half of broadcasting by the time I was able to secure the use of the only available place in the city—the ballroom of the Augusta House Hotel. The influence of identified broadcasting, carried on in good-will-gaining style, enabled me to secure a place of this kind. Not only was the Augusta House the only place to be obtained, but it hap-

pened to be the best and the most frequently used place of meeting in town.

The series of meetings held there last fall in conjunction with the radio work, followed through the same pattern. Though in a Catholic, ultraconservative center, my co-workers and I went ahead fully known as Seventh-day Adventists from the start. From the opening night, with a capacity crowd, the attendance held up to capacity or nearly so all through the series.

All my sermon material was prepared to paint as vivid a picture as possible of the character and saving work of Christ in every phase of the message. The interest and attention grew from the start. The song leader, C. L. Strickland, and the church membership testify to the virtue and blessing gained by this whole new pattern of approach.

The Elijah message, bold, fearless, and challenging, was one of making known the fact that God was the God of Israel, and that the power accompanying the work being accomplished in His servant was not mere man's work, but God's.

Thank God that in this great hour a specific plan is opening upon us to let it be known that the message we preach, under the Spirit-approved name "Seventh-day Adventist," is being given the credit as the source of the marvelous philanthropic and evangelical work that is filling the earth. It is heartening to recognize that more and more of the laborers of the cause are finding success in presenting an open cause.

May the clear appeal of the prayer of Elijah on Mount Carmel set a pattern of approach to the modern Elijah message, "Let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word." 1 Kings 18:36.

Billy Sunday on Mass Evangelism

SOME years ago Billy Sunday published an article in *The Presbyterian* on mass evangelism which is worthy of reproduction in *THE MINISTRY*. At the time this was written Mr. Sunday was drawing thousands to his evangelistic meetings, and was recognized as the outstanding preacher of his day and generation. In this article, he said:

"Yes, mass evangelism is still, and always will be, effective. It is God's appointed way of reaching the people. An attempt is being made, backed by the liberal element in the churches, to choke it. As a result, the spiritual mercury is at zero, and faith's wings are being clipped with the scissors of indifference. The prophets appealed to the masses. So did John the Baptist, and the multitudes rushed into the wilderness to hear him. Jesus appealed to the masses. So great were the crowds that they trod upon each other. They were hungry for the truth. Every preacher is striving to get the multitude to come to church. If not mass evangelism, then why church mass meetings? In sports we appeal to the masses, in baseball, football, prize-fights, theaters.

"In politics we do likewise. Did not President Roosevelt appeal from special trains and in great buildings to the masses, and he was successful. He did not sit in his private car and send out personal political workers. No, he appeared in person, and the throngs pressed to hear him. The church will never reach the spiritual position held years ago until it returns to mass evangelism.

"Even the music committees in our church are revising the hymnals and deliberately cutting out all songs that speak of the blood of Jesus Christ as an atonement for sin. There is an appalling condition in our churches. Dr. Robert E. Speer said: 'After thirty years of leadership in missionary work, it is my conclusion and conviction that the greatest missionary problem is the failure of the Christian people to live up to their profession.'

"Every great religious awakening that has moved cities has been brought about by mass evangelism—Martin Luther, Savonarola, Edwards, Finney, Spurgeon, Moody, Jones, Gypsy Smith; it is as settled as the laws of gravity, Jesus the same yesterday, today, and forever. Mass evangelism is God's way of attracting the masses, for multitudes are instantly drawn when there is great interest—see how they pack the Kentucky Derby each year. We are trying to substitute man's ways for God's ways: Thus saith man, instead of 'thus saith the Lord.'

"As long as the churches have a passion for the salvation of sinners, there is no danger of drifting into Liberalism or Modernism and spending our energies on ethical development of society. In these days of Liberalism and self-satisfied complacency, the Church does not want the preacher to emphasize the old-fashioned gospel notes of hell, sin, salvation by repentance, and faith in the shed blood of Christ. She wants a man-made humanitarianism, so she digs her own grave and degenerates into a third-rate amusement bureau instead of a lighthouse. I listened to one of these modernists, and he drowned me in his verbal ocean, but he never launched a life-boat, nor threw a life-line to a dying sinner in Jesus' name. What good is a sermon if men and women swarm up after the benediction and compliment you, but are not convicted to surrender to Jesus as their Saviour?"

W. H. BRANSON.

"Seek Ye First the Kingdom"

By JESSIE WILMORE MURTON

O seek ye first the kingdom!
How fair its turrets rise
There in the luminous distance,
Against the glowing skies!

Within its jeweled bastions
No death can come, nor pain,
Nor shadows ever gather,
Nor parting cleave, again!

There, flows life's shining river,
With waters clear and sweet,
There, grows immortal fruitage,
And all who will may eat!

O seek ye first the kingdom!
And He, your God, will bless
With all things good and needful!
Seek ye His righteousness!

Battle Creek, Mich.

The Book Shelf

Books, Reviews, and Discussions

Book of the Month

Temperance, Ellen G. White, Pacific Press, Mountain View, California, 309 pages, \$2.75.

Upon finishing this book the reader will find his thinking on temperance completely recast. The logical arrangement of Ellen G. White's statements on the subject, the inclusion of material not found in her regularly published works, the provocative headings and topics describing the sections and chapters—all these serve to disturb the somewhat comfortable conclusions that many of us have reached on a subject that should be one of our greatest assets in soul winning.

It startles one to discover in the first few pages that intemperance was Satan's master plan not only to ruin man physically but chiefly to deprive him of the benefits of the gospel. The curtain is drawn back enough so that we can perceive the diabolical plan to destroy man's mind—"the only medium through which heaven can communicate with man"—by drenching the world with intoxicants. It was a major offensive against the Christian church, because the plan would keep the inhabitants of the world from clearly comprehending the church's sacred and eternal truths. It would serve to confuse man's mind and in turn confuse his relationship, duties, and responsibilities to the Creator. How well the plan has succeeded can be understood by the religious apostasy now gripping the world.

The volume further reveals that intemperance and its champions do not undertake to destroy the church by openly attacking its doctrines, but by hurting the products of its doctrines—the home, marriage, purity, morality, children, manhood, womanhood, and sanity. The assault is directed against the very foundations upon which the church rests. As the reader continues thumbing the pages it suddenly dawns upon him that to treat the question of temperance with indifference is to assist in tearing down the very structure he should be building up. It may be that much of our failure in evangelism can be traced to our reluctance to recognize and act upon the importance of including a positive temperance program in our work.

The fact that there are in the United States today 60,000,000 drinkers, and of this number 3,000,000 are problem drinkers, and that of the latter 750,000 are chronic drunkards, should impress every Christian worker with the seriousness of the situation facing us, and compel all to read and reread the basic principles so clearly portrayed in this volume.

In these days when American life insurance companies reject approximately 100,000 applicants each year because of physical disabilities developed through alcoholic indulgence, and when the increasing crime, vice, accident, and divorce rates are being accelerated by intemperance and alcoholic indulgence, in such days it is necessary for the Seventh-day Adventist worker to be fortified with the compiled reasons for our unalterable stand on the temperance question. It is clearly a stand of no quarter being asked and no quarter being given. Unless the worker is fully acquainted with the light God has given us, it will be very easy to compromise that stand.

The sections of the book dealing with "Tobacco," "Other Stimulants and Narcotics," and "Milder Intoxicants" point out how a drunkard can be developed in an otherwise temperate home or even a Seventh-day Adventist home. The underlying causes in this respect, even the prenatal influence, are graphically described.

The section of the volume dealing with the positive and preventive measures of temperance—the secret of individual victory, help for the tempted, the influence of the pen, the power of the vote, a part of our evangelistic message, et cetera—constitutes a must reading for all laymen, church officers, and denominational workers. It is not enough to indict intemperance as the work of the devil, since that is too obvious. Temperance today must be upheld and demonstrated as the work of God and one of the fruits of the spirit. For this very essential task the worker will find valuable quotations in this volume.

If the liquor industry is willing to spend \$100,000,000 in 1950 to advertise its soul-destroying products, why should the Seventh-day Adventist worker or layman hesitate investing in this book, which in its compiled form will give him the basic reasons why and how he should oppose liquor and intemperance in any form? The compilers of this volume have made a real contribution to our denominational literature. It is now for us to place the book in our libraries, and put its principles into action.

THEODORE CARCICH. [President
of the Illinois Conference.]

Temperance, one of the five regular volumes in the 1950 Ministerial Reading Course, has been selected as the book to read during the month of April. See page 2 for further particulars regarding this book. Electives listed in the March Ministry are reviewed on the following pages.

Happiness for Husbands and Wives,* Harold Shryock, M.D., Review and Herald, 1949, 256 pages, \$2.50.

As the title of this book suggests, its author searches out the deep fundamental principle beneath all happiness—self-effacing, unsearchable, God-given love. Dr. Shryock, associate professor of anatomy of our own College of Medical Evangelists and dean of the Loma Linda Division, has been inspired by his study into the God-created processes of the beginnings of life. In his characteristic way the beauties, the wonders, and the inexpressible, unfathomable love which God brought to a climax in the creation of Adam, then of Eve, are clearly presented within the covers of his book.

The author focuses into a very clear Christian perspective the purposes of God when in the sinless Garden of Eden, Christ, the Son of God, created man male and female. Then he shows how the archenemy of our souls made his greatest attack against the supreme and fundamental principle of God-given love. He clearly reveals some of God's reasons for instituting the family relationship, and sounds a clarion call to give God the glory for perfection in His creation of the three natures of man—physical, mental, and spiritual—and their fusion into God's crowning act of creation—man and woman.

Because God's kingdom is founded on true love and His purposes are from everlasting to everlasting, Dr. Shryock's book will fill a long-felt need. His conclusions are both scientific and Scriptural. The truths he presents are eternal and sound. They are verily a part of the three angels' messages. Yes, they are a part of the third angel's message. Only a Seventh-day Adventist physician could write a book like this! Not only should every doctor, minister, teacher, and homemaker read and study this book, but each should make it a part of his thinking. Let us study God's Word anew, to see whether the truths presented by Dr. Shryock do not bear out the Creator's admonition, "Blessed are the pure in heart, for they shall see God."

R. W. SPALDING, M.D. [Medical Secretary, Michigan Conference.]

The Soul Winner,* Charles H. Spurgeon (condensed and edited by D. O. Fuller), Zondervan, Grand Rapids, Michigan, 1948, 151 pages, \$1.50.

For several reasons I would recommend this little volume very highly as an optional title for the Ministerial Reading Course.

It is filled with pithy, epigrammatic statements regarding evangelism that make a lasting impression on the reader's mind. It has much more sparkling, quotable material than the average book of its type. It deals not only with ideas but with practical approaches. It represents the overflowing of a heart with a passion for evangelism born of many years of

successful experience. It is intensely down to earth.

The book contains many significant illustrations. Thought-provoking analogies and allusions abound.

Most of all, Mr. Spurgeon emphasizes a phase of evangelism that is often overlooked among Seventh-day Adventists—the importance of winning men to *Christ* rather than to churches or creeds. No one can read this book without receiving a new insight into the redeeming power of the gospel.

Naturally, there are a few statements in the book that are at variance with our doctrinal teachings, but I do not believe them to be prominent enough to disqualify the book for our workers.

NORVAL F. PEASE, [Pastor, College Church, Loma Linda.]

These Also Believe,* Charles S. Braden, Macmillan, New York, 1949, 491 pages, \$6.

There are around four hundred religious sects or denominations in the United States alone, and other countries suggest the same problem, perhaps on a more limited scale. Some of these groups must be very definitely met in our denominational evangelism. A worker who is poorly informed regarding the beliefs of religious groups may be more handicapped in his efforts than he cares to admit. An interest in the various groups, and a background of acquaintance with their beliefs, or at least major teachings, is important for the gospel teacher today. Adventist workers must know this information so as to be able to help those who inquire into our message.

Some writers have found these cults and isms a fertile field of literary exploitation. Their flimsy attacks on various groups have merely tended to confuse the reader and have also created ill will in religious circles generally. Professor Braden's book, however, is a serious discussion of a serious subject. He has firsthand knowledge of many of the groups considered, and has written in a reliable, objective, and sympathetic style. Having worked in this field, and seeing more angles to the problem than the ordinary casual observer, the author has succeeded in producing a valuable work for Adventist workers.

This volume concentrates on thirteen sects or movements, with brief mention of eighteen others in an appendix. To each of the following a full chapter is devoted: Father Divine, Psychiana, New Thought, Unity, Christian Science, Theosophy, I Am, Liberal Catholic Church, Spiritualism, Jehovah's Witnesses, Anglo-Israel, Buchmanism, and Mormonism. Only a few of these are obscure, the others having gained wide publicity and become quite well known.

It should be noted that on the whole these

* Elective, 1950 Ministerial Reading Course.

various groups lie outside the Christian church, though a few show similarity to it. Dr. Braden's book has value because it reveals to the Bible teacher what is happening outside of the field of the more recognized churches.

Having well investigated the material in Professor Braden's excellent help, *These Also Believe*, I feel free to recommend it to our workers as a most valuable asset to their library. There will be many occasions for referring to this authoritative work in modern evangelism, and at least one such book should be readily accessible to every Seventh-day Adventist worker.

L. C. K.

**Make Friends With Your Land, Leonard Wicken-
den, Devin-Adair Company, New York, 1949, 132
pages, \$2.50.**

This is a stalwart advocacy of organic gardening and farming versus commercial fertilizers, or in other words, natural fertilizers and compost as against artificial. Those who are already convinced, and using organiculture, will here find a store of valuable ammunition in seeking to "sell" others on this, nature's way, of growing plants. And those who have never seriously considered this method will find here a sound, scientific discussion, written by a chemist, who is also an ardent gardener and small farmer, now retired on his country place of six acres in Connecticut. In this small book, with its charming wood cuts of pastoral scenes, the author proves that there is a relationship between the prevalence of plant diseases and insect pests and the use or nonuse of chemical fertilizer. He shows how poison sprays affect the plants. He also discusses compost and its making, the fallacies of sterilizing and burning, minerals and their elements, yields and costs, and most pertinent to Seventh-day Adventists is the chapter, "Organiculture and Health."

This gem statement, found on page 68, reveals the true purpose of the book: "Nature will provide all the minerals needed, if we do not thwart her by trying to outsmart her." A similar thought on page 36 makes a plea to "co-operate with the soil, instead of fighting it."

Those who are interested in country living, and those who are engaged in gardening as a hobby or as a pleasant and profitable means of exercise, as well as those who make their living from the soil, will do well to read this book.

M. H. T.

**This Is Luther, Ewald M. Plass, Concordia Pub-
lishing House, St. Louis, Missouri, 1948, 395
pages, \$5.**

The personality and genius of Martin Luther are being frequently described by friend and foe. In spite of the enormous Luther bibliography there still is room for further biographical sketches and renewed interpretations of his views. In one of the more recent works, *This Is Luther*, we are presented with a vibrant

apology by a Lutheran admirer. The book contains a number of forceful and helpful quotations, all of which are eulogious.

Mr. Plass's enthusiastic description of the "monk who shook the world" is indeed stimulating. The author is not so much interested in repeating the well-known data of his life as to give us further insight into the down-to-earth and warm personality of the German Reformer. We have here Luther at his best, as the Lutherans want to see him and have him known by others. It is gratifying to listen to Luther's own words as we follow him into his cell, and later into his classroom, and watch him while he fights the good fight against mighty and eloquent foes. Luther's pugnacious character, as well as his undisputed talent, are well discussed. It could be pointed out that a partisan presentation like this one might lead to a one-sided presentation of Luther's personality. The author easily excuses Luther's shortcomings (if they are not overlooked) and espouses his resentments, thus failing to point out the merits of some of Luther's opponents such as Zwingli and Erasmus.

It is to be regretted that in the bibliography we miss the titles of Catholic standard works on Luther such as Denifle and Grisar. Mr. Plass has been mostly inspired by the *Table Talks* and the *Letters*, which are of imperishable interest in themselves. There the simple greatness of the Reformer's faith glows in all its warmth. *This Is Luther* contains a very suggestive chapter on "Luther the Evangelist," which in itself would make it a worth-while biography on a minister's bookshelf.

DANIEL WALTHER. [Professor of
Church History, Theological Seminary.]

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BLUNT TRUTH.—A man once came to Spurgeon and asked that great preacher if his church was a *pure* church. He said that he was looking for a pure church that he might belong to it.

Spurgeon said that he did not know about his own church. He *did* know that there were many good people in it; saintly people and truly Christian people; but there might possibly be a Judas among them, as there was in the company of Jesus' first apostles; and there might be some deceivers and idolaters and those who walk unruly, as there seemed to have been in the churches of Rome and Corinth and Galatia and Ephesus and Colosse and Philippi and Thessalonica, and all the others to which the New Testament epistles were written.

On the whole he thought that his church was not the one his brother was looking for. Indeed, he did not know that there had been such a church in all history.

"But," said Spurgeon, "if you should happen to find such a church, I beg you not to join it, for you would spoil the whole thing."—BERNARD BAIN in *Christian Observer*.

* Elective, 1950 Ministerial Reading Course.

RADIO EVANGELISM IN ACTION

A Discussion of Plans, Methods, and Objectives

"Calling All Youth"

By W. FLETCHER TARR, *Professor of Speech,
and Radio, Washington Missionary College*

THE purpose of the radio evangelism class at Washington Missionary College is twofold: first, to develop radio speakers capable of broadcasting a good sermon; second, to explore the possibilities of carrying a message of hope to more people than the sermon generally reaches. At first it was not part of our plan to have a project in connection with the class, but merely to study and practice a variety of means of reaching the radio audience. As the class progressed, however, it was gradually felt that an actual broadcast would not only provide valuable experience for the students but also accomplish some good for the community.

We studied the field rather thoroughly and discussed religious radio with station managers and professional radio personnel. Their ideas confirmed what we had already come to believe; namely, that the average sermon on the air attracts and holds a very small audience. The manager of a large, unaffiliated station, who for obvious reasons wishes to remain unnamed, told us he had conducted a survey in his area and had concluded that not more than 2 per cent of his actual audience ever tuned in radio sermons broadcast over his facilities. He estimated also that of this 2 per cent, nine out of ten belonged to the church of the minister broadcasting at the time.

With this information at our disposal, we felt that we would like to reach a larger audience than the sermon type of broadcast attracted. We discussed the various usable types of programs, and our study indicated that the favorite one in America today, that which is preferred to all others combined by 65 per cent of the listeners, is drama.* We were not altogether clear

about using this type. Because of its connotations we as a people have frowned on it, and the class wished to avoid offense. However, we discussed it with a number of the brethren, studied the Spirit of prophecy on the subject, and eventually concluded that a good story, simply told and reverently acted, should cause no one to stumble and might be an instrument in reaching people who would otherwise not tune in on religious radio.

The particular group we selected as our audience were the youth; consequently we agreed to slant our programs for them, and decided to name our broadcast "Calling All Youth."

The next thing to do was to find the right kind of story. A number of types came up for study, but the one that seemed best suited to our purposes and abilities was true-life incidents in the lives of young people, preferably students at the college, and thrilling mission stories, all illustrating the power of God. We decided that these dramatized incidents should, like the parables, be brief, and should illustrate only one point; that they should concern such things as deliverance from death, unusual answers to prayer, the power of the gospel, or similar subjects. An announcement was made in chapel at the college calling for stories such as we needed. From those received we obtained some suitable material, but much of what we have used came from personal investigation and solicitation.

We did not intend that the broadcast itself would be an evangelistic agent. We wished, by means of the dramatized incidents, to turn the minds of the listeners toward God, and by means of our announcements to open the door to our correspondence course. No doctrinal points have been introduced.

The general pattern we decided upon was an introductory announcement about one minute long, giving the purpose of our broadcast; a song by the college quartet; a one-minute sermon related to the theme of the day's story; the story itself; an interview with the person concerned in the incident; and the closing announcement advertising the Bible correspondence course. For the opening theme we chose the melody of the hymn, "God of Our Fathers," number 504 in the *Church Hymnal*. The college orchestra furnished the music for this.

*In this article by Professor Tarr, the terms "drama" and "dramatic" are used. In a note to the editor, the writer explains that the terms are used merely for convenience, and for lack of more suitable nomenclature, and that the utter simplicity of the story and its re-enactment rules out any tendency toward dramatics in the ordinary use of the word. He goes on to say: "The English language seems to possess no word suitable for naming this particular type of activity. I could have called it 'the re-enactment of an incident' or 'a revitalization of an experience,' but these I found too cumbersome. For that reason only I decided to use the more convenient though less accurate term. I trust that your readers will understand that we are not teaching drama at the college."

There were naturally several obstacles to be overcome before we could put on an acceptable broadcast. The first of these was a lack of funds. We felt it advisable to broadcast from our own studios at the college. Here we have all the necessary technical equipment; in fact, we are better equipped than most small stations. Our studios are conveniently located, and the actual broadcast could be conducted under the same conditions as the rehearsal.

BUT doing this meant direct audio connections with the transmitting station. We learned that total charges for all services would amount to more than three hundred dollars. The ten students and the instructor of the class decided that they would each donate a dollar a week and try to raise the balance by individual solicitation. The latter proved unfruitful, although a number of persons, including conference officials, were approached. Later the class presented in chapel what it had planned as its first broadcast, and after the presentation the student body was invited to make small donations for the support of the project. The result was amazing. The offering amounted to more than two hundred dollars. Thus the first obstacle was removed.

The second obstacle involved personnel. A dramatized program presupposes trained actors. Of these we had none. But we really did not want actors, for we had no desire to compete with Hollywood in theatricals. We felt that the sincere representation of a character would be enough to accomplish our purposes. We therefore chose participants from the members of our own class as far as possible, but since there were no young women in the class, and naturally no children, we had to enlist the services of several young women students and a number of children in the Sligo Elementary school. Of course we chose those who could best interpret their lines. The deans in the college homes and the teachers in the elementary school have been most enthusiastic and cooperative throughout.

We were handicapped because none of the members of the class had had training in dramatic script writing. The speech department offers a course in script writing, but a broadcast program requires a script from a skilled pen. As a result, though several of the stories turned in by the students were in fairly good script form, revision by the instructor has always been necessary before they were suitable for broadcasting. Many of the scripts were written by the instructor himself, all of them based accurately on the stories told him by the principles concerned.

To produce a drama requires sound effects as well as theme and background music. We have no organ in the studio, so it was necessary to record each individual theme and piece of bridge music by remote pickup from the chapel,

and then play it back at the appropriate time in the broadcast. Many of the sound effects we have used are derived from standard materials we have made ourselves, such as rain and wind machines, a troop of marching feet, a miniature door, thunderball, squeaking hinges, etc. Others we obtained by using records purchased from a supply house.

Our first program was broadcast November 7, 1948. The story we told concerned the brother of one of the students in the class, and this student enacted the part of his brother. The whole sketch was based on the prayer life of the mother of the young man, and at the end of the sketch the mother was interviewed in the studio and confirmed that the life of her son was saved by a prayer-hearing God.

The response to the program was immediate and gratifying. Telephone calls came to the studio from unexpected quarters, and indicated to us that we had found a large audience beyond our own denominational circles. With each succeeding broadcast our audience increased, and favorable comment has come from a wide variety of listeners. We have now presented several programs and have heard no adverse criticism whatever, so we believe that the simple dramatizations we have used have not caused offense. On the other hand, everyone who has communicated with us has endorsed the program wholeheartedly.

In a signed article, the *Washington Evening Star* of December 17, gave more than two full columns to an unusually complimentary write-up of the program. The author of the article, Caspar Nannes, is a religious editor of the paper. For several weeks the *Washington Post* placed "Calling All Youth" at the top of its list of "high lights" for listening pleasure among locally produced programs.

Now, a question naturally arises: What practical value will such a program be to a young minister in a small Adventist parish? Admittedly, it would be difficult to create such a program with even a fairly large church group to assist; but the value of the project is not in the program itself. It is rather in the wide experience and the versatility the student has gained in its preparation. We do not expect him to attempt a broadcast of that particular type in his small parish. Rather, we have aimed at demonstrating to him the tremendous, unused possibilities of reaching the people with religious radio. By placing comparatively inexperienced persons before the microphone, we have shown that even members in a small church may be used for a variety of purposes on the air. We have also shown the potentialities of the church school in bringing our work to the attention of the community. All in all, by means of this project, as well as by class instruction in other phases of broadcasting, we believe, we have accomplished the purposes of the radio evangelism class.

PASTORAL PRINCIPLES AND PROCEDURES

A Discussion of Opportunities, Problems, and Responsibilities

"A Light in Every Church"

By KURT KURZ, District Leader,
Goodrich, North Dakota

THE following outline of district evangelism is an actual working program in a district of four churches within a radius of fifty miles. As district leader I arranged a special meeting in each church to present a new approach to full evangelism and soul winning. In this meeting I laid stress upon the fact that each member of the church should feel the winning of souls to be more important than any earthly undertaking. We are set in the world as watchmen and light bearers. Before we can be light bearers, we ourselves must be filled with God's power from on high. I then asked the members to pledge in all sincerity to set one evening aside for the study of the Word of God in a series of evangelistic public meetings. Just as we make appointments in social life, let us also make one appointment each week with God in our church. That particular meeting was to take precedence over all other appointments. The churches fully understood the seriousness of the times, and the program was adopted to have a *light in every church of the district once a week*.

Much personal work must be connected with district evangelism. I enjoy visiting every home and getting personally acquainted with each one present at the meetings. As soon as I miss a face from the meeting on a particular evening, I am present in that home the next morning asking why the appointment could not be kept with God last evening. Naturally, I do this in a very tactful manner, and leave the home with another kind invitation and an admonition to gather for spiritual purposes at least once a week.

On Sunday nights the meetings are always in the largest church of the district. Lay members cooperate with the ushering, the music, and the bringing in and the inviting of friends and neighbors. The next meeting is in another church on Tuesday evenings; then on Wednesday evening we have the last meeting of the week in another church.

Still having in mind to evangelize the district, on Thursday night in the largest church in the district we have a class of twenty-five or more taking the Bible instructors' training course for lay members, using the textbook *Training Light Bearers*. This class distributes literature. Each student concentrates on one

specific home, and distributes literature to that home in an effort to win that family. Bible studies are conducted among the group, for constructive criticism and demonstration. The class work together earnestly toward the objective of the course—to have one or more ready to give Bible studies. By doing this there is naturally a good source for future prospects in souls for Christ.

Coming back to the evangelistic meetings, I might mention that we commenced with a series of studies on true conversion, thus laying a foundation for the more specific Bible doctrines to follow. The first meeting was concerned with "God's Purpose in Creating Man," the second with "Sin—Its Nature and Results." The next five meetings were on the "Seven Steps on the Way Back to God," which must be taken by each individual. We studied these steps in detail: (1) recognition of sin, (2) sorrow for sin, (3) confession of sin, (4) restoration, (5) faith in God, (6) public acknowledgment, and (7) abstinence from sin.

After these meetings we commenced with the weightier subjects of the truth, stressing that any soul who is wholeheartedly willing to turn back to God must also be willing to follow His words in all detail.

Minister-Layman Soul Winning

By ARTHUR E. LICKY

WHY organize? Getting the right men, forces, and situations together is vital to success. It has been said that it took the Civil War to make Ulysses Grant, and it took Grant to win the war.

A blacksmith with an anvil and a hammer, may pound a piece of cold iron until it splits into shreds. He wears himself out and ruins the iron. The man, the anvil, the hammer, and the iron need something else to complete the organized effort. That something else is fire. The iron must first be heated in the fire of the forge; then it is ready to be laid on the anvil for skillful application of the hammer by the blacksmith. Wise organization of men and things, plus skillful direction, plus the fire of God, is imperative in the finishing of His work today.

"The Lord said unto Moses, Wherefore criest thou unto me? Speak unto the children of Israel, that they go forward." Ex. 14:15.

"The Israelites carried this out; exactly as the Eternal had ordered Moses, so they encamped in their respective companies and marched, clan by clan, family by family." Num. 2:34, Moffatt.

"He [God] designs that we should learn lessons of

order and organization from the perfect order instituted in the days of Moses, for the benefit of the children of Israel."—*Testimonies*, vol. 1, p. 653.
"Time is short, and our forces must be organized to do a larger work."—*Ibid.*, vol. 9, p. 27.

GOD'S WAY.—We have found that preaching alone, however powerful, cannot do all that must be done in direct soul winning. What instruction does God offer? There are three important statements here to consider:

STATEMENT 1: "The greatest help that can be given our people is to teach them to work for God."—*Ibid.*, vol. 7, p. 19.

In church after church, as a pastor in large cities, I have asked our people this question: "How many of you have ever regularly attended a Bible training class to prepare yourselves for teaching the truth to others? Nearly every hand is always raised. Then I have asked, "How many have attended two classes?" Large numbers lift their hands. Yes, three classes, four classes! "Now," I say, "How many of you have been privileged to win a soul to Christ and the message through your own teaching?" The answer indicates that not many have been successful.

Seldom is there any appreciable response from elders, deacons and outstanding church leaders. Good men with years of church leadership behind them know not the soul-thrilling rapture of leading a soul to Christ and His truth. We have signally failed to harness the very strongest leadership power of our churches in successful soul winning. Yet the fact that both lay leaders and lay people keep on enrolling in Bible training classes indicates a strong desire to be soul winners.

The situation has led some of our men to feel that it is mostly a waste of time to train laymen for teaching the truth, suggesting that what we need is more full-time, paid Bible instructors instead. Truly do we need the latter, but we believe that nothing will replace the service of laymen—a service which will be rendered in connection with the latter rain. "Every church should be a training-school for Christian workers. Its members should be taught how to give Bible readings."—*Ministry of Healing*, p. 149. What is the next step?

STATEMENT 2: "The formation of small companies as a basis of Christian effort has been presented to me by One who cannot err."—*Testimonies*, vol. 7, pp. 21, 22.

Consider carefully two points. One is that formation of small companies is a basis of Christian effort. That means that it is fundamental. It is foundational. It is basic in soul-winning procedure. The second consideration is that this basic plan has been given to us "by One who cannot err." It came down from heaven.

STATEMENT 3: "If there is a large number in the church, let the members be formed into small companies to work not only for the

church-members, but for unbelievers. If in one place there are only two or three who know the truth, let them form themselves into a band of workers."—*Ibid.*, p. 22.

The plan could scarcely be made more plain, and its wisdom is recognized in successful organization on every hand. The nation is divided into States, the States into counties, and the counties into townships. Political parties organize cities into wards until every house and occupant is checked. Division of territory and assignment of specific responsibility is the very genius of organization.

The Adventist organization proceeds on this line. There is the general, or world conference, then division conferences, then union conferences, then local or State conferences. Then there are individual churches or districts of churches.

When we get to the individual church, what then? Right there, where the victory is to be gained, where souls are to be won, we have, in the main, failed to carry out the "small company" plan. True, the Sabbath school is thoroughly organized. And what a success it has been! But it does not provide a territorial division for small company work in neighborhood soul winning. The home missionary department has long zealously promoted this plan, but to date it has not been widely used as a continuous plan. Have we not reached the time for a long-range program, with sufficient perspective that every minister in charge of churches and districts can find a way to direct his people into organized soul-winning work under the leading and teaching of laymen? Shall we not now organize the remnant of Israel to march forward "clan by clan, and family by family"?

Fundamental Twofold Purpose of Bands

In statement three the messenger of the Lord has made distinctly clear two main purposes for grouping our people into bands. One is "work . . . for the church-members." The other, "for unbelievers."

Church members who will work for their own backslidden, discouraged, or needy members, for their own youth and children, and in general for one another, will be far more successful in reaching unbelievers. Love begins at home. But it is clear that it does not end there. Members, organized into groups, are to be assigned territory, and be led to take light and blessing to those living in their section. Territorial organization is the only adequate way to meet this twofold problem of caring for our own members and reaching the nonchurch members. Is not the time here for us to make this plan a permanent part of church life?

"Ministers may preach pleasing, and forcible discourses, and much labor may be put forth to build up and make the church prosperous; but unless its individual members shall act their part as servants of Jesus Christ, the church will ever be in darkness and without strength."—*Ibid.*, vol. 4, pp. 285, 286.

"The truth is soon to triumph gloriously, and all who now choose to be laborers together with God, will triumph with it."—*Ibid.*, vol. 9, p. 135.

(Next Installment: *How to Organize Church Groups*)

Kindly Correctives

Correct Speech and Cultured Conduct

"When Thou Prayest"

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

PUBLIC prayer is an act of divine worship just as much as the preaching of a sermon, and should be so considered. It does seem that the Christian minister should study carefully the purpose and effectiveness of public prayer. The disciples were so anxious to know what form prayer ought to take that they personally requested Jesus to teach them to pray. The model prayer which Jesus gave them has been commented upon by many writers, so it is not essential that we deal with an analysis of the prayer itself. It is the mode of prayer, the contributing factors to conducting public prayer in the pulpit, whether it be in an evangelistic series of meetings or in the church itself, that will be considered.

First of all, we should consider the proper attitude in prayer. Shall we stand, sit with bowed heads, or kneel? Have you ever attended a Roman Catholic Church service? You find no one standing there while prayer is offered. In fact, in Latin countries, when Roman Catholic processions pass through the streets, the Roman Catholic believer will kneel on the street or on the sidewalk, wherever he may be, without regard for conditions. It is possible for us to learn something, even from Babylon. The messenger of the Lord has said:

"Both in public and in private worship, it is our privilege to bow on our knees before the Lord when we offer our petitions to Him. Jesus, our example, 'kneeled down, and prayed.' Of His disciples it is recorded that they, too, 'kneeled down, and prayed.' Paul declared, 'I bow my knees unto the Father of our Lord Jesus Christ.' In confessing before God the sins of Israel, Ezra knelt. Daniel 'kneeled upon his knees three times a day, and prayed, and gave thanks before his God.'"—*Gospel Workers*, p. 178.

With the increasing membership, the erecting and furnishing of our larger churches, and the placing of pastors over larger centers of Seventh-day Adventist congregations, there is danger of our becoming "like the nations" around us—that is, like the other denominations. Although we rejoice to see a spirit of reverence and decorum come into our divine services, at the same time we fear that there may be a tendency to go a bit to the extreme

by the bringing in of a ritualism which savors of stagnating Christianity, for where form increases, spirituality decreases—"having a form of godliness, but denying the power thereof."

It seems to be the custom in some of our churches now to have soft music accompany the prayer that is offered from the sacred desk. Whether this is pleasing to the Lord or not is not for me to say. Nevertheless, one wonders what the purpose is. Is it to soothe the minds of the people, the preacher, or the Lord, when the organ or piano plays softly while the minister prays for the people? The first time that I experienced this innovation I felt a distinct unrest in my heart all through the prayer I offered, and I wished that the organist would cease his playing, and let the people listen to the prayer instead of to the music. It seemed as though I was expected to follow the cadence of the music and thus sonorously pray to an accompaniment of music instead of unburdening my heart before the Lord in behalf of Israel.

Interestingly enough, the Bible says, "The Lord is in his holy temple: let all the earth keep silence before him." Hab. 2:20. It also speaks of that angel that "came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with [or add it to] the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand." Rev. 8:3, 4.

Thus Jesus presents the prayers of His people before the Father. "Between the cherubim was a golden censer, and as the prayers of the saints, offered in faith, came up to Jesus, and he presented them to His father, a cloud of fragrance arose from the incense, looking like smoke of most beautiful colors."—*Early Writings*, p. 252.

Give Study to Attitudes in Prayer

Is our music offered with prayer to take the place of the incense? We trust such is not the intention. Should we not give careful study to our attitudes in prayer, and be careful not to inject anything into this precious part of the divine service that will divert the minds of the people from the words uttered at the sacred desk? The following counsel is quite applicable at this juncture:

"True reverence for God is inspired by a sense of His infinite greatness and a realization of His presence. With this sense of the Unseen, every heart should be deeply impressed. The hour and place of prayer are sacred, because God is there; and as reverence is manifested in attitude and demeanor, the feeling that inspires it will be deepened. 'Holy and reverend is His name,' the psalmist declares. Angels, when they speak that name, veil their faces. With what reverence, then, should we, who are fallen and sinful, take it upon our lips!"—*Gospel Workers*, p. 178.

"Let ministers and all who offer public prayer learn

to pray in such a way that God will be glorified and the hearers will be blessed. Let them speak slowly and distinctly, and in tones loud enough to be heard by all, so that the people may unite in saying Amen."—*Testimonies*, vol. 6, p. 383.

Well may we lift up our hearts to heaven, where Jesus ministers in the presence of the Father, and say, "Teach us to pray."

Literature Evangelism

"The Right Arm of Our Strength"

Bread or a Crumb—Which?

By JOHN BAERG, Superintendent,
Rio-Minas Gerais Mission, Brazil

DURING the war years our regular eight-page tracts in Brazil were reduced to four pages each. The quality of the paper was also lowered to a point where tract distribution became almost embarrassing. It was an unavoidable consequence of the war. Instead of relaxing our literature evangelism for these reasons, we merely adopted a new approach. We wrapped a complete series of tracts in a bright pink manila paper, and tied it gift fashion with a green ribbonlike string. These packets were subsidized by the first Sabbath offering each month, and we were enabled to sell them to our people for only five cents a set.

Like the shewbread of old, these pretty packages were on display on a table before our people the year around. The tract work became habit forming with many of the members, and especially so when they saw the fruitage begin to appear. The recommendation was to lend, give, or sell the packets to people who were known to be interested in Bible topics, to neighbors and friends who were susceptible, to people met on trains, ships, or elsewhere who manifested a desire to learn the truth.

One young man gave a packet to a rough stevedore who didn't know how many times he had been in jail. Not only did this man experience a genuine conversion, but he brought his wife and boy with him too. The stevedore in turn, still in his first love and fervor, gave a packet to a neighbor whose family consisted of a wife and nine children. The whole family accepted the truth. All for a nickel.

When we returned from furlough in late 1947, I met a distinguished-looking man in our tract society stocking up on our good literature. After introductions and a bit of visiting I discovered that the man was a judge in a large district up in the Amazon country. I also learned that the man with the nine children had gone there to work in the gardens for four months. On Sabbaths he worked with tracts.

He had given a packet to the judge, and the seed fell on good ground. All for a nickel, brethren!

Another young man, a shoemaker, won his comrade the same way. The former has since been called to head up our Indian work in a large area a thousand miles up the Amazon. The other had a fair education, and after a little more study, married one of our finest church school teachers. Today he is the secretary-treasurer of our far-flung Central Amazon Mission.

To encourage our people to do systematic house-to-house work from week to week I use the illustration of a woodsman. He does not strike into a tree trunk with a single stroke, then leave the axhead embedded to finish the work by itself. He continues striking until the tree falls. The larger the tree, the more strokes are needed, and in compensation there is also more wood.

To encourage our people in this packet work, I liken it to giving bread to the hungry. To give one single tract to a hungry soul is like giving a crumb of bread to a starved person. It may be fresh, of high quality, and tasty, but it is still only a crumb. The new package of fifty eight-page tracts we now have are a full and balanced ration. On the outside of the wrapper is attached the "menu" printed on green cardboard, announcing the contents of the package.

One of our teachers recently gave a package to a man who has lived within five miles of our academy for years, but who had never been approached before. Two weeks later the professor returned to see whether the seed was sprouting. The man had read twenty-seven of the tracts, but he was in trouble. The neighbors had borrowed some of his tracts and refused to return them. He ordered another package of tracts, a Bible, and an Adventist hymnal.

One of our young district pastors was supposed to go to a far corner of his district and hold some meetings for two weeks. But the other day I received a letter of apology from him for not going on the date planned. He closed by saying, "Those twenty packages of tracts you left with me have stirred up such an interest here that I couldn't have gone away."

When people ask us for bread, let us not give them a crumb!



¶ GRACE was poured upon His lips, that He might convey to men in the most attractive way the treasures of truth. He had tact to meet the prejudiced minds, and surprise them with illustrations that won their attention. Through the imagination He reached the heart. His illustrations were taken from the things of daily life, and although they were simple, they had in them a wonderful depth of meaning.—*Evangelism*, p. 123.

MUSIC OF THE MESSAGE

A Discussion of Ideals, Objectives, and Techniques

Music in Evangelism

By MARION A. OFFER,
Musician, Orlando, Florida

WE HAVE it upon divine authority that music "is one of the most effective means of impressing the heart with spiritual truths."—*Education*, p. 168. "Rightly employed, it is a precious gift of God, designed to uplift the thoughts to high and noble themes, to inspire and elevate the soul."—*Ibid.*, p. 167. Its charm, beauty, pathos, and power are all effective qualities that may be skillfully used to attract souls to their Creator and Redeemer. All who are blessed with the light of truth and who sense the responsibility of leading others to Christ should have an appreciation for this divine and important gift. They should know how to employ it best in the service of worship, as well as in evangelism, so that souls may be uplifted from the depths of sin to live in the new-found joy of the light of God's Holy Word.

We should recognize that the proclamation of the gospel of Jesus is the greatest task in which one can be engaged, and unquestionably the Spirit of God can be manifest in the rendering of sacred music, definitely influencing the sinner to surrender completely to God. The gift of music is closely related to the preaching and teaching of the Word, so much so that its use may bring success or failure to a worship or evangelistic service.

"It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High." Ps. 92:1. "Serve the Lord with gladness: come before his presence with singing." Ps. 100:2. As we come into His presence with singing, to praise His name, angels of heaven enter into the spirit of thanksgiving with voice and instruments. The rapture one experiences in sacred music is an introduction to the joy of eternal life, and in this way music meets its divine purpose.

It is necessary to recognize two divisions in sacred music: First, church service, where chosen selections render praise, adoration, and devotion in a reverent and dignified manner; and second, the evangelistic service, where joy and praise are expressed in a dignified manner, but with the addition of hymns of appeal to sinners to hear the call to Christ. One is a service for those who know God to praise His holy name, whereas the other uplifts the cross of Christ and invites sinners to follow in His steps in the illuminated path that leads to Para-

dise. This effect may largely be accomplished through the efforts of the song director, who should ever remember the primary purpose of his work.

It is well for those with musical ability who have chosen the ministry of music to engage also in personal work by visiting in the homes of those who attend the evangelistic meetings, and reverently teach the Scriptures. The respect of interested ones for the song leader will at such times be helpful in opening a conversation on subjects of doctrine and truth. And in turn the song director will enter into the experience of learning the needs of souls seeking the way of God, which should guide his choice and rendition of sacred selections.

SOMETIMES we wonder why it is necessary for the song leader to urge people to sing. There may be several reasons, but let us consider the two that are perhaps most important.

(1) When one is not happy in his Christian experience, and does not feel a close union with God, his expression in song is not free. Therefore, while engaged in personal visiting, the song leader can strengthen his future song service by showing an interest in each one's spiritual welfare and helping him to know God better. The richer the spiritual experience, the greater the response in musical expression.

"David, in the beauty and vigor of his young manhood, was preparing to take a high position with the noblest of the earth. His talents, as precious gifts from God, were employed to extol the glory of the divine Giver. . . . As he beheld the love of God in all the providences of his life, his heart throbbed with more fervent adoration and gratitude, his voice rang out in a richer melody, his harp was swept with more exultant joy."—*Patriarchs and Prophets*, p. 642.

(2) Perhaps the song service itself has not been one of rich spiritual inspiration. This may be developed by the choice of hymns, the special selections, the appearance and attitude of the director, and the instrumental accompaniment. Enthusiasm, joy in Christ, reverence, devotion, and Christian dignity are among the refined characteristics that should govern this preliminary service to the presentation of the gospel of Jesus. That this high standard may be obtained, plans should be made at least one week in advance. This can be done by selecting the numbers to be sung to accord with the subjects to be presented.

For some choirs there are numerous anthems that would not prove too difficult, and the dili-

gent director would be well repaid for his efforts to use these, because they serve a double purpose. They will hold the interest of the choir members as well as provide an opportunity to give a perfected rendition with less time spent in training. However, if one has the musical knowledge necessary for the arrangement of choice hymns, this feature is most ideal and also more certain to reach the heart.

SPEAKING choirs may also supply an interesting and effective variation, but there should always be sufficient rehearsals in order that a perfect blending or harmony of voices may be attained.

"Praise the Lord with harp; sing unto him with the psaltery and an instrument of ten strings. Sing unto him a new song; play skillfully with a loud noise." Ps. 33:2, 3.

"Sing aloud unto God our strength: make a joyful noise unto the God of Jacob. Take a psalm, and bring hither the timbrel, the pleasant harp with the psaltery." Ps. 81:1, 2.

"And David and all the house of Israel played before the Lord on all manner of instruments made of fir wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals." 2 Sam. 6:5.

"Call to your aid, if practicable, instrumental music, and let the glorious harmony ascend to God, an acceptable offering."—*Evangelism*, p. 505.

"Let the singing be accompanied with musical instruments *skillfully handled*. We are not to oppose the use of instrumental music in our work. This part of the service is to be carefully conducted; for it is the praise of God in song."—*Ibid.*, p. 507. (Italics supplied.)

Piano or organ, two pianos, or a piano and an organ are conducive to building inspiration into the song service. But here again special attention should be given to the thought, "skillfully handled." God is not pleased with any careless playing on instruments. He holds a high standard for all that pertains to His service. It must be remembered too, that hymns written in church hymnals were arranged for voices and not instruments; therefore, the introduction of variations for some hymns adds the needed touch to inspire the singing. Keen judgment is necessary here, however.

Variations may be more effectively used with the piano than with the organ. "The Glory Song" and "He Lives" may be mentioned as hymns to which the pianist may add much, but to attempt variations to such a grand hymn as Martin Luther's "A Mighty Fortress Is Our God" would prove poor taste, and possibly appear ridiculous.

The accompaniment to "I Am Coming, Lord," "Just as I Am," and "Why Not Now?" may be much improved by the introduction of arpeggios and chimes. It must be remembered, however, that it is all accompaniment and should never be overdone to the extent that the attention will be focused upon the musician instead of the music. Such an act would show a lack of wisdom and would ruin the true purpose of accompaniment—that of aiding and inspiring the singing.

A final word should be added concerning the rhythm. Never should this be broken. Far better would it be to omit the additions and keep the rhythm smooth.

Scripture calls our attention to a number of instruments which were used in the services of the children of Israel, a few of which are the harp, the timbrel (a sort of drum or tambourine), the cornet, and stringed instruments. Truly it would be a great blessing if we had more skillful players. Too frequently we sense the problem of talent without consecration, or consecration without talent. Of the former, we are instructed that we are not to depend upon worldly singers, as they cannot be expected to have the spirit and understanding of the sacred message in song. (*Testimonies*, vol. 9, p. 143.)

On the other hand, no mediocre musician should be permitted to play merely because of his consecration, for this would not represent the high standard of God's work. Consequently it would give a very poor impression to the stranger who may be judging the value of the message by the musical presentation. Let it be emphasized again that there is a real need for more talented musicians and for the consecration of their gifts to the service of God.

When skillfully handled, obligato and solo work prove to be helpful. Many selections for choirs have fine obligatos for the violin, and a capable vocalist may also choose selections with obligatos. A few choice numbers are "A Dream of Paradise" (Hamilton Gray), "Come Unto Me" (H. N. Bartlett), "O, Divine Redeemer!" (Gounod). This is only one method, however, in which instruments may be employed. Our song directors would do well to study to know how to employ available instrumental music.

It will be observed that one instrument may be more effective for one selection than for another. A cornettist, a trumpeter, or a pianist may play "Onward Christian Soldiers" and inspire the audience with a desire to go onward, whereas the best violinist might fail to produce this inspiration. But the well-known hymns that generally appeal to the heart, such as "Nearer My God to Thee," "Abide With Me," "Alone," "Just as I Am," are best rendered by a violinist, because the instrument itself is more capable of producing deep feeling and expression. A vibraharp will also add much beauty and assistance to a successful musical program.

IT SEEMS appropriate at this time to devote some consideration to the appearance or dress of the soloists. In church services where choir robes are worn, and the soloist is a member of the choir, no problem of dress arises. It is when a special number is played or sung that the question of appropriate dress for ladies taking part might prove to be of importance. That which meets with most approval generally is a full, ankle-length skirt,

high neckline, and long sleeves. The use of black with a little color would be sure to be in order, but for young women the pastel shades of a dull finish provide an attractive and appropriate appearance.

Soloists should remember that they are rendering the highest service when called on to sing or play. Only one's very best should be brought to the service of God. Concert soloists always perform without music. This is evidence that studied preparation has been given before their public appearance. This same standard should be maintained by those engaged in gospel work. After sufficient practice, and then a rehearsal with the accompanist, one should pray that God will control the memory and give skill to sing or play in a manner that will glorify Him and reach the hearts of the people. We are also admonished that "the heart must feel the spirit of the song, to give it right expression."—*Patriarchs and Prophets*, p. 594. Having dedicated one's gifts in this way, the artist may then step out in confidence, trusting that the music rendered will accomplish the purpose God designed it should.

Lastly, one might ponder upon the reward for such difficult and noble service. Remuneration in dollars may not be received, but still there is the greater satisfaction in knowing that our musical rendition has helped to uplift many, so that they may here on earth enjoy a little heavenly bliss. But far better is the eternal reward for all who serve faithfully.

"The prophet caught the sound of music there, and song, such music and song as, save in the visions of God, no mortal ear has heard or mind conceived. 'The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.' 'Joy and gladness shall be found therein, thanksgiving, and the voice of melody.' 'As well the singers as the players on instruments shall be there.'"—*Prophets and Kings*, p. 730.

Vital Religious Music

By H. B. HANNUM, Professor of
Organ and Theory, La Sierra College

THE great truths of the Bible have been the inspiration for many of the great masterpieces of music through the years. The remnant church today should have a greater appreciation of this fact than the many musicians who perform this music merely from an artistic understanding of its value. When composers have been moved by great religious themes, it surely is a loss on our part if we do not enjoy their great works.

Handel has given us a beautiful setting of the words "I know that my Redeemer liveth" from his oratorio *The Messiah*. Another significant aria is "The trumpet shall sound, and the dead shall be raised." How full of meaning

this is to us today! And what better chorus to call attention to the Saviour than the one, "Behold the Lamb of God." *The Messiah* is known somewhat among us, but not to the extent that it should be.

An orthodox and timely work of great beauty is Haydn's *Creation*, in which the message "In the beginning God created the heaven and the earth" is set forth. This entire work extols God as the Creator. Who should be able to sing this with more conviction than Seventh-day Adventists?

Another composition which deserves to be widely known and sung among us is Mendelssohn's *Elijah*, with its many timely religious appeals. "O come, every one that thirsteth, O come unto Him." "And in that still voice came the Lord." "Hear ye, Israel! hear what the Lord speaketh." This is not fiction to the remnant church, but a great and real climax in Israel which has many lessons for us today.

There is the expressive and moving *German Requiem* of Brahms with the chorus "How lovely is Thy dwelling place, O Lord of hosts." Another chorus sings the words, "We shall not all sleep when He cometh, but we shall all be changed in a moment, in the twinkling of an eye, at the sound of the trumpet." The closing chorus sings, "Blessed are the dead which die in the Lord from henceforth." Brahms was a lover of the Word, and some of his greatest music came from the inspiration he received from the Bible. How strange that we know and sing so little of this great music!

The world recognizes as supreme masterpieces the works of Bach, such as his *St. Matthew Passion*, *Mass in B Minor*, *St. John Passion*, and many of his cantatas. Space does not permit calling attention to all the gems of present truth found in these works. In the *St. Matthew Passion*, which is the story of the crucifixion as found in the Gospel according to Matthew, there is a most impressive musical setting of the Saviour's words "Take, eat, this is my body," and the rest of the first communion service. There is no more penetrating religious music than the arias in this work.

No musician was more sincerely and devoutly moved to sublime expression of the Bible themes than was J. S. Bach. In his cantata *Sleepers, Wake*, he sets forth the Second Advent message as given in the parable of the ten virgins. "Prepare yourselves, your Lord draws near." Possibly the greatest expression in music of that scene around the throne of God with the multitude of angels singing, "Holy, holy, holy, Lord God of hosts," is found in the "Sanctus" chorus from the B minor mass.

It would be possible to mention many other works of acknowledged superior quality which give musical expression to Bible truths of real importance to us today. Much of this music was not written for church services, and it

would be unwise to try to use some of this music for the Sabbath morning service. For sacred concerts or for special services there might be occasions for using some of this music.

Just as the Christian worker should read the important religious literature of Milton, Browning, Bunyan, and others, so he should have an understanding of the religious music which has been so influential through the years. Our musicians should know the works of Bach, Beethoven, Franck, Handel, Mendelssohn, Verdi, Brahms, Vaughan Williams, and others who have written inspiring and unsurpassed compositions on religious themes.

These and other composers have been given a genius for musical expression just as God gave talents to some for the building of the tabernacle. The world recognizes this expression of genius, but the world has largely rejected the orthodox Biblical truths expressed in the music. How fortunate should Seventh-day Adventists be who not only can believe and experience the religious truths expressed but can enjoy the superior musical genius of this music!

It is not inconsistent with Christianity, the Bible, or the teachings of Mrs. E. G. White to seek to understand and enjoy the most sublime expressions in the field of art, literature, or music. Seventh-day Adventists are not kept by their religious beliefs from enjoying and performing such music as Brahms' *German Requiem* and the *St. Matthew Passion* of Bach. In fact, there is an understanding and an experience in religious truth which this music unfolds that can be realized in no other way.

Workers for God should seek an understanding of Him through the masterpieces of religious music. Alongside this music much of our popular religious music seems trivial and shallow, and of little real worth.

"Higher than the highest human thought can reach is God's ideal for His children. Godliness—godlikeness—is the goal to be reached. Before the student there is opened a path of continual progress. He has an object to achieve, a standard to attain, that includes everything good, and pure, and noble. He will advance as fast and as far as possible in every branch of true knowledge. But his efforts will be directed to objects as much higher than mere selfish and temporal interests as the heavens are higher than the earth."—*Education*, pp. 18, 19.

Effective Illustrations

For Use in Sermon or Song

☛ **CABLEGRAM FROM HEAVEN.**—A merchantman who was a Christian was asked to help by a contribution to a certain work of a church. He gladly wrote a check for \$250 and gave it to the visitor.

At that moment a cablegram was brought in. The merchantman read it and looked troubled.

"This cablegram," said he, "tells me that one of my ships has been wrecked and the cargo lost. That makes a difference in my business. I'll have to write you another check."

The visitor understood and handed back the check for \$250, and the merchant wrote out another and gave it to him. When he read it he was utterly amazed. It was for \$1,000.

"Haven't you made a mistake?" the visitor asked.

"No," said the merchant, "I haven't made a mistake." Then, his eyes filling with tears, he said, "That cablegram was a message from my Father in heaven. It read, 'Lay not up for yourselves treasures upon earth.'"—*Church Chimes*.

FUTILE PRAYER.—A man prayed fervently every morning at family worship for the poor in the community, but he was never known to give anything to the poor. One morning at the conclusion of the family worship, after the usual prayer had been offered for the poor and destitute, his little son said, "Father, I wish I had your corncrib."

"Why, my son?" asked the father.

"Why, because then I would answer your prayer myself."—*Christian Digest*.

THE FACE OF JESUS

LATE one Saturday afternoon as I rehearsed my sermon at the church, the door opened slowly. I saw a colored man leading a small girl—about four—apparently his own daughter.

The Negro father seemed surprised to find me in the pulpit and began apologizing for his intrusion. He pushed back the swinging door, still holding to the hand of the child, and was about to exit. I suggested they come in.

As they walked down the aisle, the little brown face of the colored child beamed as she surveyed the church. The father, feeling some explanation necessary, began to explain, "We ain't had her up town but a couple times, but always she asks to look in here."

As the father talked, I observed the child was entirely unaware of the conversation. She stood with little head upraised, staring at the colorful reproduction of Christ in Gethsemane above the altar.

"Dat's what I come to see," she said bashfully, as she lifted her small hand toward the picture.

"But how did you know the picture was in here?" I asked.

Her father answered for her. "She said she slipped up the steps one day and saw it through the door."

"And you wanted a closer view? That's why you came in now?"

—Please turn to page 22



Vital Place of E. G. White Compilations

OUR cause has been markedly blessed and enriched, periodically, by the assemblage of all key Spirit of prophecy counsels on certain great themes not previously gathered together in systematic form. These are drawn chiefly from the thousands of periodical message-articles to this people, appearing in the old volumes of the *Review and Herald*, *Signs, Watchman*, *Youth's Instructor*, union conference papers, *Bible Echo*, et cetera, but which are not commonly available to the average worker. To these are added certain pertinent manuscript-testimonies, duly released by the Board of Trustees of the E. G. White Publications, in accordance with Mrs. White's authorizing instructions and provisions. These, together with certain classic statements from her standard books, bring together systematically arranged vital counsels on the particular theme.

Strangely enough, criticism is sometimes leveled against such assemblages, because Mrs. White herself did not personally assemble them and authorize each one in this particular form. But closer scrutiny reveals that such criticism is neither reasonable nor valid. The pattern was clearly set under Mrs. White's personal direction, during the last few years of her life, when she directed the assemblage of *Counsels to Parents and Teachers* and *Gospel Workers*. The plan was therefore initiated and approved by Mrs. White herself.

These Spirit of prophecy compilations bring together statements, access to much of which could never otherwise be had by the individual worker—unless he were to make a special trip to the General Conference headquarters, where all denominational periodicals containing Mrs. White's articles not only are assembled but also indexed and cross-referenced. Such investigation would take months or possibly years of time for one individual, as well as thousands of dollars in expense—not to mention the toil and training necessary for a workmanlike job.

The original manuscript writings of Mrs. White are housed in protective vaults in the General Conference building, under the custody of a Board of Trustees set up by Mrs. White herself shortly before her death. Naturally, these manuscript files of letter-testimonies cannot be open to general investigation, as many of them contain personal matters of a confidential nature. But in these treasured manuscripts are found many priceless gems that are of gen-

eral interest and great importance to all of us.

Much of this material was used by Mrs. White in the preparation of articles and books. And in her will she provided for the use of such unpublished writings when needed. While rarely, if ever, have any new or startling truths been discovered since her death that had not already appeared in articles and books, there have been found, as she anticipated, testimonies suitable for meeting new issues that arise. And frequently statements are found that emphasize and clarify truths already published.

It is the combining of all these counsels that makes these compilations invaluable. This was the procedure followed in the compilations on Christian education, medical ministry, the home, stewardship, Sabbath school work, counsels to writers and editors, evangelism, and now, most recently, on temperance. Like the others, this latest compilation is likewise a priceless assemblage, worthy of a large place in every worker's life and library—and best of all, it can be had in quite inexpensive form.

Investigation and assemblage has in each instance been made from the periodical files by individuals especially trained in each specific field under study. At the same time, diligent search has been made under direction of the trustees to find the very best material on the subject of the compilation. The result is a handy compilation, fully verified and documented, and entirely reliable as to balance and adequacy of treatment, with a convenient index. Naturally, in making such a compilation there may be some repetition of thought or even phrases, but all material chosen is most helpful for a well-rounded study.

Obviously these compilations become priceless tools for the Advent worker. In each instance such a compilation has been undertaken only under wide counsel, checked for balance and utility by at least a score of our most experienced workers, approved by the officers of the General Conference, and formally authorized by the Board of E. G. White Publications Trustees. Such are the safeguards followed. The treasured results speak for themselves.

THE occasion for this review of the plan and purpose of such compilations is the newest compilation *Temperance*—one of Mrs. White's favorite interests, on which she wrote much and spoke often. But for several

decades, since Mrs. White's death, this subject has faded somewhat into the background of our thinking and emphasis. The present is surely a propitious hour, along with the reorganization of the American and International Temperance Associations, for this compilation to come before all our workers with all its inherent forms and pertinency.

Here again we see the broad and deep treatment always accorded a vital issue, or principle, by Spirit of prophecy discussion. It always produces a sense of initial surprise and pleasure, then of sobering gratitude. Great underlying principles are brought out that would often otherwise be missed. Thus the Spirit of prophecy serves as a giant magnifying glass, bringing sharply and impressively into view much that the human eye, unaided, would probably fail to see.

And when one realizes that the same amazing fullness and balance of treatment is afforded on a score of vital subjects that are each a lifetime study for the great professions—engaging the thought of physicians, educators, scientists, theologians, and the like—one is led to exclaim: "Truly, this amazing array and completeness of counsel did not spring from the unaided human mind. God has vouchsafed special guidance, and has provided light for the remnant church, which He has called into being, and is now instructing through His chosen instrumentality. It cannot be otherwise explained."

So we thank God for this provision. We are blessed above all others in having these safeguarding, dependable, and illuminating counsels available in our midst. We are happy for these compilations which bring together the key instructions of Mrs. White's full complement of writings on these given themes. These compilations, therefore, are primarily handbooks. They are, as it were, amplified indexes, produced for our convenience and service, but giving as well the actual statements themselves in verified and documented form. The value and comprehensiveness of such a compilation is exemplified in the recent volume *Evangelism*—the standard handbook of every minister on public evangelism. That is endorsement enough.

We here welcome this newest worker aid—*Temperance*.^{*} Its production is in full harmony with the intent and desire of Mrs. White for the collected use of her writings. In these days more is expected of us than has been expected in any previous period of the church's history. We are to prepare a people for the final crisis. We are to make them ready to meet the Lord, and to complete the arrested Reformation. And now, when every wind of strange doctrine is blowing, and every type of false philosophy is

befuddling the minds of men, we need these sure, guiding principles to give certainty and unity to our message, and to forestall the confusion and conflict of opinion that has proved the undoing of the divided Protestant churches of Christendom. Again we say, thank God for the gift of the Spirit of prophecy. Let us cherish it as our most precious aid—next to the Bible, to which it ever points.

L. E. F.

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Effective Illustrations

(Continued from page 20)

"Uh—yes—what I wanted to see was—uh—I wanted to see the face of Jesus," the child replied.

"Yes, that's right," I continued. "You have to get near Jesus to see His face."

The three of us stood in silence, observing the famous picture. Finally, the Negro father said, "Thank you, sir, we have to be going."

When he turned to go the child still stared at the picture.

As they walked quietly out the long aisle, I thought how it is that so many people do not live close enough to Jesus to see the beauty of His face.—ROSCOE BROWN FISHER in *The Lutheran*, June 16.

"GOD IS NOW HERE"

THE story is told of an atheist who was very fond of flowers. He spent long hours working in his garden, of which he was very proud. Nearly every kind of flower was there represented in its season, so that people came from distances to see his display.

But the man was definite about his unbelief. So much so that he planted at the back of his garden a special flower bed expressing his philosophy. He arranged the plants to spell out the words "GOD IS NOWHERE," and chuckled to himself to think how, when his plants were grown, the flowers themselves would deny the presence of any supernatural Creator.

Time passed and the garden was all abloom with color. One day a little girl passed the atheist's home and peeked over his garden wall.

"May I come in?" she asked. "I just love flowers!"

She was an interesting child. The man opened his garden gate, and let her in, watching with pleasure as she bent over the various flower beds exclaiming her delight.

At last she came to the bed at the back of the garden with its letters in flowers.

"How beautiful!" she said, and her voice this time was filled with awe.

"Do you really think so?" asked the man. "Can you read?"

"Oh yes!" replied the child, "I can read. It says: GOD IS NOW HERE!"—*Food for Thought*.

^{*} The new book *Temperance* is one of the regular volumes in the 1950 Ministerial Reading Course. For further information see page 2. This is the "Book of the Month" for April.

THE LARGER OUTLOOK

A Study of Principles, Perils, and Developments

† A modern Pilgrim's Progress for travelers on the Advent highway

The Heavenly Pilgrimage

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

WITHIN the last five years we have had two impressive centenary celebrations to memorialize the passing of one hundred years since the beginning of Christ's ministry in the most holy place in 1844 and the beginning of well-defined Seventh-day Adventist activities in 1849. There was resident in these occasions solemn opportunities to recount the way in which God has led us and to renew our vows to Him. And doubtless we thus capitalized on them to a certain degree.

But if my ears deceive me not, I think that for too many of us these centenaries have created, not so much a sense of solemnity, as of satisfaction; not so much a feeling that we are short of the goal, as that we have arrived. I hear the phrase, "the denomination has come of age"; or, more personally, "we have come to maturity." Now, speaking socially, there is great gain in coming of age; the asinities of adolescence and the troubles of the teen-age are gone. Our coming of age brings to us great joy and to our elders a sigh of relief. We are ready to make a contribution to the world.

But speaking biologically the prospects are less bright. It is true that when one comes to maturity he has safely passed the diseases of infancy and childhood and the dangers to life and limb that accompany youthful exuberance. But we hardly more than reach maturity before we must resign ourselves to the grave probabilities that one or more of the degenerative diseases will fasten upon us. The heart and circulatory system may break down. And with unsteady step and shortened breath we hobble through the rest of our days. An abnormal growth may develop in some part of the body, which, despite resolute action with the scalpel, returns, and then finally metastasizes until like growths appear in deadly array in other parts of the body. Excessive fat may develop through lessened activity and the luxuries of prosperity. Thus our chances of longevity are greatly reduced because of the intolerable strain that this imposes on the vital organs.

Such is the unhappy sequel to reaching maturity. However, I have never asked those who announce our coming of age whether they have been partly led to this conclusion by evidences of the onset of the degenerative changes here described. I think their answer would be no, because they seem wholly satisfied with our present state. But consistency in the metaphor requires us to consider the sequel. If we *have* reached maturity, then that fact is not so much a reason for rejoicing as for consulting mortality tables, and planning for the inevitable.

Without more ado let me say that I do not like this figure of speech; not simply because of its morbid implication, but because I do not believe we can rightly describe the Advent Church under the figure of a growing person without losing from our minds the truly distinctive character of this church. The metaphor, rather, should be that of travelers on a highway who hope ere long to reach a desired destination. The goal of this movement is not to reach maturity, but to reach the river of life; not to come of age, but to come to the gates of heaven. When a man has reached maturity he may think he has arrived. But this Advent Movement has arrived only when it has spanned the distance from earth to sky.

The fact that we have journeyed for a hundred years provides no justification for our settling down by the roadside in comfort and smug respectability. We cannot rightly quiet our consciences for such inaction with the fact that we have come a long distance. It is not the distance we have come, *but the distance that remains*, that should control our thinking. And when we consult our road maps and instructions for the journey and realize that we should, ere now, have reached our goal, there should come a quickened pace.

I think that the figure of a pilgrimage to a holy place needs to be blended with another figure to convey the true character of the Advent Church. This movement is not simply a pilgrimage; it is also a crusade. We strive not only to reach the goal ourselves but to persuade others to go along with us. We seek to persuade them to leave the low valleys, where death

A commencement address at the S.D.A. Theological Seminary. In three parts. Part 1.

awaits them, and to join us on a path that rises ever higher. Pursuant to that figure I think of you who are ministers and teachers as guides for the pilgrims, and wish to offer you certain suggestions on how to quicken the pace of the Advent pilgrimage.

There is no law against travel at high speed on the highway that leads to heaven. Then what are the reasons that the rate of travel is so slow? And how may we remove the impediments? I think of several reasons.

First and foremost, the travelers may not be able to see the goal. Only those able to see clearly the Delectable Mountains are likely to find themselves traveling with ever quickened pace toward that rapturous eminence. Travelers on the heavenly highway need to see something better ahead if they are to find in their hearts a great desire to go on. Even if there is nothing clearly to be seen ahead, there is always something to be seen to the right and left of the road, and to the rear.

And why may it be that the goal ahead is dimly seen at times? Perhaps for no other reason than the presence of excessive clouds of dust on the weary road. So long as we are in our present earthy state we must reckon with a certain measure of dust. Our business as guides is to keep the dust allayed by invoking the showers of heaven. Our spiritual eyes can see far greater distances if copious showers have fallen. I fear we are not all like Elijah; we cease praying for rain too soon. Elijah could bring down rain from heaven for the same reason he could bring down fire—he was on intimate terms with the God of heaven. Some guides seem to hesitate to put spirit into their prayers for rain lest there be an uncontrollable flood, as if it were better for pilgrims to choke with dust than drown with water. In the record of the hundred years of our pilgrimage I find no account of a devastating flood as the result of refreshing showers.

Where there is no rain there are no flowers. Only thorny cacti spring up and thrive in rainless land, and they are painful to the traveler. How often we consume precious time relieving and soothing those stung by the barbed needles. Sometimes those thus injured contend that their painful misfortunes came because they were jostled by thoughtless fellow pilgrims. This charge is more likely to be heard in a congested area of the road. In such instances a whole committee of guides may have to be called together to untangle traffic, and that slows down travel enormously. No one ever met disaster brushing against violets and pansies, but they thrive only with showers. If we would cheer on the pilgrims, we must maintain conditions conducive to the growth of fragrant flowers. The devil is cunningly wise in this matter; he plants primroses along the downward path, and they are watered, no doubt, from the fountains of the great deep.

Whom Go

When God wants to drill
And thrill a man, and skill
When God wants to hold
To play the noblest part;
When He yearns with all
To create so great and bold
That all the world shall b
Watch His methods, watc
How He ruthlessly perfect
How He hammers him an
And with mighty blows c
Into trial shapes of clay wh
While his tortured heart
And he lifts beseeching ha
How he bends but never b
When his good He under
How He uses whom He c
And with every purpose f
By every act induces him
To try His splendor out—
God knows what He's abo

The pilgrim who inhales too heavily of dust is almost certain to stop singing the songs of Zion. And the traveler who no longer sings is in a perilous state. We must give special attention to him lest he wander from the road to drink from poisoned cisterns. Man cannot long live without water. Either he will receive of the water of life from the windows of heaven, or he will seek contaminated streams in the valleys.

I cannot too strongly stress this point, for those guides whose business it is to number Israel provide most disquieting figures of departures from the road. There never has been a substitute for rain—not even in the impressive machine era through which our path increasingly leads us today. There is nothing amiss in mechanical devices to stimulate the travelers. But if we are so busy making or operating such devices that we do not have time to engage in the sevenfold prayer for rain,

d Chooseth

a man
l a man;
a man

His heart
d a man
e amazed—
h His ways!
s, whom He royally elects,
d hurts him,
onverts him
ich God only understands;
is crying
ands,
reaks
takes;
chooses
uses him,

out.
—Author Unknown.

all this machinery proves a curse, not a blessing.

When dust lies deep on the road it takes only the heavy breathing of our great adversary, and the whirling mechanical equipment, to create a dense cloud, with resulting traffic congestion and accidents. Then we, whose real business it should be to cheer the pilgrims onward, must spend sorry hours as first-aid men binding up wounds and pouring on healing ointment, and all because visibility was low and travelers became unhappily entangled, or drove off the edge of the road. Unless visibility is high, mechanical aids to speed create only a hazard.

To keep traveling safely the road, we need visibility not only great enough to see each side of the road, but far enough ahead to see the shining city at the end of the road. I repeat, the incentive to travel onward, and at an increasing pace, particularly if the road be steeply upward,

is the sight of a glorious destination. That is why it is imperative that dust be not allowed to blur the vision.

But dust is not the only danger. The eyes of travelers may be blinded by the lights in the valley. That condition is itself an effect, for the lights of the valley blind only those who turn toward them. Particularly is this true if the road itself is fitfully illumined with smoking tapers and the valley is ablaze, with dazzling lights; for the devil, who loves things artificial, specializes in artificial illumination. Now a blinded, bedazzled pilgrim is a bemused man, who has forgotten to travel. To chide such a one may set him in motion again, but not toward heaven. We need to give more attention to lighting the road to the Garden of Eden. Why give the devil a monopoly on brilliant illumination! We are guides to the land of light and the Father of lights. We need to give more study to increasing the radiance of the road, particularly in behalf of the youthful pilgrims.

Nor can we successfully compete with the lights in the valley if we use artificial illumination. The light must come from heaven, and must first be on our countenances, light that we reflect from our communing with God. Where the light of heaven grows dim, the dangers of the road increase. We must have the strong currents of the love of God flowing from the powerhouse above if we are to cause the lights to shine brightly on the pilgrims' pathway. The angelic messengers of God are named the shining ones. We need to invoke the presence of more of them to escort us on the way. The light they bring is a protection against the lights of the world. We need to be more conscious of the angels ourselves, and to pray God, as did a prophet of old, to open the eyes of others to see them. And the more conscious of them we become, the more we shall partake of their shining radiance. Of one of the earliest Christian guides the record declares: "And all that sat in the council looking stedfastly on him, saw his face as it had been the face of an angel." Acts 6:15.

There is one more word of counsel on the lighting of the road. We should constantly keep a searchlight playing on the gates of gold. All of the devil's sinful glitter cannot outdazzle that. We have ever available the searchlight of God's seers of old, who constructed it from descriptions given them in prophetic visions. That searchlight is peculiarly our possession on this last part of the road. It is today that its shaft of light is almost full and can be focused most sharply. It was this searchlight that set the Advent pilgrims most surely on their way a hundred years ago. There is no substitute for it.

And may I offer here a caution. Never be led to doubt the value of the searchlight because one of its many lights does not yet focus sharply. It is proper to give constant attention

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HEALTH EVANGELISM

Our Health Message a Part of Our World Mission

Medical Missionary Objectives*

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

ONCE when traveling by train from Madras in South India to our Nuzvid hospital, three hundred miles to the north, I was joined by a young physician from another evangelical mission. This young man was a heavy smoker, and also indulged his taste for Scotch and soda. Obviously he was not of fundamentalist stock, and yet in conversation he was deeply devoted to his work as a medical missionary.

On the journey we fell into a discussion of our work and the reason for the sacrifices we were making in being identified with such a program. While we had much in common, it was obvious that fundamentally we were wide apart. He stated that he was in the mission field because of the satisfaction he realized from bringing relief to those suffering with disease. His activities were confined entirely to the purely medical or surgical benefits he could bestow upon his patients. The appreciation of his patients and the joy of seeing health and happiness where there had been disease and suffering, were to him adequate reward to justify any sacrifices he was making.

Perhaps there is much in this attitude to call forth admiration, but I find my own convictions on the matter well expressed by Paul, when he said, "Woe is me if I preach not the gospel."

ADVENTIST OUTLOOK.—Recognizing these two general viewpoints behind the impelling motives to medical missionary work, could we not with profit take stock of our own objectives in so extensive and costly a phase of our denominational work?

First of all, we should get it straight that commendable as the humanitarian motive is, that is not of itself the reason for the widespread medical ministry of the Advent people. Our work is decidedly humanitarian, but it is more.

Adventists carry on the medical work for the same reason that they publish literature, conduct Christian schools, and support an extensive evangelistic work. It is an integral part of the program exemplified in the life of Christ, and outlined to us so beautifully and consistently in the Spirit of prophecy. With our health

message coming to us on such good authority, it is not surprising that the Advent people have given so large a place to this instrumentality for the finishing of the work.

A program calling for hundreds of thousands of dollars annually over the world field should be well understood, and should certainly be effectively integrated with other features of our denominational work.

First of all, there should be no overemphasis of medical enterprises at the expense of other important departments. There should be a proper balance of emphasis which apportions to each department of the work the support which it can most effectively use in proper proportion to the development of other features of this over-all program.

Role of Our Medical Work

What, exactly, is the role of our medical work? We hear it variously referred to as "the entering wedge," "the right arm," and as "the last feature of our work to be closed." These expressions indicate that medical work will be one of the first agencies to be employed in a missionary program, serving as the entering wedge; that it will serve an important purpose in the maintenance of that work as the right arm of the message; and when other forms of gospel ministry are being eliminated by religious intolerance, the ministry of healing will be the last of our gospel ministries to be closed.

We gather from this that the medical work, then, is more than an entering wedge, an instrument to facilitate the first opening, and then be cast aside. Medical ministry must be conceived, developed, and established on solid and permanent lines. It is not a credit to our people that in many mission fields, and in the home bases, once thriving medical institutions are now only a memory. Nor is it more to our credit that some of these institutions are operating under circumstances and with physical facilities making creditable work difficult.

IMPORTANCE OF CONTINUITY.—When an institution is closed for any reason, the foregoing effort in its establishment and maintenance is largely a loss. When we permit an institution established and maintained for years in good faith to fall into circumstances which lead to its

* Presentation at Medical Council, South Africa, December, 1949.

closing, we are not keeping faith with the good men and women who sacrificed to give birth to this work.

Take a typical case as an example. In one place in India a providential opening led to the establishment of one of our most promising hospitals in that field. By acting quickly and with united counsel we seized upon an opening which we learned later was very much desired by another and much stronger society. The church members of the other society complained rather reproachfully to their director for permitting such an excellent opening to fall into the hands of the Adventist mission. The director made reply to this complaint in a Sunday morning sermon. He said in substance, "Don't be too alarmed over what you see the Adventists doing. They are putting up a nice little hospital. They will run it for a few years, and then on some count will peter out, and we will then take over a good thing."

This rather challenging announcement was reported to me, and I very definitely determined that no such thing was going to happen. The hospital prospered, and was serving an increasingly useful role in our mission program. But times changed. Those who with deep conviction had laid the foundation of this work were no longer in the field. Replacement for a doctor going on furlough was not provided or arranged for in time. The hospital had for a time been financially a liability. A convenient solution was to close. Thus by a committee action an institution, strategically located and having proved its great potentialities for aggressive mission work, was now, nine years after its promising opening, brought to a very inauspicious end.

Continuity of Policy

The blow to the cause in that area still hangs heavily over our work. Unfortunately this is not an isolated instance. I wish to make two observations on this question of continuity of policy.

First, medical institutions should not be established on the urge or pressure of an individual or a group of individuals if there is not a reasonable unanimity on the part of the responsible committee or administrations involved. Because of the large financial commitments involved in starting hospital work, mission fields as well as home conferences and union conferences should enter into such commitments only with the full support of the division or General Conference administration.

Second, once a medical enterprise is established with full counsel and in good faith, let any steps toward the closure of such work be taken only by the higher responsible committees involved, and with a full sense of the tragedy of such unfortunate backward steps.

Granting that our medical work is not only the entering wedge but the continuing right arm of our mission work, what is to be our

attitude toward this feature of our program? It is hardly consistent that we should demand for our medical work a standard of staffing or of physical plant and facilities out of proportion to that which we can provide for our other branches of work.

If our schools and churches are of necessity operating on a tight program financially, it is reasonable that our medical work should share in such limitations. Just how far down we should permit the collapse of their standards is a matter which should receive earnest study. This is a question directly related to the foregoing question of the actual closing of institutions. If a hospital is permitted to run down to the point that it is no longer representative, or if it is started with such limited facilities as to be required indefinitely to do an inferior grade of work, this situation is not necessarily a preferable alternative to actual closure.

In the mission field a medical institution need not be elaborate to be effective. There are, however, certain minimum standards below which we should not drop in our urge toward economy. In my visit to the various hospitals of this field I find several places where there is much to be desired, not by way of luxuries, but in the matter of absolute essentials. A simple water system in a hospital is not a luxury. Neither is an inexpensive diagnostic X-ray machine, but at the time of my visit, not one hospital in the entire division possessed such functioning equipment. Neither are modest but good buildings luxuries.

I recognize that our medical plants in this division are in their present condition because of the very commendable urge to expand and enter new territory, to open new institutions. Where new projects are opened at the sacrifice of established work we are well advised to study seriously whether we are strengthening our over-all work by such technique. If we were to think of our medical work as merely the entering wedge, it would be quite consistent to conduct this work in temporary quarters or in mobile units. But, recognizing it as not only a continuing phase of our work, but as the last to be closed, our every policy should reflect this conception.

A Means, Not an End

I do not find either in the Scriptures or the Spirit of prophecy any ground for the idea that our medical work is established merely to create good atmosphere and cordial relationship with the world about us. It should do this certainly; but if that is all it does, it will fall far, far short of its purpose.

Our medical institutions, if they are anything, are first, foremost, and always evangelical. The medical feature is but a means. It is not of itself the end. Recognizing it as but a means, let us see well to it that as a means it is a most effective one.

What are the specific ends we wish to realize

through the medical work? We might think of our medical work, at home and abroad, as a beaded screen upon which we project for all to see the life, the love, the mercy, and the salvation of our Lord. This will be accomplished in the interview in the examination room. It will be accomplished in the operating room, at the bedside, in the wards, in the laboratory, in the treatment rooms, in the business office, in the dining room, and in the chapel.

This revelation of our Lord will be accomplished by the physician who in humility recognizes that the patient will, in his simplicity, look to him, his healer, his physician, as the personal embodiment of the religion professed. It will be accomplished in the business office, where transactions will be in the spirit of the first Christian Healer. Every employee of the institution will recognize that in a very real sense he is an assistant of the chaplain. Such an attitude will do much to facilitate the achievement of our ultimate objective, the winning of many to the kingdom of God.

AS EDUCATIONAL CENTERS.—We are too often content to limit our vision to the confines of our institutional estate. The actual medical work we do is of value. The operations, the treatments, the diagnoses, and the consultations are all a part of the picture. This is, however, but one of our means. These are not the ultimate objectives.

If our work stops with this purely professional program, we are limiting the expanse of our usefulness to the immediate group of patients we reach; and in case of our work's being cut short, we preclude the possibility of its being perpetuated in another form or in other hands.

Most of our home base institutions are training centers. Many of our mission hospitals are not. One need not be in an institution long to note the marked difference in atmosphere between the training and nontraining hospital. In the training hospital or sanitarium the place is electric with the spirit of expectancy, inquiry, achievement, and learning. The nontraining institution falls into a formality, a routine, which unavoidably is reflected in lowered effectiveness of the efforts of the staff. The training institution perpetuates in the lives of those who go out from its doors the means for further accomplishment in other places.

Here in the mission field we have many dispensaries and maternity units. These should be multiplied many times. This is a means of accomplishing by very small investment what we are unable to undertake by more expensive methods.

Institutions which for good reasons cannot undertake a formal training program should always have some form of on-the-job training. This is first of all essential to the continued life of the institution, and it is a means of pro-

viding a fair grade of help not otherwise available. Every institution has the opportunity of doing some form of simple health instruction work for the local community. This can be made a project of considerable value, either in our home-base institutions or in the mission field.

—*To be continued in May*

God's Methods of Healing

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

CHRIST, when upon earth, turned away none who came to receive healing, thus giving expression to God's wish that all should be in health. He knew that many who petitioned Him for help had brought disease upon themselves, yet He did not refuse to heal them.

In the Saviour's manner of healing there are valuable lessons. On one occasion He anointed the eyes of a blind man with clay and bade him, "Go, wash in the pool of Siloam. . . . He went his way therefore, and washed, and came seeing." The cure was wrought by the power of the great Healer, yet He made use of this simple agency of nature. In doing so He calls attention to, and sanctions the use of, the simple agencies placed within our reach.

He designs that every agency of value should be recognized and employed. By doing this we manifest true faith. When we offer the prayer, "Give us this day our daily bread," we do not sit quietly down in expectancy and fold our hands. We go out to our daily toil, and as a result of our doing so, God answers our prayer.

Derangements of the body as a consequence of wrong habits of living are often responsible for derangements of the mind, and improvement in the mental condition cannot be expected until the bodily conditions are improved by the correction of wrong and injurious habits. Heart sickness, mental unrest, and dissatisfied feelings are without doubt responsible for many physical ills which cannot be cured by diet or treatment. Obstinate digestive disturbances, and often more serious difficulties, may be wholly or in part the result of the perverse mental state.

The influence of the mind on the body and its organs has been strikingly illustrated in many cases. For instance, the poet-banker, Rogers, was said to have caught a severe cold by sitting at a window that he *supposed* was open. That which we greatly fear is sure to come upon us. I have observed that persons who are always afraid of colds, and who see that every crevice which may admit a little fresh air is kept closed, are the ones who constantly complain of colds, whereas those who have no such fears are seldom affected by them.

No one is so sure of having digestive disturbances as one who is in constant fear that

the food he eats will hurt him. Little can be done in regulating the diet in such a case, no matter how wholesome the food prescribed may be or how well it may be combined or how easy it may be of digestion.

The thought of taking a morning plunge or a cold shower may create a chill while one is yet in the warm bed. To take a cold bath while in this mental condition may result in internal congestion and injury. But with a different state of mind, one may find the same bath a real blessing. In the presence of such unbelief in God's great blessings, not much can be hoped for. Faith in these agencies is essential in order to receive benefit. Should a physician prescribe open windows and fresh air to a patient who is afraid of air, the patient would say, "Why, doctor, I would be sure to take a severe cold. I have proved it over and over." Should he consent to carry out the physician's advice, nine times out of ten it would turn out just as he predicted.

It is useless to argue in these cases. The only thing that can be done is to let such patients have their way. But they never recover; they remain invalids. Their only hope is in the discovery that their mind is not a safe guide, and that their experience is unreliable. Then by placing themselves unreservedly in the hands of one who can prescribe for them, they may recover. These cases after a time may fall into the hands of quacks, or so-called faith healers. If they can be led to exercise sufficient faith in an electric belt, an oxydoner, or some highly recommended quack nostrum, or if they can be made to believe that no such thing as disease exists, or that there is nothing the matter with them, that it all exists in the mind (which is really the truth), a marvelous change may take place.

To have permanent health one must have a change of mind. And in addition, the law of God, which includes the laws of health, must be written in the mind, so that to do His will will be a delight. When the mind is sick the entire body is sick, and true mind cure is the only effective remedy. To the poor palsied man who was suffering mentally, because of a knowledge of past sins committed, Jesus said, "Son, be of good cheer; thy sins are forgiven thee." The Saviour of men understood fully this man's physical and mental state, and recognized that to heal the palsied body, he must first restore the palsied mind. When "good cheer" had taken the place of despondency, and hope the place of despair, He could say to the paralytic, "Arise, take up thy bed, and go unto thine house."

The wise man said, "A merry heart maketh a cheerful countenance," and "doeth good like a medicine." It is only when the mind is cheerful that the organs of the body are at their best and able to do their work well. "Godliness with contentment is great gain." "Better is little

with the fear of the Lord than great treasure and trouble therewith."

The knowledge of being a blessing to others is conducive to health. "He that hath mercy on the poor, happy is he." Many hopeless invalids could be helped if they would think less of self and more about the needs of others. "The merciful man doeth good to his own soul: but he that is cruel troubleth his own flesh."

Selfishness breeds disease and death, but benevolence creates joy that is a benediction to every nerve cell and tissue of the body. Only those who follow Christ and obey His commandments can have the full measure of health which they long for.

We are assured that the prayer of faith will save the sick, but prayer was never designed to encourage men in selfishness or to walk in the path of transgression of God's laws. Before prayers are answered it may be necessary to confess and forsake sin. It may be needful to make changes in the habits of eating, drinking, dressing, et cetera. The man who desires to get rid of a red nose must abandon strong drink, if strong drink is the cause of the red nose. The one who has spells of depression and despondency can often assist in answering his own prayer by studying his food combinations and the quality and quantity of food he eats.

Healing begins where transgression ceases. "That ye may know that the Son of man hath power on earth to forgive sins," Christ said to the sick of the palsy, "Arise, take up thy bed, and go unto thine house." Physical healing was the evidence of sins forsaken and forgiven. Reforms in living will pave the way for the prayer of faith to be more fully answered.

After we have done all that we can do, it is our privilege to exercise faith in God's promises. Healing may then be gradual or it may take place instantaneously. Ours is not to command which it shall be. God works in both ways, and will do what is for our good.

Jesus wrought a miracle in feeding the hungry multitude, and many followed him after that *because* of this miracle, or because they ate of the loaves and were filled. To them it seemed an easier way of gaining their daily bread. But it was best for them to continue to earn their bread by toil. It is therefore no evidence of a lack of faith, when praying for our daily bread, to work with our hands. It is rather an evidence that we recognize God's way of providing bread.

Jesus wrought a miracle in healing many instantaneously, and many followed Him because of this. Today many are following Him because they want to be healed instantly and miraculously. The people are still seeking a sign. Those who do so are in danger of deception. We should feel much more concerned in regard to getting rid of sin, or the causes of sickness, than about the sickness.

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THE PULPIT AND THE STUDY

Biblical Exposition and Homiletic Helps

† Personal designation
given to Christ in

The Prophecy of the Seven Churches

By ALFRED F. J. KRANZ, *Bible
Teacher, Australasian Missionary College*

THE seven apocalyptic letters dictated by Christ to the apostle John are each introduced similarly by the Saviour's directing attention to Himself. He describes Himself to each church under some particular designation in accordance with the symbolism of the preceding vision recorded in Revelation 1:12-20.

Undoubtedly these distinctive revelations have special significance to the churches addressed. We understand the seven churches to be prophetic of the seven historical periods of the whole church throughout the Christian Era. These seven periods mark changing experiences, conditions, and circumstances in connection with the church, and call for special help from God. Is Christ able to supply the need? We have the answer in the characteristic revelations of His Person given in the introductory announcements in His messages to the seven churches. They reveal to us an all-sufficient Christ qualified to meet any exigency in the changing experiences of His church. He will never be found wanting when the interests of His kingdom are concerned, and His people will never find themselves in a position for which He has not made ample provision.

Moreover, His enemies in the great controversy can never succeed in their efforts to overthrow the witness of His church. Should they endeavor to crush the church by persecution, they must contend with Him who was dead and is alive again. Should human authority dominate the church, it is confronted by Him who wields the sharp sword with two edges. Should formalism seek to stultify the church, there is One at hand who can supply the fullness of His revivifying Spirit. The church can never be confronted with any emergency which would place the glorified Christ at a disadvantage. Note briefly the glorious manifestations of His all-sufficiency for each of the seven crisis eras of the Christian church.

I. Ephesus, the Infant Church

"Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in

the midst of the seven golden candlesticks."
Rev. 2:1.

The Ephesus period was the period of the Christian church when it was first launched upon its gigantic mission in the environment of a hostile world. The servants of Christ were sent forth as sheep in the midst of wolves. (Matt. 10:16), charged with the greatest responsibility ever entrusted to men. If ever men needed the assurance of divine protection and provision, it was when that small band of first-century Christians set out upon their colossal task of carrying the gospel to a world of bigoted Judaism and hostile paganism. It is with a fitness suited to their particular need that Christ reveals Himself to them as the guardian and upholder of His ministers and the ever-watchful caretaker of His church, the high priest who maintains the light of truth which He Himself has lighted in the earth. His right hand, signifying His majestic power, upholds His workers, represented by the seven stars. No man can pluck them from His grasp. He is the true caretaker of His church, walking in the midst of the candlesticks. No human power can extinguish the lights.

These assurances given to the Christian church at the beginning of its career are in a special sense intended for the whole period of its existence, for Christ is pictured here as holding not merely the Ephesus star but the *seven stars*, and as tending the *seven golden lampstands*. Thus the Lord has guaranteed His care and protection to the faithful church and its ministry through all the ages of warfare.

2. Smyrna, the Persecuted Church

"Unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead and is alive." Rev. 2:8.

These are Christ's words to a persecuted church at a time when many were called to suffer for Him. The devil would cast some into prison and attempt to crush the life out of Christ's church. But when he had done his utmost through heathen cruelty and Diocletian hate, there still remained the One whose name

was the First and the Last, the Eternal One. He had conquered even death itself. How appropriate that to Smyrna, Christ reveals Himself as the one slain by His enemies, but risen to life again, a victor over the tomb. The cause of such a one could never be vanquished by the martyrdom of His saints. How comforting to the suffering and dying saints was this revelation of a Saviour who had conquered death and had a crown of life to bestow! It would seem that no other revelation of Christ could fit Smyrna better than Christ, the conqueror of Death and the eternal Life-Giver.

3. Pergamos, the Authoritarian Church

"Unto the angel of the church in Pergamos write; These things saith he that hath the sharp sword with two edges." Rev. 2:12.

The sharp sword with two edges which is represented as proceeding out of Christ's mouth (Rev. 1:16) is described by Mrs. E. G. White as "an emblem of the power of His word." (*Acts of the Apostles*, p. 582.) In this reference Pergamos signifies judicial authority. The context with its reference to the God-opposing "doctrine of Balaam" (Rev. 2:14) recalls the instances when "God's anger was kindled" against Balaam, and an angel of the Lord withstood him with "his sword drawn in his hand." (See Num. 22:22-32.) The Christ with the two-edged sword is Christ the judge, the Christ of authority and power who has testified, "The word that I have spoken, the same shall judge him [the one who will not receive His words] in the last day." John 12:48.

And how appropriate is this revelation when we remember that the Pergamos period was the time when human authority usurped the authority of the divine head of the church, the period when "that man of sin" (2 Thess. 2:3) "exalted himself above all that is called God" (verse 4), and the authority of human tradition was substituted for the authority of the Word of Christ in the Bible.

4. Thyatira, the Apostate Church

"Unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass." Rev. 2:18.

We come now to the full development of the great apostasy when the symbolic little horn of Daniel is doing its blasphemous work. This is the period of Antichrist and the seeming defeat of the true church. "That woman Jezebel" (Rev. 2:20) reigns in the so-called kingdom of Christ. Great words are spoken against God, the saints are worn out by long persecution, the law of God is changed, and the truth is cast down to the ground and trampled upon. Christ is defied and counterfeited. The very existence of the kingdom of grace is challenged.

Surely in circumstances such as these it is

significant that Christ now announces Himself as "the Son of God." The title occurs only in this place in the Apocalypse. With His eyes like a flame of fire He is the omniscient Son of God fully cognizant of all the dark deeds in this dark age of Thyatira. His feet are like glowing brass at white heat as it appears in the process of fire. The reference to fiery feet associated with the thought of His coming (verse 25) draws the mind to His coming in judgment at the Second Advent to "burn up the chaff with unquenchable fire" (Matt. 3:12). The letter deals throughout with judgment on Jezebel and her children. The piercing eyes and the burning feet reveal Christ the divine Son of God as the avenger of His cause.

5. Sardis, the Dead Church

"Unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God." Rev. 3:1.

Sardis marks the age of a dead formalism in the church, for which there is only one remedy—not creed, but the life-giving Spirit of God. Christ presents Himself to needy Sardis, with its absence of spiritual vitality, as the supplier of the Holy Spirit. He also draws the attention of the ministry to Himself as their source of strength. "Even in Sardis" (verse 4) He is not without witness. He still holds the stars. The candle of truth is still burning. Neither the darkness of Thyatira nor the deadness of Sardis has deprived Him of a light in the earth.

6. Philadelphia, the Disappointed Church

"Unto the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth." Rev. 3:7.

The church of brotherly love was the church with the sweet message and the bitter experience. (Revelation 10.) Looking as it did to the imminent advent of Christ, and yet failing of its realization at the expected hour, this church needed special assurance to keep it steadfast. And this is given abundantly. The assurance comes from the Holy One, and the believers need that "holiness, without which no man shall see the Lord." (Heb. 12:14.) Christ is the true, genuine one, not a false Messiah who has led them to trust in some false hope. The promises of the true Messiah are sure. He possesses the key of David, which symbolizes His regal right. The throne of David is His, and believers may rest assured that He will reign. The minds of His followers are directed to His priestly work in the sanctuary above where no human power can hinder the outworking of His plans. He opens one phase of His ministry and closes another, and His purposes know no delay. (See *The Great Controversy*, pp. 428-430, 435.) The blessed hope in the hearts of His

followers, though not realized when they expected it, is the promise of the genuine one, and will meet its fulfillment.

7. Laodicea, the Self-contented Church

"Unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God." Rev. 3:14.

The last prophetic letter brings us to the hour of God's judgment. The prevailing spirit of this last hour is one of spiritual lukewarmness, a feeling of spiritual security with a tendency to trust in "goods" (verse 17) to the neglect of heart religion.

To those in such a condition Christ would reveal Himself as "the Amen." The expression comes from the Hebrew and is equivalent in the Greek to "the truth." It seems that Christ would impress our minds with the lesson that truth is not a mere system of doctrine or interpretation. He Himself is the truth, and the inference is that unless we possess Him we do not possess the truth. Doctrine is only a shell without the kernel when Christ is left out of the life. Furthermore, the One who is the truth is the faithful and true witness. We need to remember this when we read the message of

rebuke in the letter to Laodicea. The elucidation and the application of that message are given us in the Spirit of prophecy in the remnant church. Let us remember that the testimony of Jesus is the testimony of the faithful and true witness.

It seems fitting too in the last days, when the prevailing philosophy is evolutionary, that Christ presents Himself as the Creator to the church which is to exalt the memorial of His creation. It is important that Christ be recognized as the Creator, for only one with the power to create can make us new creatures and release us from that condition when we are "wretched, and miserable, and poor, and blind, and naked." (Verse 17.)

It should be noted in closing that these revelations of the person of Christ, so appropriate to the particular periods to which they were addressed, are applicable also for the church at all periods of her earthly warfare. The admonition is repeatedly given, "He that hath an ear, let him hear what the Spirit saith unto the churches" (plural). (Rev. 2:7, 11, 17.) Do we not need a vision of Christ in all His fullness today?

The intimate relation of Jesus Christ to each of the seven churches spanning the Christian era is set forth in the third column below.

The Revelation of Jesus Christ

	to	as
Ephesus	The Infant Church	Guardian, Upholder, Caretaker.
Smyrna	The Persecuted Church	Conqueror of Death, Giver of Eternal life.
Pergamos	The Authoritarian Church	Authoritative, Omnipotent Judge.
Thyatira	The Apostate Church	Omnipotent Avenging Son of God.
Sardis	The Dead Church	Supplier of the Life-giving Spirit.
Philadelphia	The Disappointed Church	True, Genuine Messiah and Coming King.
Laodicea	The Self-contented Church	The Truth, Faithful and True Witness, Creator.

Construction of the Evangelistic Sermon—No. 2

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

THE logical question to ask is, "How are we to start the sermon?" The best solution can be found in the answer to the following question, "How did Jesus start His sermons?" He always began His presentations by talking about subjects in which His hearers were already interested. As a series of meetings progresses, this interest must be stimulated and fostered by arousing curiosity.

VISUAL AIDS.—We hear much today of visual education. Jesus made constant use of the art of visual education. He certainly did not

confine all His illustrations to word pictures. He used object lessons. When asked about tribute money He immediately illustrated it by a coin. When speaking of the lilies He was in the midst of a field. One time in the midst of a great throng He called for a little child. With His hand tenderly placed on its head He dramatically commented on the humility of the child as a necessary qualification for heaven.

It was through these visual illustrations that Jesus meant to impress solemn things on the church. Baptism is a symbol. The Lord's sup-

per is a symbol. It is through all these things that Jesus made available truths that were too deep for men to understand in any other way.

QUESTIONS.—One of the most successful methods that Jesus employed in His ministry was the question-and-answer method. His questions went right to the heart of things. "Why call ye me, Lord, Lord, and do not the things which I say?"

When Jesus preached an evangelistic sermon He did not assume an attitude of "take it or leave it," but wrought a wonderfully forceful appeal at the conclusion. He pleaded for the acceptance of His truth. He appealed with mingled admonitions and warnings of rewards and punishments. The sermon on the mount closes with a most solemn appeal.

It is clear that an evangelistic sermon must contain more than the presentation of spiritual truths. It must contain the element of warning, most earnest appeal, and persuasion.

CLARITY.—When we preach we ought to speak clearly and distinctly. Our enunciation should be clear, and every word pronounced so that our listeners will not need to guess what we are saying.

Things to Avoid in Preaching

Here are some failings we should guard against: 1. Avoid faulty pronunciation of the vowels and indistinct articulation of the consonants. It is easier to use the vowel sounds correctly than it is to make the consonants understood, but there must be a distinct articulation of the consonants in each word if we expect our congregations to understand.

2. Take care not to speak too rapidly and, incidentally, too long. This is a most serious fault. It is imperative that a man speak deliberately and with deep feeling. Much energy is wasted and the ultimate appeal fails when men do not understand us.

In preparing the sermon, the ministers will always find it advisable to avoid quoting long passages. Jesus made short sword thrusts with pointed verses. He looked to the Word of God for His source. He knew His Bible, and studied it.

It is a most unfortunate situation when the evangelist stands before his people and apologizes for physical disabilities. Why should one ask a congregation to sit and listen to a man who publicly confesses that he is not qualified to preach? No man ought ever to speak unless he has qualified himself by preparation, physically as well as intellectually. If we tell the congregation we have failed to qualify for the service, they lose respect for us. We can never be successful evangelists unless the people believe in us.

3. Do not assume a sort of ministerial "twang." It is offensive. Be yourself. Don't

adopt a "pious" tone. At one time it may have been popular, but it is not considered good taste now. Never fall into the habit of a monotone. This is a decided disadvantage to an evangelistic sermon.

4. Never mimic another man. Imitate no human being. Let a man be as eloquent as he can, let him be as great as humanly possible, but do not imitate him. Regard him as a worthy model, but do not try to be like him. Do not use flowery words and eloquent figures. Be perfectly natural. Do not use the word *cataclysm* unless it fits properly and naturally. If it doesn't come naturally, then the word *flood* will do just as well. Avoid any undue display of gestures. Never think about them. Let gestures come spontaneously with the sermon.

DELIVERY.—After we have prepared our sermon, its power depends largely on our delivery. We have prepared for the text. We have prayed to select the right material. We have prayed for other Scripture texts to build up the sermon. Now the crucial hour comes—the delivery of that sermon. We must put ourselves into it with faith, with consuming zeal, and speak for God. It is our hour. We must focus all we have done in a lifetime into this effort.

In conclusion, let us think of the following statement (I do not know who wrote it, but I am greatly impressed by it):

"The Lord has given to every man his work. It is his business to do it, and the devil's business to hinder him if he can. So sure as God has given you a work to do, Satan will try to hinder you. He may throw you from it; he may present other things more promising. He may allure you by worldly prospects. He may assault you with slander, torment you by false accusations, set you at work defending your character, employ pious persons to lie about you, editors to assail you, officials to accuse you, and excellent men to slander you.

"You may have Pilate and Herod, Annas and Caiaphas, all combined against you, and Judas standing by you ready to sell you for thirty pieces of silver; and you may wonder why all these things come upon you. Can you not see that the whole thing is brought about through the craft of the devil to draw you off from your work and hinder your obedience to God?

"Keep about your work. Do not flinch because the lion roars; do not stop to stone the devil's dogs; do not fool away your time chasing the devil's rabbits. Do your work. Let liars lie; let sectarians quarrel; let corporations resolve; let editors publish; let the devil do his work; but see to it that nothing hinders you from fulfilling the work God has given you.

"He has not sent you to make money. He has not commanded you to get rich. He has never bidden you to defend your character. He has not set you at work to contradict falsehood which Satan and his servants may start to peddle. If you do these things, you will do nothing else; you will be at work for yourself and not for the Lord.

"Keep about your work. Let your aim be as steady as a star. Let the world brawl and bubble. You may be assaulted, wronged, insulted, slandered, wounded, and neglected; you may be abused by foes, forsaken by friends, and despised and rejected of men, but see to it with steadfast determination, with unflinching zeal, that you pursue the great purpose of your life and object of your being until at last you can say, "I have finished the work which Thou gavest me to do.""
—Quoted in *Living Evangelism* by C. B. HAYNES, pp. 344-346.

BIBLE INSTRUCTOR COUNCIL

Plans and Methods, Experiences and Problems

Writings Between the Testaments

(Concluded)

IV. LEGENDARY LITERATURE

1. *II Maccabees*.—Can be classed such, but not necessarily. It is history, but mingled with legend, and colored by a certain didactic purpose, that it is not true history. Full of errors and distortions. Covers only a limited period of Maccabean history (171-161 B.C.), so it is not a sequel of I Maccabees.

2. *III Maccabees*.—This book we find cast even more in form of legend than II Maccabees. But slight historical basis for book, if any. Narrates the story of how Ptolemy Philopator (222-205), after defeating Antiochus the Great at Raphia, conceived idea of visiting Jerusalem and invading Holy of Holies; when he attempted it, was stricken with paralysis. Reminiscent of Alexandrian Greek philosophy. Title III Maccabees an utter misnomer, for book deals with events long before Maccabean Era.

V. FICTION

1. *Tobit and Judith*.—Both romances. *Tobit*—idyllic picture of home life in days of captivity. A strange story, full of magic, angels, demons. Tobias, the son of Tobit, catches a magic fish, and on the advice of Azarias, who is in reality Raphael the angel, he keeps heart and liver, which had power to exercise demons, and gall to cure blindness. Tobias applies gall of magic fish to his father's eyes, and his sight is restored. In warm gratitude to Raphael, the supposed Azarias, father and son urge upon him half their wealth. But he reveals his identity and returns to heaven. This book of especial interest because of light it throws on current Jewish beliefs regarding angels and demons.

2. *Judith*.—A romance with a political motif; a piece of historical fiction written with view of evoking spirit of patriotism and encouraging Jews to resist increasing pressure of Syrian power, which at time of writing (168 B.C.) was beginning its cruel oppressions. Story is placed in time of return from Exile.

3. *Appendix to Esther*.—Adds many details to Biblical book of Esther, notably some attempted reproductions of text of edicts of king and his letter to subjects; also prayer of Mordecai for Jews and prayer of Esther for herself and her people. In these, name of God occurs again and again, obviously in attempt to give a

religious tone to book, and thus make it more acceptable. Vocabulary and allusions would indicate that this appendix was written in the Maccabean Era.

4. *History of Susanna*.—To book of Daniel there are two prose additions in Apocrypha, first one being a romance, "The History of Susanna." Although this story has not slightest connection with canonical book of Daniel, except in use of his name, it was added to chapter 13 of book by both Septuagint and Vulgate. Story is laid in early days of captivity.

5. *Bel and the Dragon*.—This other addition to Daniel is again a piece of pure fiction, but has slightly more connection with canonical book, as it purports to deal with certain incidents of Daniel's life. This book is really two independent stories, "The Story of Bel" (verses 1-22) and "The Story of the Dragon" (verses 23-42). Obvious that these two stories, based on ancient myths and legends, were written to expose absurdity of idolatry.

VI. HISTORICAL LITERATURE

1. *I Maccabees*.—Out of this era as part of Apocrypha, there has come to us a fine, well-balanced history, a plain unvarnished tale, uncolored by passion, of that heroic chapter of Israelitish history, rise of Maccabees. Covers forty years, from accession of Antiochus Epiphanes (175 B.C.) to death of Simon (135 B.C.). Chief source book for this historical period. So sober and restrained is its style that it is universally regarded as authentic and dependable history.

2. *I Esdras (Ezra)*.—Parallels narratives in Chronicles, Ezra, Nehemiah. Adds no new facts to our knowledge. Simply repeats whole of book of Ezra, with one addition, story of three pages at Darius' court (I Esdras 3:1-5; 6). Tendency of modern scholars is toward theory that I Esdras and Ezra are independent Greek translators from a Hebrew original, and that they are of nearly equal value.

VII. APOCALYPTIC LITERATURE

Apocalypse means an "unveiling" or "revelation," but books so denominated have rather been a mystery and an unsolved riddle to most students; sealed rather than unsealed volumes.

Exclusive of Daniel, seven extra-canonical apocalypses have come down to us complete; six others are known to us in part through quotations in other literature. Tradition states that in all, seventy of these apocalypses were pro-

duced (IV Esdras 14). Although this is an exaggeration, they were numerous. Of all literature of this period these books were most popular and influential, for they were written for common people.

How long this "present age" of sorrow and oppression should endure, apocalypticism did not make clear. In "The Assumption of Moses" it was set at five thousand years; in "Enoch" at ten thousand.

One other peculiarity must be noted. These books are pseudonymous—written not in author's own name, but that of some saint or prophet of the past.

1. *Testaments of the Twelve Patriarchs*.—Between 166-64 B.C. This book was written by some Pharisaic author during days when John Hyrcanus was at height of his power, and was strongly favoring Pharisees. It contains numerous Christian interpolations.

Book purports to set forth autobiographic stories and dying commands of twelve sons of Jacob. This motif probably suggested by so-called "Testament" of Jacob given in Genesis 49. Each of patriarchs tells his own life story, emphasizing some one special quality, be it virtue or vice.

Then follows in each case the apocalyptic element in which each patriarch follows his moral exhortations with mingled prophecies and warnings as to future. Contradictions make book nearly impossible of analysis.

2. *The Pseudo-Sibylline Oracles*.—Conglomeration of writings, books, partly of Jewish and partly of Christian authorship, and written over a period of about four hundred years. Interestingly enough, largely in form of Greek hexameters, like *Iliad* and *Odyssey*.

First two books contain curious intermixture of heathen myths of cosmic and human origins with Old Testament traditions. Considered to be of Jewish origin with a number of Christian interpolations. Third book most important; however, also most perplexing. Some sections Jewish, others considered to be Christian. Some reworked from the pagan Sibyls, ranging from second century B.C. to 1 A.D. The fourth of later date, the fifth Jewish but strongly anti-Roman, written probably at time of Bar-Cochba. Sixth, seventh, eighth, of Christian authorship. Ninth to fourteenth of minor importance.

Many Jewish portions of Sibylline Oracles distinctly propagandist, often addressing heathen world in name of some great heathen leader. Purpose, propagation of Judaism among Gentiles.

3. *I Enoch or the Ethiopic Book of Enoch*.—Enoch, famous saint of Genesis, about whom innumerable legends gathered, is made focus of whole series of writings here gathered under his name. Not a single book, but a collection in 108 chapters, representing over a hundred years of composition and compilation. A vision-

ary future life; Sheol of fire idea, enjoyed great popularity in the ancient church, little less than canonical.

Present work falls into four books. First, Composite Section, chapters 1-36, 106-108 (180-166 B.C.); made up of fragments of lost Book of Noah, tradition of fall of angels, and story of celestial journeys of Enoch, during which he learned secrets of nature, and of future life of dead. In form and style it bears a striking resemblance to great medieval poem of Dante. Second part called "Visions of Enoch," a visionary history from time of flood to coming day of Jehovah. This part contains most of the passages which describe judgment scenes, bring forth Messianic hope, and often bear striking resemblance to ideas expressed in New Testament.

Third book, "The Woes and Consolations," chapters 91-104 (120-105 B.C.), a Pharisaic document directed against Sadducees of time of John Hyrcanus, whose savage cruelties against Pharisees evoked this book.

Fourth book, "The Parables of Enoch," predicts and emphasizes coming of "Son of Man," the "Anointed One," "Elect One"; pre-existent with God.

Many of characteristic popular beliefs of New Testament era came directly out of this book—Messianic kingdom, Messiah and His coming, resurrection, future life of bliss, Sheol, demoniac possession, and angelology.

4. *II Baruch or Apocalypse of Baruch*.—This apocalypse lost for centuries, but recovered in 1866 in its entirety in Syriac form in a sixth century manuscript. Came out of that dark day when Herodian temple fell (A.D. 70), and reflects despair of Jews over this blow to their faith. Uses name of Baruch, because as Jeremiah's scribe he was an eyewitness of fall of first temple. Originally written in Hebrew, reflects a passionately intense Pharisaism, holding that law is only way of salvation, and world was created for sake of Israel.

5. *II (IV) Esdras or Apocalypse of Ezra*.—This book strikingly similar to II Baruch, but somewhat later and more elaborate. First two and last two chapters are spurious additions. Central and original apocalypse of Ezra (chapters 3-14) consists of a series of visions, written to explain fall of Jerusalem and triumph of heathen. Predicts end of this period of sorrow and coming of a new Jerusalem with advent of Messiah. Ezra chosen as spokesman of these hopes (since he, like Baruch, lived in time of first temple's fall). Concluding chapters contain idea that Ezra is to restore lost scriptures (as in earlier days) and create seventy others.

6. *The Assumption of Moses* (2 B.C.-A.D. 109).—Under guise of a prophecy spoken by Moses to Joshua, author of this book, who lived under hateful Herodian rule in Palestine, predicts overthrow of these tyrannous rulers and new day for Israel. Book presents unique esti-

mate of Moses, which would make him almost a divine being. Michael's struggle over body of Moses. Basis of various fictitious ideas about Moses. Exaggerations pronounced.

7. *II Enoch*.—Best known as "The Slavonic Book of Enoch," since found only in a Slavonic version. In many respects similar to Ethiopic Enoch, although it also shows hand of an independent writer. Comes to us from Egypt from pen of an orthodox Hellenistic Jew. First part of book describes Enoch's journey through seven heavens into presence of God. In this book whole cosmic history is divided by author into seven "days" of a thousand years each, since "a day with the Lord is a thousand years." (2 Peter 3:8.) Since God made world in six days, it should last for six thousand years, and then be followed by seventh epoch "the thousand years of peace." Here is origin of idea of a temporal millennium and various millenniary confusions.

(The foregoing outline is based on *The Bridge Between the Testaments*, Henry Kendall Booth, chapters 5, 6, 7.)

CONCLUSION: This cursory review of these Apocryphal and pseudepigraphal writings will help to reveal to the Bible student the origin of many false doctrines. The informed Bible instructor will be able to point out on good authority that many of these confusions, especially those pertaining to the state of the dead, had their roots in paganism. The next step is to reveal how the Papacy made gain of these errors. Next, the Bible instructor points out Protestantism's blindness in not recognizing truth from error. A knowledge of these backgrounds of myth and forgery may play an important part in extricating the confused from some present-day fallacies, of which dispensationalism with its futuristic interpretations is outstanding. A new emphasis on last-day things, or eschatology, challenges every Bible student to know the truth.

L. C. K.

A Bible Instructor Course

SOME Bible instructors and ministers may not yet be acquainted with our recently organized correspondence course in Bible work. The Home Study Institute first launched this course less than a year ago. Since then its enrollment has made steady progress, and an encouraging number of students have already completed this eighteen-lesson course. These workers say that they have received wonderful help from the study of its very practical lessons.

It is heartily endorsed as a unique refresher course. Bible instructors of longer experience enthusiastically declare that the course well meets the needs of personal workers. Beginning Bible instructors here find the very help needed for providing a good background for the pro-

fession, for making the right approaches, building sound interest, and then using the proper techniques for gaining decisions. Interns and local church leaders have availed themselves of the benefits of these lessons, claiming that they also have received a better understanding of methods for reaching souls with our urgent message.

This correspondence course deserves wide promotion among Bible instructors and all classes of personal workers. It sets forth methods that are far from being elementary in scope, and each lesson's test questions are reduced to minimum simplicity. The course gives very practical guidance to a worker's study habits. It also provides many definite leads to valuable source materials.

This eighteen-lesson course in Bible work is offered by the Home Study Institute at \$6 net. Why not take advantage of this training by enrolling for the course immediately. It is equally valuable for men and women who desire to become fruitful personal workers.

The student will need *The Bible Instructor*, by Miss Kleuser, and *Evangelism*, by Ellen G. White. Both may be ordered from the Book and Bible House or direct from the Home Study Institute.

W. HOMER TEESDALE.

Outlines for Bible Studies

True Christian Beauty

By MARGARET COSBY, *Bible Instructor, Pennsauken, New Jersey*

- I. God, the author and giver of beauty.
 1. Let the beauty of the Lord be upon us. Ps. 90:17.
 2. Man, created in God's image, crowned with glory. Ps. 8:5.
- II. God wishes to restore that beauty; will beautify meek with salvation. Ps. 149:4.
- III. We are to dress for God's glory. 1 Cor. 10:31.
 1. Our conversation, or manner of life, to be simple and sincere. 2 Cor. 1:12.
 2. Our dress to have the beauty of natural simplicity. Matt. 6:28, 29.
 3. Our dress to be modest, without ornamentation. 1 Tim. 2:9, 10; 1 Peter 3:3, 4.
 4. Not to conform to world. Rom. 12:1, 2.
- IV. Jewelry and make-up belong to world.
 1. Jewelry belongs to heathen. Judges 8:24.
 2. Cosmetics used by heathen women. 2 Kings 9:30.
- VI. Hope of Christ's soon coming purifies our entire life. Titus 2:11-14; 1 John 3:2, 3.
- V. Consecration to God frees one from outward adornment. Ex. 33:5, 6; Gen. 35:1-4.

The Field Says

Echoes From Our Letter Bag

Open-Air Evangelism, Hong Kong

EDITOR, THE MINISTRY:

We started a new series of meetings here in Hong Kong a few weeks ago, with the lectures translated into the Cantonese, and plan to run this through until about May and then move over to Colombo for the next series. Things are going much better since we use the translation; in fact, our auditorium is packed. November 20 we began a three-headed campaign. The campaigns are so intertwined that one can hardly tell where the one begins and the other leaves off. The schedule is as follows: Friday, Saturday, and Sunday nights at 8:00 P.M. at the Bible auditorium in Kowloon; Thursday night at 7:30 P.M. and Sunday evening at 6:30 P.M. at the Memorial church in Hong Kong. In other words, two meetings a week on the island and three meetings a week on the mainland.

Henry Meissner is associated with me; and Pastor Ho, a Cantonese evangelist, strengthens the work on the island by preaching Sunday, Wednesday, and Friday nights at 7:30 P.M. At the Bible auditorium Pastor Meng, the division ministerial secretary and a Bible teacher at C.T.I. preaches in Mandarin at 7:00 P.M., Friday, Saturday, and Sunday nights. We have one group of workers for the Mandarin and English follow-up work, and another group for the Cantonese follow-up work. We are each trying to push the other's meetings, so that people will know it is a united front. We find that one effort is helping the other.

The English series was very difficult, but twenty-seven have already been baptized, and we have twenty-five more in the baptismal class, so we should pass the forty or forty-five mark.

We have been enrolling a large number of our interests in the Chinese or English Bible correspondence course. We cannot get on the air here in this British colony, and I had a feeling of sadness when I realized that we were touching but a handful in this city packed with two million people. So finally in desperation we tried something new last Monday night, after obtaining police permission. We took a small platform, two kerosene pressure lanterns, a group of young people (all new members), and Brother Meissner with his violin, and went to one of the open lots where men gather with their wares in the evening. We took a quiet corner and set up. Henry played his violin, the young people sang a song in Cantonese, and then I gave a short talk through a translator.

The young people wore usher ribbons to identify them, and they passed through the crowds giving out literature and handbills, and taking enrollments in the correspondence course. We soon ran out of literature and other materials, but we passed out more than 1,000 pieces of literature and 1,000 handbills, and took in 310 enrollments in the course. We could have used much more, but our faith had not been strong enough. Because we did run short and the people pleaded so earnestly for more, we promised to come back next Monday night, though our plan was to go to different spots each Monday evening.

Some of our missionaries were present, and they were as enthusiastic as we were. Between five and seven hundred people stayed quietly by all through the service. When we had prayer they reverently bowed their heads. Many others came to the outskirts, but passed on when they could not hear.

At our second outdoor meeting about 2,000 pieces of literature were distributed. A crowd of about 1,000 stayed by throughout. We took in 560 enrollments in the Bible course, and are all thrilled with it. Brother and Sister C. H. Davis and A. R. Mazat, from the union, were there helping to gather enrollments.

I am convinced that in this type of evangelism there are great possibilities in this area, where one is dealing with millions or hundreds of thousands. I believe this same plan would work in many centers in America. I am almost positive it would work well in the colored sections. We are planning to go ahead with as many outdoor evening meetings as we can pack in.

FORDYCE W. DETAMORE.

[Evangelist, Hong Kong.]

Marking Slides for Projector

EDITOR, THE MINISTRY:

Here is a suggestion for the evangelist who is looking for an easy way to mark slides to show how they should be placed in the projector. Go to the ten-cent store and purchase a bottle of deep-red fingernail polish, which is just red lacquer, and use this to mark the tops of slides. To determine the proper way to insert the slide, hold the slide to the light and turn it until it looks right side up. If there are texts or other printing on the slide, it should read as one would be reading a book. Then take the bottle of red fingernail polish, remove the small lid, and with the small nailbrush place a red dot at the two bottom corners of each slide. Actually, one is marking the bottom of the slide, but as most men know, the slides go into most machines upside down as far as the picture is concerned.

This bright red is easy for the operator to see in his projection stand. By marking two corners, one is not confused as to which side

should be up, and which side should face the operator as he places the slides in the projector.

JOHN D. RHODES. [Minister,
Southern California Conference.]

✱ ✱ ✱

God's Workman

By ROBERT HARE

Workman of God, oh, lose not heart,
Press onward to the field.
A thousand foes may bid thee stay;
Press on—faith must not yield!
Triumphant feet have marked the way;
Still follow in their train—
Faithful to duty and to God,
Forever firm remain.

Deception smiles on every hand,
Where duty waiting lies,
Lift up the head, thy Captain calls,
"Press on to gain the prize."
The lights of Calvary still must guide
Though darkening clouds appear;
The promise rings through changing days,
"Fear not, for I am near."

Then onward press; the hosts of God
Will ever line thy way,
And though invisible, they lead
On to the cloudless day.
Where Calvary footprints may be seen,
Thy courage still command,
For heaven has pledged its power divine
In meeting love's demand.

Press onward then—earth lights grow dim,
But heaven grows nearer still.
Ask only as you pass along,
"Is this my Father's will?"

The Religious Press

Valuable Current Excerpts

HYDROGEN BOMB.—How many Americans have grasped the importance of the decision being made at Washington as to whether this nation shall start making hydrogen bombs? . . . Now that the Russians have a plutonium atomic bomb, shall we make one which will explode hydrogen? . . . Using the heat of from 1 to 10 million degrees momentarily generated by a uranium or plutonium explosion as a "trigger" to set off a hydrogen fusion, we can turn out a bomb a thousand times as destructive as anything achieved so far. Such a bomb will lay waste 100 square miles, whereas the plutonium bomb used at Nagasaki devastated only two square miles. . . . The hydrogen bomb will be what the scientists call an "open-ended" weapon, which means that it can be developed bigger and bigger and bigger, without regard to any law of diminishing returns, until theoretically it can be built mighty enough to destroy all life on this planet. Any sane man's first reaction is to recoil from such a project. But then it is immediately said, If we don't start making hydrogen bombs, the Russians will. Are we caught in a dilemma from which there is no escape short of a horror of desolation no imagination can compass?—*Christian Century*, Feb. 1, 1950.

TAYLOR'S RESIGNATION.—The resignation of Mr. Myron C. Taylor as the personal representative of President Truman at the Vatican has caused regret in Rome and satisfaction in Protestant circles in America. . . .

Right-wing newspapers in Rome lauded Mr. Taylor's services, while the left-wing press hinted that Mr. Taylor was resigning because of certain differences between the Vatican and our State Department over Palestine issues.

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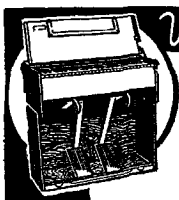


Two days after Mr. Taylor resigned, his assistant, Mr. Franklin C. Gowan, was recalled to Washington for consultation. Then Mr. Truman announced that he was asking the State Department to help him decide whether he should appoint a successor to the Vatican. Meanwhile, a flood of Protestant objections to a successor swept into the White House.—*Zions Herald*, Feb. 1, 1950.

ONLY "DRY" CITY.—The small city of Melrose is reported to be the only one in Massachusetts which prohibits the sale of intoxicating liquor.—*Gospel Minister*, Oct. 20, 1949.

FREQUENCY OF EARTHQUAKES.—Earthquakes during the 19th century were almost 20 times those of the 14th century. Remember that Christ said we would hear of such.—*Gospel Minister*, Dec. 1,

CHRISTIAN UNIVERSITY, JAPAN.—The largest sum ever raised in Japan for other than a government-backed project has just been donated by people in every prefecture for the new International Christian University. The necessary goal was exceeded and ninety-nine per cent of the givers were non-Christians.—*The Evangel*, December, 1949.



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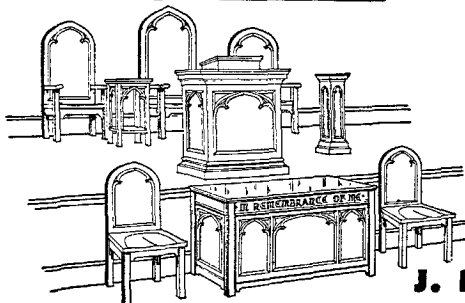
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CHURCH UNION.—A great resurgence of interest in church union is sweeping the churches of America. . . . Recent articles in national magazines, debates over the radio, full page advertisements in New York dailies and large scale denominational mergers all attest to the ascending interest in church union. Another indication of such activity in the past three years is the Crusade for a United Church which has visited a hundred of the largest cities in America. Highlighted by addresses by Dr. E. Stanley Jones, noted missionary and author, the Crusade has reached over 300,000 church people in audiences and millions in radio broadcasts. Nearly 200,000 people have signed cards indicating their belief in the Federal Union of the Church, and their agreement to work and pray for the coming of such a union. These people represent more than 150 denominations and come from every state in the Union. . . . Everywhere the answer is the same. The crowds packed into huge auditoriums, with oftentimes hundreds turned away, all vote as one man for the Federal Union principle. The largest negative vote was 11 out of an audience of over 3,000 in San Antonio, Texas!—*Presbyterian Tribune*, January, 1950.

"HOLY YEAR."—With the reading of messages from the bishops in the parish churches Jan. 1, Holy Year came forcibly to the attention of American Catholics, who were urged to pray for its success. They were urged also to seek the mood of its historic meaning: expiation.

Modern pilgrims to Rome, traveling by plane or ocean liner for what might easily become an extended holiday, may require more self-discipline to find a penitential spirit than did pilgrims of old. Goal of each pilgrim is a plenary indulgence—release from purgative punishment after death for one who already has known forgiveness. . . .

Holy Year began officially in Vatican City on Christmas eve when the Pope ceremoniously opened a door used only for Holy Year entrance to go into St. Peter's.—*The Christian Advocate*, Jan. 19, 1950.

BIBLE MANUSCRIPTS PHOTOGRAPHED.

Scholars in this country will soon have access to photographs of ancient manuscripts kept for centuries in the Greek Orthodox Church Library in Jerusalem. One of the most important items is a manuscript of the Book of Job.

Photographic work began late last year with major emphasis on the copying of ancient codices needed for a critical study of the Greek New Testament. Sponsored jointly by the Library of Congress in Washington and the American Schools of Oriental Research, the project was directed by Dr. Kenneth W. Clark of Duke University.

The microfilms and other negatives are to be placed in the Library of Congress so that other libraries and scholars may have access to them. Permission to film the manuscripts was granted by Greek Orthodox Patriarch Timothy of Jerusalem, who is being given copies of the various photographs.—*Moody Monthly*, February, 1950.

MODERN JERUSALEM.—The modern Jewish Jerusalem has grown in population in spite of its seemingly uncertain status. In November 1948 it numbered 70,000 inhabitants. Today over 100,000 are within its precincts.—*Gospel Minister*, Feb. 2.

REMAINS OF ST. PETER.—The Roman Catholic Archbishop of New Orleans, in an interview just after a pilgrimage to the Vatican, stated that the remains of St. Peter had "definitely" been found in a tomb in St. Peter's Basilica in Rome. It seems odd that this "discovery" should take place just when the Vatican has all its press agents boosting the pilgrimage business for the 1950 "Holy Year." Actually, there is no New Testament authority, nor the slightest shred of historical evidence that the Apostle Peter ever set foot in Rome. And it seems logical to assume that if his remains had been moved to Rome after the rise of the Christian Church, there would be some definite historical evidence to that effect.—*The American Protest*, December, 1949.

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ETHIOPIA.—Ethiopia is one of the oldest countries in the world. Its royal household traces its lineage back to Solomon and the Queen of Sheba. Its population is approximately 12,000,000. The Lion of Judah is the country's official emblem. Amharic is the official language.—*Gospel Minister*, Jan. 5, 1950.

BIBLE SOCIETY BUDGET.—A budget of \$3,146,000—\$800,000 more than last year—has been adopted by the American Bible Society for 1950 in an effort to speed world-wide distribution of the Scriptures.

A large part of the increase will be used to provide Scriptures for distribution in Japan, where General Douglas MacArthur says 30,000,000 copies eventually can be used. The society has sent 4,000,000 copies of the Scriptures to Japan since the war and plans to distribute 3,000,000 more this year.

Other plans include sending finished books or materials to supply the eastern zone of Germany with 400,000 Bibles, 300,000 Testaments, and 2,000 Scriptures for the blind. Plans also call for sending 200,000 Bibles, 300,000 Testaments, and 2,000 Scriptures for the blind into Germany's western zone.—*Moody Monthly*, February, 1950.

COMBINATION OF INTERESTS.—Dr. George G. Merrill, Baltimore, Md., psychiatrist and an ordained Episcopal clergyman, is currently combining his two life interests—medicine and religion. On weekdays, in addition to his busy office practice, he teaches neurology at the Johns Hopkins School of Medicine and at the Medical School of the University of Maryland. He also serves as a consultant for a number of other local hospitals. On Sundays, he substitutes in the pulpits of Episcopal churches, thus relieving the clergy shortage. Dr. Merrill is now delivering a series of sermons on the relationship of physical, mental, and spiritual health at the Church of Our Saviour, located across the street from the Johns Hopkins hospital. Many of his medical colleagues fill the pews—nurses in their starched caps and doctors in their white jackets, off duty long enough to attend church, but not long enough to change clothes. Since the hospital personnel must always be available for emergencies, the church has installed a special telephone in the basement where emergency calls are taken.—*Watchman-Examiner*, Jan. 19, 1950.

CATHOLICISM IN JAPAN.—Reports in the Catholic press claim that the Japanese are joining the Roman Catholic Church in large numbers. In Tokyo, according to the *Catholic Register* of last Sept. 18, the number of Roman Catholics increased 21 per cent during 1948. The entire populations of some villages are said to have asked to be taken into the Roman Catholic Church, and groups of hundreds at a time are being baptized. The cornerstone of the first Roman Catholic radio station was recently laid in Tokyo.—*Converted Catholic Magazine*, December, 1949.

ONE IN FOUR.—According to the W.C.T.U.'s literature, America's drink bill has gone up from \$2,003,300,000 in 1934, just after the repeal of prohibition, to \$9,640,000,000 in 1947. The per-capita expenditure for liquor in 1934 was \$16.64, and in 1947 was \$66.93. The National Safety Council conservatively estimates that one in every four fatal automobile accidents involves liquor. The W.C.T.U. estimates that 49,000,000 persons in the United States drink alcoholic beverages; that there are 1,000,000 alcoholics and 3,000,000 potential alcoholics.—*Religion in Life*, Winter Number, 1949-50.

PASTOR AS PROVIDER.—Let the pastor be an artist in his choice and presentation of spiritual food. He will have to be a man of variety, for before him sit the cultured souls who want it poetic, the practical souls who want it prosaic, the aesthetic souls who want it dramatic and rhetorical, the emotionalist who considers it a flat failure unless he has been entertained and he had goose pimples up and down his back at

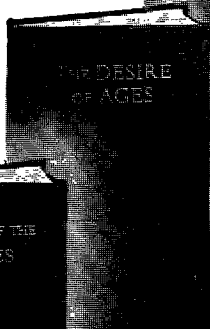
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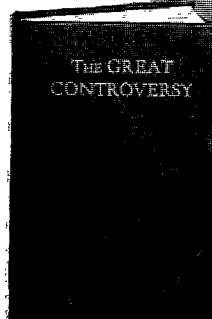
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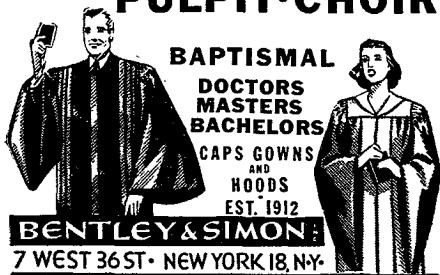
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least twice in the sermon, and the showman who lives and moves for a meeting that resembles a spiritual floor-show. By the time a man pleases them all he is as versatile as a chameleon. But whatever be your style make it a fast rule that you will feed the flock. Don't let them starve by waving a rose, however beautiful, or dashing some perfume, however fragrant, on them. Give them food. Milk at first and then "meat," and then encourage them to "develop an appetite for the Word of God that they may grow thereby."—*Bibliotheca Sacra*, October-December, 1949.

The Heavenly Pilgrimage

(Continued from page 25)

to this valuable illuminating equipment with a view to bringing the last of its lights into focus. But we need not turn off the great shaft of light in order to do so. Nor need we stand in front of the searchlight in order to give attention to some detail of its operation. Our shadow along the path will never inspire a footsore pilgrim to quicken his pace. Rather, it may lead him to stumble and fall off the road.

I think of a third reason why pilgrims may be unable to see the glorious goal and thus lack the will to pursue the journey with vigor. The road ahead may not be straight. Occasionally a guide feels a singular urge to lead the pilgrims along winding paths rather than straight forward. He himself does not feel that his faith is strong enough to essay the straight upward climb, and so he travels by a road of many curves. That method of travel is much admired by the valley dwellers who, gazing upward at times, declare that no straight path could ever safely be followed to the lofty eminence that pilgrims describe as the mountain of God.

—To be continued



The Secret of Soul Winning

(Continued from page 4)

feel it in His touch, and hear it in His voice. In the Spirit of prophecy, we are told: "The spirit of love, meekness, and forbearance, pervading our life, will have power to soften and subdue hard hearts, and win to Christ bitter opposers of the faith."—*Testimonies*, vol. 5, p. 174. The love that He manifested must be revealed in the life of every worker for God.

All the equipment that we can gather is good, and all the arguments that we can present are essential, but back of all this there must be that something which is called love. Without it we are nothing but "sounding brass or a tinkling cymbal." The world is cold. It must be warmed. How true are the words we often hear: "Do you know the world is dying for a little bit of love?" Too many Christians are like iceboxes. When in their presence one feels as if he has been in cold storage. We

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ought to be manifesting that kind of warmth and love that will melt the hearts of those who do not know the Lord. "Those who have really tasted the sweets of redeeming love, will not, cannot rest, until all with whom they associate are made acquainted with the plan of salvation."—Volume I, p. 511.

When we think of this and other statements, we must confess that we have been so weak in our ministry that we have not won as many souls as we should have, owing to the fact that we have not always revealed the love of Christ that has been shed in our hearts. Is it not therefore time, dear fellow workers, to get on our knees and cry out, "O God, give me that love for lost souls that will compel me to say, 'Give me souls, or take my soul!'"



God's Methods of Healing

(Continued from page 29)

In the beginning God made a full-grown man, but since then the growth from birth to manhood has been gradual. There is wisdom in this. It would not be well for a child to grow up to maturity in one day. He has to be taught lessons of self-control before he can be trusted with the strength of manhood. In the same way

the sick are to be disciplined. They are to grow in knowledge and daily improve their habits of life in order to be entrusted with the full measure of health.

It would not be well for the prisoner behind the bars to be set at liberty, without a reformation on his part, simply because he desired it. We know it would not be best for him or for the community. He would be a menace to society. We are not healed instantaneously sometimes, although we desire it, because God sees that we are better off in affliction for the time being. If we were healed miraculously, simply because we desired it, and went about among the people eating and drinking as we had done before, we too would be a menace to society, for we would encourage others to continue in their wrong habits of life, and expect God to place His approval upon our course.

Many of the modern faith cures are not genuine, because those who claim to have been healed scorn the idea of correcting their habits of living. When God heals, He does not leave men and women in ignorance as to the causes of their disease. This is not the gospel plan. He raises them up and then "leads men forth by the right way, that they might go to the city of habitation." "Whoso is wise, and will observe these things, even they shall understand the lovingkindness of the Lord."



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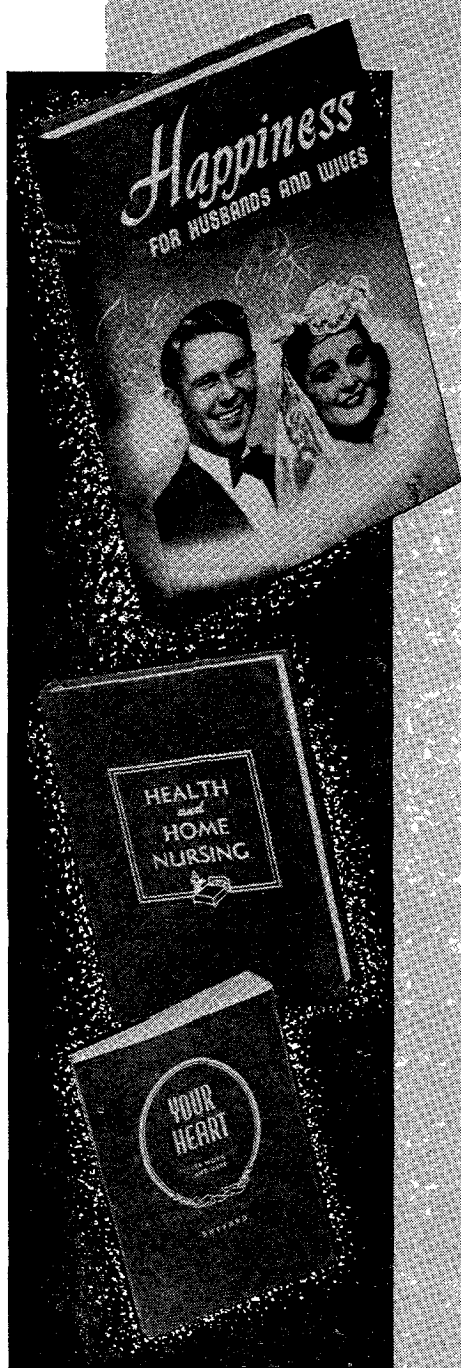
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COMPETENCE!—One is impressed, as he sails over the bounding main on a great ocean liner, with the sheer competence in the navigation and control of one of these great ships of the deep. Visits to the bridge enforce this conviction, as one observes the two types of compass that check the direction, one against the other, that the true course may be held with fidelity; the three ship's chronometers that are used to determine the exact Greenwich time; the sounding apparatus that ascertains when the ship may be approaching the shallows; the radar equipment that detects land or another ship or some object at sea—even a channel buoy or a rainstorm may be detected; and the time-honored sextant and the instrument for catching shore-beacon signals to reckon the exact position of the ship every few hours. The precise position is determined through observing at least four widely placed heavenly bodies so as to ascertain the point of intersection of connecting lines. Nothing is left to chance or guesswork or good intentions or dead reckoning from some former position, direction, and speed. Everything is scientifically worked out by marine charts and scientific apparatus. The competency of the work on the bridge is both impressive and reassuring. There is a highly organized arrangement and assignment of responsibility. Each must be competent in his field. Do we not need more of this same high competence in sailing the great ship Zion? We have our chart and compass. No other church has ever been so favored with minute charting and instruction. We know where we are going, and where we are. We know where the shoals and rocks are located. But we need to study the master chart more. We need frequently and regularly to get our bearings from the Sun of Righteousness and the never failing stars of prophecy. The seriousness of our task and the responsibility for the souls on board call for ever increasing competence.

CLASSIFIED!—It is a well-known fact that men in leading responsibility in almost every line—civic, educational, religious, professional, and institutional—are nearly always largehearted, understanding, cooperative, helpful, and interested in the lives and problems of others with whom they have to do. It is the underling in minor roles, and often with mere clerical responsibility, who is frequently small, critical, petty, pompous, and officious, seeking to display his limited authority. Metic-

ulously applying the letter of a regulation or a policy, he makes it difficult and often embarrassing for others who legitimately seek his help. Rules and regulations are made to help, not to hinder; they are created to serve and facilitate, not to hamper and block. A man reveals his own caliber, and usually why he is where he is, by his own attitude and relationship toward others. He creates his own category and writes his own label, and so classifies himself. Let us all seek for understanding and helpfulness in dealing with souls, especially those who are seeking to find and follow light. They often have major problems and readjustments. Let us beware of prejudging and discouraging them. Woe to him who offends one of God's little ones, or causes him to stumble or be discouraged through an unsympathetic, ununderstanding attitude.

FISTICUFFS!—Fights and bloody noses among boys are common. Even worldly statesmen sometimes resort to fisticuffs to settle real or fancied insults, though such episodes lower them in the esteem of cultured people. But such are of the world, and appeals to brute force are to be expected of worldlings. What shall we say, however, when a Christian minister resorts to threats of pommeling a fellow worker—or worse, one of his own parishioners—for some misrepresentation. In Christ's time men lied about Him. But did our supreme Exemplar ever threaten to fight it out? Is such conceivable? Did He not rather say, "Resist not evil: but whosoever shall smite thee on the right cheek, turn to him the other also." That is the Christian code; the other is just paganism, raw and simple. We are to love our enemies, bless them that curse us, do good to them that hate us, and pray for—not threaten to pommel—those that despitefully use us. When impetuous, unconverted Peter used a sword on the high priest's servant's ear to defend his Lord, Jesus rebuked him saying, "Put up thy sword." And yet Peter, professing great loyalty and fidelity, denied his Lord under the taunt of a maiden. Christ was compelled to say to him, "When thou art converted, strengthen thy brethren." Peter was not truly converted, and that is the trouble with everyone who resorts to fisticuffs as a loud defender of the faith and of his own personal honor. Such misrepresent and humiliate the ministerial fraternity, and make a caricature of the spirit of Christ. They need conversion and the transformation of Pentecost.

L. E. F.